

Gospel Herald

*Attending annual Mission Board meeting
is a must experience.
Read, if you could not go.*

TUESDAY, JULY 4, 1961
VOLUME LIV, NUMBER 27

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The Church in Mission

By Paul Erb

"The church does not do mission work; the church is mission. In this mission every member and every activity of the church is involved."

So began the message of General Secretary J. D. Graber which set forth this year's theme of the annual meeting of the Mennonite Board of Missions and Charities. This theme, "The Church in Mission," was above a map of the world at the front of the auditorium, and the concept was echoed in many speeches and reports.

Put very simply, this motto means that the church is the church only as she is engaged in her mission, and that a person is truly a member of the church only when he is involved in that mission.

The mission of the church is highlighted by the tremendous needs of our world. The church dare not be unaware of the crucial times in which we live: the population increases, the increasing proportion of the non-Christians, the deeper entrenchment of non-Christian religions, the closing of some doors to the Gospel, the questions as to how long the open doors will remain open.

These facts must be a first concern of the church which is the body of Christ. Our Mission Board is concerned to bring their full force to us as a church. They affect our concept of our task, and certainly the devotion with which we approach it.

The Setting

The fifty-fifth annual meeting of the Mennonite Board of Missions and Charities met June 22-25 in the high-school building at Morton, Ill. The facilities of this building—auditorium, cafeteria, offices, classrooms—were put fully at our disposal. The rooms of the high school all open on a hall that is one eighth of a mile long. One got good exercise walking back and forth from one room to another. But there were so many people to stop and talk to that there was plenty of rest on the long hike.

The host of the meeting was the Illinois Mission Board. The congregations of the





The entertaining committee: Willis Eigsti, Chris Graber, Ivan Kauffmann.

Illinois Conference administered our entertainment. The hospitality was without a flaw. Homes of the community, including about fifty non-Mennonite homes, were open to us. Meals were first-class, and priced at cost, with the service free. The building was made attractive with beautiful floral pieces and with exotic wall hangings from various foreign countries. There was free auto service in courtesy cars. There were free copies of the local paper featuring the Board and its program of world mission and service. There was a daily newsheet, edited by J. J. Hosteler, giving news and announcements of the meeting. There was good ushering and parking direction. There was expert typing and duplicating service. There were tours of the community and the central Illinois area. And everywhere there was friendliness and evident desire to do more for us.

The weatherman co-operated in giving us pleasant weather—dry and not very warm.

The attendance was excellent, with the usual concentration of missionary personnel from many countries, with representatives of every section of the United States and Canada, and with the Mennonites of Illinois and neighboring states attending in large numbers. Lodging was furnished for about 500 visitors. Meals were served to about 800 at the peak on Sunday evening. Total meals served were about 5,500.

In the first public session a warm welcome was given by Ivan Kauffmann, president of the Illinois Mission Board, and by the mayor and the secretary of the Chamber of Commerce of Morton.

The big crowd was co-operative and, we hope, easy to take care of. One night when the school janitor was ready to begin his cleaning job, he looked up and down the hall and said, "Not a single candy wrapper."

Bookstore and Displays

One large room was devoted to books and displays. Mennonite Publishing House provided the book service. Dick Krall was in charge, and the staff of Menno Book Store at Bloomington assisted. New books on sale included *As You Go*, a Focal Pamphlet by J. H. Yoder on self-support as a new method in mission expansion; *I'd Do It Again*, by the late T. K. Hershey, as told to Daniel Hertzler; and *Meet Your Missionaries Overseas*, a picture album of overseas missionaries. The extensive stock of books was a real service to the many visitors.

Displays were of our missions and institutions, Mennonite Youth Fellowship, Voluntary Service, Mennonite Broadcasts, Mennonite literature, our colleges, our church camps, and of tract holders.

Which Meeting?

It takes quite a plant to take care of the Mission Board sessions, because there are so many meetings going on at the same time. One has to decide, often with great difficulty, which meeting he will attend, whether to go to Room 26 or to Room 45. Many committees, some of them not related to the Mission Board organization, found this a convenient time to meet. The Women's Missionary and Service Auxiliary had a headquarters room and held its several public sessions of inspiring programs, such as the procession across the platform, with a brief pause before the microphone, of thirty or more women missionaries from many countries. The Mennonite Nurses' Association held its annual meeting, with an inspiring paper by Anna Mae Charles. The Mennonite Teachers' Association had its annual meeting and heard Tilman Smith speak. There were two meetings of Spanish workers, and a Missionary Education Leadership Workshop, looking toward the Latin America studies for this fall. There was a meeting concerning opportunities for witness to international students. There were a number of children's meetings. There was a MYF workshop. There were many audio-visual showing. A representative of the American Bible Society displayed the Society's materials. There seemed to be enough people to make up all these groups.

WMSA

Missionary promotion in the Mennonite Church is not primarily women's work, as it is in many denominations. But the women's Auxiliary is an important part of our total missionary effort, and the women always flock to the annual Board meeting in

(Continued on page 596)

GOSPEL HERALD

ESTABLISHED 1906 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL KRS, EDITOR

ELLMORE ZDOK, J. C. WENGER, CONSULTING EDITORS ROYD NELSON, MISSIONS EDITOR PAUL SCHROCK, ASSISTANT EDITOR

BERNIE RITZSCHE, ASSISTANT TO THE EDITOR

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa. Lithographed in U.S.A.

Our Readers Say—

I would like to commend you for printing the lead article, "Our Muddy Thinking About Communism" (May 16). Aside from the very solid presentation of the article itself, I think it significant that our church (via the HERALD) has the courage, and is willing, to take leadership in helping clarify the implications of communism within historical perspective.

In these days of evangelical and emotional attempts to "stop communism," it is reassuring for our church to speak to the real issues surrounding the rise of communism and its historical meaning.

I would like to encourage the GOSPEL HERALD to continue to provide leadership in helping the Mennonite Church maintain its alignment and identification with the spirit of the New Testament rather than the spirit of the Western world. Christianity not only must concern itself with the hereafter, but also must speak decisively to the social and economic injustices facing the majority of people in our world today. As the article very aptly states, our failure in this task not only has denied the spirit of Christ, but also has prepared the way for communism.—Merrill F. Raber, Whittier, Calif.

Thank you for printing the Glasser article on our attitude toward communism. Often we try to refute errors due to "muddy thinking" with more muddy thinking from the opposing viewpoint, but this article was unusually clearheaded and sane. I especially found it refreshing since I am away from any Mennonite congregation and have been attending a church that recently showed the film, "Operation Abolition," with a great deal of misguided evangelistic fervor.

The article certainly deserved space in the GOSPEL HERALD. No doubt your paper's first task is to air the internal news and issues of the Mennonite Church. But we should not always have to turn to the Christian Living magazine for discussions of our concerns relating to social and political affairs. Our official posture as a church certainly should not be one only of introspection and self-concern, and so our official organ must frequently look beyond our own organization to the world and its ideologies and problems—to the people whom we wish to serve and to win.

The article was no less sound for not having had a Mennonite author. Yet, because the premises concerning the nature of the church and the task of the Christian were so compatible with Anabaptist-Mennonite doctrine and principles—if I may use the "outmoded" (?) principle-application terminology—we might in an idle moment wonder why no Mennonite wrote the article. Tragically, too many Mennonites have been victims of the militant, extremely right-wing Fundamentalist propaganda and have failed to note how it clashes with their own beliefs, or to think so clearly on this problem. This is another reason why the article so much deserved space in your paper. If Mennonites fail to provide enough material of this caliber, keep printing from whatever source you find it.—Theron F. Schlaabach, Madison, Wis.



What Is Sunday For?

Recent consideration by the United States Supreme Court has again brought to public attention the whole question of what Sunday is for. Should it be just like any other day, as the trend is pushing it to be? Should business be carried on as usual? If not, why? And what should people do on this day?

It was argued before the court that laws against Sunday business violate the American principle of separation of church and state. Most Christians observe Sunday as a day of Christian worship, as a commemoration of the resurrection of Christ. But some Christians worship on Saturday instead of Sunday. Jews also observe Saturday as their day of rest and worship. They do not want to commemorate anything about Christ. So if the observance of Sunday grows out of the Christian faith, why should laws of the state impose Sunday observance on those who are not Christian, or on those whose interpretation calls for Saturday worship? This is the problem.

The Supreme Court ruled on several different cases that laws against Sunday business—commonly called blue laws—are constitutional. One majority opinion—for the decisions were not unanimous—admitted that these laws grow out of a religious soil. But now they contribute to an accepted way of life. Said Chief Justice Warren: "People of all religions and people with no religion regard Sunday as a time for family activity, for late sleeping, for passive and active entertainments, for dining out, and the like."

It may be that this is a valid legal answer. One does regret seeing the invasion of Sunday by "business as usual." Something has gone from the American scene when Sunday becomes a shopping day, when the cars are parked around the shopping centers instead of around the churches.

But this whole matter should make Christians ask what purpose their Sunday serves. Since a majority of Americans belong to Christian churches, perhaps our own attitudes and practices—or our lack of conviction on Sunday observance—are contributing to the secularization of the Lord's day. For this day is secularized by late sleeping, by dining out, by picnics, by sports, by trips to resorts just as much as by business.

Sunday should be for us primarily a day of worship. It is the Lord's day, and He should have the primary recognition. Going to church—Sunday school, the preaching service, the Sunday evening service—all of these should be on our regular program. Our children should take it for granted

that we go to church on Sunday. This should be our privilege and delight, not our somber duty. We observe the Lord's day because we love and worship our Lord Jesus Christ.

Sunday may be a day of rest. For most of us it offers a change of program, and that in itself is rest. For ministers and many church workers it may be the busiest day of the week. The rest of Sunday should not be indolence. Lying in bed or loafing around doing nothing can hardly be called religious observance. Some needed rest in the afternoon may be permissible. But this day of rest calls for something more positive than idleness.

Sunday is a good day for visiting. Christian friendship needs to be cultivated. But our visiting should not involve a lot of hard

work for our mothers and wives. And it should not be an excuse for staying away from church.

Sunday should accent family togetherness. Fathers and working mothers should have more time for their children on this day. Playing, reading, and hiking, perhaps driving, may be good ways to promote family fellowship. But the very best expression of family togetherness is going to church together. Parents who only send their children to Sunday school are missing a great opportunity to promote fellowship on the highest level.

Some work is necessary on Sunday. Farmers must do their chores. The sick must be cared for. Public utilities must be kept functioning. But Christians will continue to develop a discerning conscience which will reduce this work to a minimum. Sunday, even the Supreme Court says, should be a special day.

It may well be that under the conditions of this day we need some re-evaluation of the functions of Sunday. But we dare not let our society or our states tell us what to do or not to do on the Lord's day. The Lord Himself has something to say about that. And we should listen to Him.—E.

Receiving the Benediction

The closing moments of a church service should be its effective climax. And the usual benediction is intended to be just that. The congregation rises, not to get ready to file out, but to receive the blessing which the minister is pronouncing. For that is what the word "benediction" means—"saying a blessing." The minister speaks the blessing; the congregation with bowed heads receives it.

The minister must realize what he is doing. His hand raised with palm down symbolizes the blessing descending upon the people. The words should be carefully selected and spoken with deliberation and meaning. These are not words mumbled rapidly just to somehow get the meeting over with. It is an important prayer that God's blessing may go with these people as they depart.

But the congregation also has its part. This is a time of prayer, just as much as any other. It is not a time for putting on wraps or for moving toward the aisles. It is a time for bowed heads, reverent thoughts, and quiet hearts. It is a time to echo our own prayers that the love of God, the grace of Christ, the communion of the Spirit may be with us today, tomorrow, and through the days ahead, even forevermore.

The hush of benediction time should not be rudely broken. There are churches where the congregation is seated again for silent meditation before turning to leave

the church. At least, the buzz of social conversation so common among us after the service could well be delayed. There is something rude in turning quickly, as if in relief, from the closing appeal of the minister, the commitment and aspiration of the post-sermon prayer, and the answering thought of the benediction.

It is a help to sing the doxology or some other fitting musical response after the benediction. This makes a natural transition to the breaking up of the service. It gives the minister an opportunity to get to the door in order to meet the people. Here the individual "God bless you" is a proper sequence to the blessing prayed down upon the people as a whole.—E.



The third project of the Peace Corps will be to assist the Philippine Islands with a program of elementary education in science and the English language. The first two Peace Corps projects approved covered a road survey in operation in Tanganyika and a co-operative program with CARE and the government of Colombia for improvement of rural life in that country. The Peace Corps volunteers in the Philippines will serve as educational aides in elementary schools. They will act as assistants to Philippine teachers and will be under supervision of the Filipino Bureau of Public Schools. Teams of four will be sent to each location.



Mrs. Marion Albrecht—WMSA Lounge Hostess; Mrs. Paul Miller—President; Mrs. Don McCammon—Executive Secretary.

great numbers. The WMSA goals this past year were a deeper concept of giving and a broader concept of sisterhood. The project goal of \$3,000 was surpassed \$900. The surplus was used to supply washing machines. Six students will attend college this fall as a benefit from the WMSA scholarship fund.

The project for the current year is a hostel at Sapporo, Japan. This will require at least \$3,000. The GMSA project goal will be \$1,000 for the Maternity Clinic at Mathis, Texas.

WMSA has a new publication, called *The Voice*. Of the first issue for July 20,000 copies were printed. It is being distributed on a nonsubscription basis.

Facts

The Way to Life, foreign English program, can be heard all over Nigeria, and in parts of other African countries.

A new nursing-home wing is being built at the La Junta Hospital.

The name for the Home for the Aged at Eureka, Ill., is being changed to Maple Lawn Homes. Several duplexes are being built.

A new \$100,000 wing at Sunshine Children's Home, Maumee, Ohio, is being built without solicitation from the brotherhood.

The 1962 mission study course will be on personal evangelism.

Nine per cent of the world's people speak English; but 94 per cent of the Christian preachers work among English-speaking people.

A local church board of trustees is taking over administration responsibilities at Camp Rehoboth, St. Anne, Ill.

A new Spanish magazine, called *El Discipulo Cristiano*, will begin publication Jan. 1. Editors are Ernesto Suarez and Mario Snyder. It will be published in Buenos Aires, but will serve all our Spanish-speaking fields.

Mennonite mission giving has gone up a hundred per cent in the last five years.

The Puerto Rico Conference has assumed

the responsibility of mission administration on that island.

We have committed ourselves to MCC for \$14,000 additional support for this year.

Construction of the Oaklawn Psychiatric Center at Elkhart, Ind., was scheduled to begin July 1.

There are now fifty I-W service counselors throughout our churches.

For the first time mission study materials on two age levels will be available this fall. The subject is Latin America.

The general mission board program now employs, for the first time, over 1,000 people. The Elkhart staff numbers 41. But administration costs are less than ten per cent.

The WMSA Scholarship Fund is invested with Mennonite Church Buildings, Inc.

There are one million new literates in the world each week. And yet in some countries the population increase is pushing the percentage of literacy lower.

Gospel recordings are now available in 2,200 languages.

Foreign Missions Committee

The Mission Board has two ways of administration in the various areas: by a secretary and by an administrative committee. Overseas missions have heretofore been ad-



President John H. Rosemann checks lists of Kermit Destine, of the Personnel office.

ministered by the Secretary of Foreign Missions, with policy decisions being made by the Executive Committee. A major action of this Board meeting was the appointment of a Foreign Missions Committee, which shall have direct administrative responsibility of all overseas programs of the Board. This will be in line with policies set up by the Board and its Executive Committee. This move probably means an increased emphasis on overseas work, and will make use of accumulated insights and experience in the church.

The Music

Oscar Roth, Secretary of Music of the Illinois Conference, had general charge of the singing for the Board meeting. Song leaders for the Public sessions were chiefly Illinois people, including Willard Schrock, Earl Greaser, Simon Birkey, Mark Lehman, Oscar Roth, and Willis Litwiller.

Special music numbers were given by male quartet from Hopedale and Metamora, the Choral Singers from Tiskilwa, the Church Chorus from Fisher, a girls' trio from Hopedale, and a men's chorus of about sixty men from various congregations.

Worship Periods

Levi Hartzler, former Secretary of Information Services, planned two types of worship services. One was the morning prayer meeting, in which early risers could praise and pray. Many requests for prayer were received here.

Each public service began with a worship period. There were ten minutes of taped singing in the pre-worship period. Then the congregational singing, with the entrances closed. Then missionaries, one in each service, spoke on "My Call," a feature that relates to the emphasis of this year on Preparing and Sharing Church Workers. Another missionary or worker led in prayer. There was special music in each service. These periods were effective worship.

The Speakers

The Board meeting was marked by strong addresses. We can mention only the two by Nelson Litwiller, missionary and seminary president who came home to bring his challenges to this meeting; also the two Sunday messages by a visiting speaker—Harold B. Street, Executive Secretary of Evangelical Literature Overseas. Anybody who can be jolted by facts of world conditions could not hear these speeches, without being deeply disturbed. But encouraged too to work as never before.

Finances

The treasurer's report is always an important feature of a Mission Board meeting, not because money itself is important, but because our giving is some indication of

our spiritual vitality, and because the condition of the treasury says an almost final word on whether or not our mission program can be expanded to meet the growing needs.

The Board had a good financial year. Contributions were \$200,000.00 higher than ever before. But disbursements were up in the same proportion, and so, for the first time in the Board's history, the General Fund ended the year with a deficit of \$10,000.00. Per member giving for missions increased from \$13.17 the previous year to \$14.68 last year. But giving for relief and service decreased from \$4.21 to \$3.99. Giving for broadcasting reached an all-time high.

Adding the amount contributed to all the district mission boards and the value of material aid to Mennonite Central Committee and to institutions, total mission and relief giving of our denomination last year was \$3,121,553.86. Disbursements were a little more than that.

Giving of the brotherhood to all areas of the general board program last year averaged \$26.68 per member. District board programs required from \$6.00 to \$15.00 per member in addition. The program of the Eastern Board required from the Lancaster Conference \$42.00 per member.

Unspecified giving to the General Fund tends to increase. As planned giving increases, project giving decreases.

The Budget

The budget of the Board is chiefly an estimate of expenditures. But it is also a method of control. Disbursements above budget are only emergency action. Because of the condition of the treasury, administrators were asked to keep their field budgets at last year's level. The basic budget that was approved is \$1,571,198.90, which with adjustments for changes in budgeting for overhead, is about the same as last year's budget.

But to keep the budget at this level numerous items were placed on a supplementary budget which totals another \$281,000.00. These supplementary items, many of them considered very important by the workers on the various fields, can be put into the program only if the giving is greater than last year. In fact, to raise the basic budget we must give \$16.00 per member, as compared to \$14.00 last year. To cover the supplementary budget as well we must give \$21.00 per member toward the various mission funds. This does not include broadcasting, whose budget remains at \$4.00 per member, nor relief and service, which is \$6.00.

The Offerings

Offerings were lifted in each public service. Amounts listed here do not indicate relative interest, but chiefly the size of the

crowd: WMSA, \$1,062.21; Japan Mission, \$423.77; Broadcasting, \$642.53; Voluntary Service, \$375.87; Montevideo Seminary, \$575.31; General Fund, \$437.96; Literature Evangelism, \$1,186.71; Missionary Training, \$1,970.86; total offerings were \$6,675.21.



Executive Secretary Ernest Bennett and General Secretary J. D. Graber confer before the world map.

The Reports

The vast scope of the Board's work can hardly be condensed into a few days' reporting. However, each administrative area prepared a summary report. These were printed and available to all Board members in a spiral-bound book. In the business sessions the various secretaries and officers read parts of these reports, brought them up to date, and called attention to the most significant developments in their areas. In J. D. Graber's report on Overseas Missions, for instance, he called on missionaries fresh from the field, such as Nelson Litwiler, Milton Vogt, Robert Witmer, and Edwin Weaver, to give discerning reports on current conditions and needs. Board members showed a great interest in these reports, asking questions and making helpful suggestions. It was much more than merely

listening to someone reading and making motions to accept reports. The Board thus became very much involved in the Board's program.

About People

David Augsburg, a brother of Myron and Don, is program director this year for The Mennonite Hour.

Naswood Burbank, main speaker of the Navaho Gospel broadcast was recently ordained as our first Mennonite Navaho minister.

Foreign missionaries attending the meeting included John Friesens, just returned from India; Maynard Rohrs, newly returned from Araguacema; Nelson Litwiler, home for a few weeks from Montevideo; Victor Dorsch, soon to return to Somalia; Robert Witmers, on a three-month furlough from France; Wm. Hallmans, near the end of their furlough from the Cordoba area of Argentina; Omar Stahl, Eastern Board missionary soon to go back to Luxembourg; Edwin Weaver, on a short furlough from Nigeria; Glenn Musselmanns, who are going back to southern Brazil; Don Heisers, at the end of their year's furlough from Puerto Rico; Floyd Siebers, who on July 6 return to central Argentina; Arletta Selzer, on a short furlough from Japan; John Beachys, who are going back to Bihar, India; Simon Leichtys, on a vacation from the Board's administrative office in Puerto Rico; Milton Vogts, veteran missionaries from Bihar, India, home on their fourth furlough; Elizabeth Erb, missionary nurse from India; Alta Housour, missionary in Formosa; Aaron King, who was in Cuba, and is going this year to Mexico; Erna Grove, who on June 27 went to Ghana; Esther Reesor and Dorothy Yoder, home from Araguacema, Brazil; Ross Godefuses, returning to Argentina after extended furlough.

Former missionaries who were present included J. W. Shank, one of our first missionaries to South America; R. R. Smucker, veteran of the Central Provinces, India; Ida Bear, long a missionary in central India, whose husband is now a pastor at Upland, Calif.; Mary Holsopple, who was a nurse in



Executive Secretary Bennett reports to business session of the Board.

India; Don McCammons, who served in China and Japan; E. E. Millers, many years in India; Royal Bauers, whose short service in India was terminated when Evelyn was stricken with polio; Dr. G. D. Troyer and wife, now in private medical practice in Puerto Rico; Una Cressman, who worked among the Tobas of Argentina; J. H. Koppenhaver, who served several terms in Argentina; Mae Hershey, pioneer missionary to Argentina.

B. Charles Hostetter, Mennonite Hour pastor, spoke at a Christian businessmen's luncheon in Peoria on Friday.

Many home workers were present, including Mario Bustos, recently ordained at Milwaukee; Samuel Janzen, administrator of the Valley View Hospital at Glenwood Springs, Colo.; Earl Greaser, superintendent of Maple Lawn Homes at Eureka, Ill.; Marie Naffziger, administrator at Kiowa County Hospital in Kansas; Fannie Schrock, technician at Lebanon, Oreg.; Frank Brillharts, leaders of the VS unit at Hesston, Kans.; Glen Yoder, director and social worker at Kansas City Children's Home; Paul King, pastor at Bethel Church, Chicago; Glenn Martin, chaplain under our Board at Colorado Medical Center in Denver.

The following members at large were elected: Harvey Bauman, Linford D. Hackman, Paul Hooley, Milo Kauffman, Roy Koch, Jesse B. Martin, John H. Mosemann, Eugene Witmer.

The election of Executive Committee members was as follows: Jacob Clemens (vice-president), Jesse B. Martin, Earl Buckwalter, Simon G. Gingerich.

The newly elected Personnel Committee is Don Augsburg, John M. Drescher, B. Charles Hostetter, John E. Lapp, Paul Mininger.

Rachel (Mrs. Robert) Fisher, Scottsdale, Pa., is the newly elected Secretary of Girls' Activities of WMSA, succeeding Freda (Mrs. George) Amstutz, who has built GMSA participation up to 6,000.



Alberta Board members confer: C. J. Ramer, Linford Hackman, Paul Burkholder.

John R. Martin, Director of I-W Services, will terminate his service at Elkhart in November to become pastor at Neffsville, Pa.

Among our veteran workers present were Aaron Mast and A. C. Good. The latter led the closing prayer on Sunday morning, which was his eightieth birthday.

MCC workers present were Irene Bishop and Orpha Zimmerly.

Youth Night

That the Mennonite Church is thinking her young people into mission plans is seen in the annual feature of Youth Night. Many young people, chiefly from Illinois, appeared on Saturday for the workshop led by Virgil Vogt, for the dinner together, and for the Saturday night program in the auditorium. This program, with Marion Bontrager, incoming MYF president, in charge, featured a conversational trio and an address by Edward Stoltzfus, which seemed really to communicate the theme of the meeting in young people's language.

Sunday Morning Speakers

Visiting ministers were assigned to preach in Sunday morning services in the Mennonite pulpits of Illinois, and also of some other denominations of Morton. The

list of preachers and churches follows: John Martin, Peoria; Alvin Hostetter, Arthur; John Beachy, Bloomington; Wilbur Hostetter, Cazenovia; Earl Buckwalter, Dewey; Paul Kraybill, Dillon; Vern Miller, Fisher; Glenn Musselman, Flanagan; Mahlon Blosser, Germantown; Eldon King, Highway Village; John Drescher, Hopedale; Ross Goldfus, Metamora; Edwin I. Weaver, Midway; Don Heiser, Norwood; Milton Vogt, Pleasant Hill; Nelson Kauffman, Richland; Robert Witmer, Roanoke; Urie Bender, Robein; J. H. Koppenhaver, Science Ridge; Harry Shetler, South Pekin; Nelson Litwiler, Tiskilwa; E. E. Miller and Kermit Derstine, Morton Community; David Mann, Morton Methodist; E. M. Yost, Morton Mennonite.

These messengers were asked to speak on the text of the morning, Acts 8:4. At the auditorium Osiah Horst, president of the Ontario Mission Board, preached the Mission Sermon on this text. He pointed out that our fathers, like the early church, were scattered by persecution. Today we are being scattered both by vocation and by the need for the Gospel in the far corners of the earth. In this scattering we are called to preach the Gospel wherever we go.

The John F. Funk Lecture

Royalties from the sale of published Conrad Grebel lectures are being used to publish a series of single lectures, called the John F. Funk Lectures. The first of these lectures was delivered in a business session of the Board by Virgil Vogt. His subject is "The Christian Calling." It discusses the emphasis this year on worker recruitment.

For lack of time Bro. Vogt had to give only the essence of his message. The entire lecture will be published as a Focal Pamphlet in August. The Board advised members to have Bro. Vogt deliver this lecture in their areas. It is to be hoped that many can do this. But the Pamphlet can be purchased by all.

Quotes

A variety of needs called for a corporate response, in a way that no person or congregation in itself could respond.

—J. H. Mosemann.

Who is going to excuse whom if the newly literate peoples receive only such literature as will blaspheme God and caricature His church?—J. H. Mosemann.

God has no other way to multiply the church than by division—each member winning others.—J. D. Graber.

It is by word and by deed that we communicate the Gospel and not by one or the other alone.—J. D. Graber.

Being a Christian is being part of a mission.—Lesslie Newbigin.



Getting reacquainted. Left to right: Mrs. Edwin Yoder, Mrs. E. E. Miller, John Friesen, George Beare, Mrs. John Friesen.

(Continued on page 613)

A Song for My Country

BY GRACE V. WATKINS

*I love this land, the space-horizoned plains,
The cello-whispering forests, green and strong,
The city towers and the country lanes,
The rivers murmuring a silver song.
And oh, I love the people, brave and free,
Who walk the avenues of liberty.*

*Yet I am citizen of another land,
A wider country, glorious and fair.
Some time my Lord will take me by the hand
And lead me through the gleaming portals there,
To serve and worship Him through endless days
In shining ministries of love and praise.*

Fargo, N. Dak.

God Is Love

BY LORIE C. GOODING

God is love. This is the most basic statement in the Bible. It is our most complete description of God. We can find a number of other descriptions of Him. He is "glorious in holiness," "fearsome in praises," "mighty in judgment," "excellent in wisdom," "terrible in wrath." But the most fundamental description, the most comprehensive, is this: "God is love."

Because He is love, we can believe the Bible when we read, "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God loves the whole world, the good and the bad, the best and the worst. With what impartiality does He make His sun to shine upon "the evil and . . . the good" and send His showers upon "the just and . . . the unjust."

Yet His first concern is for the "evil ones," the sinners. For us, who had no hope at all, He sent His only-begotten and well-beloved Son to pay the penalty exacted by His unswerving justice, to redeem, or "buy back," all those who were lost, separated from God, and under sentence of death.

How great and how far-reaching and how all-encompassing is the love of God! There is no one too high or too low, too rich or too poor, too good or too bad, to receive it. How close and personal is His concern for us! He does not minister this love to us

through the agency of angels, but through His own Son. He does not require that we deserve to be loved. He loves us as a father loves his children, not for what we are, or for what we have done, but because we are His.

If you do not accept God's love, that does not stop Him from loving you. But He cannot do anything special for you until you accept His love and become obedient to Him as your heavenly Father; even as a good father upon earth will not indulge a child in disobedience. If you disown God's Fatherhood, He does not therefore disown you. He continues, as a Father, to provide for you the necessities of life, food and water, light and air. You may deny His Fatherhood, but you cannot change it.

Please remember that, all you who may have denied Him, all you who may have disobeyed Him, all you who have drifted far from Him. He has not denied you; He has not disowned you; He loves you just the same. You may return to Him at any time only by acknowledging your error and asking His pardon. The well-beloved Son stands in the presence of the Father in your behalf. "If anyone sins, we have an Intercessor with the Father, Jesus Christ the Just One" (1 John 1:9, The Authentic N.T.). And just because He loved you so that He sent His Son to die for you, you may be sure that He is eagerly waiting to receive you, if you come to Him by faith in Christ. For love is the great creating, integrating, purifying, dynamic force of the universe. And "God is love."

Killbuck, Ohio.

Let's Give It Ourselves

BY JOHN M. DRESCHER

A man prayed fervently every morning at family worship for the poor in the community, but he was never known to give anything to the poor. One morning at the family worship couch, after the usual prayer had been offered for the poor and destitute, his small son said, "Father, I wish I had your corncrib."

"Why, my son?" asked the father.

"Why, because then I would answer your prayer myself."

The small son seemed to have a greater share of common sense than his father. But he probably had a different heart also. And it is likely true that the heart largely determines many of the great decisions of life.

The story is told of the deeply spiritual and very practical D. L. Moody (spirituality and practicality go together, by the way) that in one of his campaigns the moderator made a plea for funds to carry forward the work of the Lord. After an earnest plea he asked the large audience to join together in prayer for the Lord to give the needed funds. It was then the practical-minded Moody jumped to his feet and said, "Let's not bother the Lord about this; let's give it ourselves."

Certainly God cannot be pleased with the type of piety that would pray long prayers and yet not put them into practice as far as possible, or be willing to answer them oneself. James in his epistle would say, "If someone is in need of food and clothing and you know it, don't spend time praying that he may be given the same. No! If you are able to help him, help him! Your piety is not shown so much by your prayers as by the way God empowers you to do the things of God." True prayer carries with it a total yieldedness for the Lord to use you in the answering of the prayer you pray.

Prayer Requests

(Requests for this column must be signed)

Pray for new Christians at the House of Friendship in New York, that they may grow in Him. They are having struggles.

Pray for one in New York who is having some tough experiences with gangs. Pray for his protection.

Pray for Abner Stoltzfus, that God may give him strength in carrying out his rigid schedule.

Pray for one of the members at Premont, Texas, who is married to a Catholic. She recently returned to her parents' home with their small six-month-old baby because of ill treatment. Pray for her husband's conversion.



OUR SCHOOLS

Goshen College

Commencement activities at Goshen College began with the Seminary graduation program Sunday evening, May 28. The dean of the Seminary presided at the service and George R. Brunk, Harrisonburg, Va., addressed the Seminary graduates.

The Seminary chorus, directed by Marvin Miller, provided two selections of music.

Commencement activities continued on Saturday afternoon, June 3, with the senior nurses' class program held at 2:30 in the Church-Chapel. Galen Miller, M.D., Elkhart, Ind., and a 1943 graduate of Goshen College spoke to the 19 graduating nurses on the subject, "Proper Values." The School of Nursing pins were presented to the graduates by Dr. Elmer Billings, Chief of the Elkhart General Hospital Medical Staff. Following the nurses' class program a reception was held in the Arts Building for the parents of the nursing graduates.

Class reunions were also held Saturday noon. The classes of 1911-16, 1921, 1936-41, 1946, and 1951 were the groups which gathered for this occasion. The 50-, 40-, 25-, and 10-year classes were honored at the Alumni Banquet.

Saturday evening these four classes along with the 1961 graduates and additional alumni of the college gathered for the Alumni Banquet held at 6:00 p.m. in the Alumni Memorial Dining Hall. Dr. Donald Miller, president of the Alumni Association and a member of the class of 1950, presided at the business meeting following the banquet, at which time a new constitution was adopted by the members of the Alumni Association and the 1961 graduates were accepted into the Association.

Lawrence Hurst, a 1951 graduate of the college, was toastmaster for the after-dinner program. Additional toasts were given by Retha (Hostetter) Kauffman '36, Harvey Numenaker '21, and Samuel Burkhardt '11.

Members of the 50-year class anniversary were especially honored at the close of the program as they were presented with engraved plaques for the occasion. Members of the 50-year class who were present were Dr. Samuel Burkhardt, Mrs. Ruth E. Rasmussen, Mrs. Jonathan M. Kurtz, and Alvin J. Miller. Those 50-year graduates not present were Mr. Bertram H. Smith and Mrs. A. A. Edwards.

Sunday afternoon at 3:00 the Collegiate and A Cappella combined choruses of Goshen College, accompanied by a small orchestral group, presented works by Henry Purcell, a seventeenth-century English composer. The musical group which presented the program in the Union Auditorium was under the direction of James A. Miller. Soloists who performed for Purcell's "Te Deum" and "Jubilate Deo" were Beryl Martin, Perkasio, Pa., and Macy Friedt, Orville, Ohio, sopranos; Mary Ann Shrier, Stryker, Ohio, Nelda Lauber, Shickley, Neb., and Phyllis Bontrager, Darien Center, N.Y., altos; David Kanagy, West Lib-

erty, Ohio, tenor; and Ira Zook, Latour, Mo., baritone. The other works by Purcell which were performed were "Let My Prayer Come Up," based on Psalm 141:2; "A Lord God of Hosts," based on Psalm 80:4-7; and "Lord, How Long Wilt Thou Be Angry," an anthem also based on the Psalms.

Baccalaureate service for the 1961 graduating class was held Sunday evening at 8:00. Dr. J. Lawrence Burkholder of Harvard Divinity School, Cambridge, Mass., gave the baccalaureate sermon based on Num. 11:26. Bro. Burkholder challenged the 1961 graduates to go out into the world as prophets.

Music was provided by the Collegiate Chorus who sang under the direction of James A. Miller.

Senior Class Day exercises were held on Monday afternoon at 2:30. The first part of the traditional program was held outside on the campus where the passing of the college emblems to the junior class, the presentation of the senior class gift to the dean of the college, and the planting of the ivy took place.

The seniors with their junior escorts then filed into the Union Auditorium for the remainder of the program. A senior group of choral readers presented the work of T. S. Eliot, "The Rock," which was then followed by two musical solo numbers. The class address, the singing of the class song, and the breaking of the wreath comprised the remainder of the traditional exercises. The seniors concluded their program by singing the "Alma Mater" and then filed out of the auditorium.

The sixty-third annual commencement held Monday evening in the Union Auditorium highlighted the weekend activities, at which time 224 degrees were conferred on the graduates, who represented 16 states and Puerto Rico, four provinces, and three foreign countries.

President Francis Hutchins of Berea College, Berea, Ky., gave the commencement address. Dr. Hutchins succeeded his father to the presidency of Berea College in 1939. Prior to this he for many years was engaged in educational work in China in connection with Oberlin-in-China and Yale-in-China. For eleven years he was the representative of the Yale-in-China association, which provided him with unusual contacts with the missionary movement and with educators in China.

Speaking from his interest and experience in Christian missions and higher education, he proposed to the graduating class the formation of the "Society of the Concerned." Criteria for membership would be individual integrity, devotion, honesty, and personal responsibility. In conclusion Dr. Hutchins stated that the purpose of the "Society of the Concerned" would be to remove the barriers to brotherhood, whether they be personal, group, or national.

Following the address the A Cappella Chorus, under the direction of Dwight Weldy, sang three numbers.

Dean Carl Kreider then presented to President Miner the degree candidates for B.A., B.S. in Education, B.S. in Nursing, and A.A. President Miner conferred the degrees upon the graduates and the January and June graduates then filed across the platform to receive their diplomas and congratulations from the president.

J. C. Wenger, acting for Dean H. S. Bender, presented the eleven Seminary graduates for their degrees. The degrees awarded were, one Bachelor of Theology, one Master of Religious Education, and nine Bachelor of Divinity degrees.

Following the awarding of degrees retiring Professor Ernest E. Miller was given special recognition by the chairman of the Board of Overseers, Orrin J. Smucker. In view of his dedication and service both as a teacher and as president of Goshen College from 1940 to 1954, it was resolved that upon his retirement at the end of the 1961, he be given the rank of President Emeritus. As of Feb. 1, 1962, he will be principal of the Woodstock School at Landour, Mussoorie, U.P., India, where he has previously served.

Approximately 2,000 friends and family members attended the commencement. Chairman of the Planning Committee was Leland Bachman, Director of Public Relations.

Eastern Mennonite College

The forty-third annual commencement activities opened on June 1 with the singing of "David, the Shepherd Boy," by the Vesper Chorus, conducted by Miss Audrey B. Shank. The address at the Alumni Fellowship Luncheon on Saturday, June 2, was given by President John R. Mumaw on the theme, "E.M.C. Alumni and the Development Program." The classes of 1921 and 1951 held class reunions also on Saturday.

James Hess, missionary on furlough from Honduras, brought missionary messages at the Missionary Fellowship and morning worship services on Sunday, and the Collegiate Chorus, directed by J. Mark Stauffer, presented a program of sacred music in the afternoon.

Marcus Lind of Salem, Ore., preached the baccalaureate sermon on Sunday evening, June 4.

The commencement address on Monday morning, June 5, was given by John M. Drescher of Marshallville, Ohio. He spoke on the theme, "The Quest of Life." There were 102 members in the college division of the graduating class, and 73 members in the high-school division. Of the 102 college graduates, four received the Bachelor of Divinity degree; 77 were candidates for the bachelor's degree, 14 received the Associate in Arts diploma, and 7 the one-year Business Certificate.

Summer School opened on Monday, June 12, with Dean Ira E. Miller serving as Director of the Summer Session. The enrollment of 83 is the largest summer school enrollment that E.M.C. has ever had, and represents a 30 per cent increase over last summer.



CHURCH MUSIC

Peace, Perfect Peace

By C. F. YAKE

Bickersteth

Caldbeck, Arr. by Vincent

Pax Tecum

Peace, perfect peace in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

Peace, perfect peace, death shad'wing us and ours?
Jesus has vanquished death and all its pow'rs.

It is enough: earth's struggles soon shall cease,
And Jesus call us to heav'n's perfect peace.

Dr. Bickersteth spent the summer of 1875 at Harrogate, where one Sunday in August he heard Canon Gibbon preach a sermon on Isa. 26:3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Canon Gibbon called attention to the fact that in the Hebrew the word *peace* was repeated, and that the 1611 translation had the rendering *perfect peace*. He was so much impressed with the words *perfect peace* that the same afternoon while visiting Archdeacon Hill of Liverpool, a relative then on his deathbed, Dr. Bickersteth wrote this hymn in a few minutes at the bedside of the archdeacon, and read it to the dying man. It was published on a card and hundreds of them were given to the children whom the author confirmed. Its popularity spread rapidly. It is loved and sung by persons of all lands and conditions. It is said to have been a favorite of Queen Victoria. It has been translated into many languages; and Bishop Bickersteth heard it sung in Japanese and Chinese on his tour in the east.

It would be difficult to name any other hymn so filled with the sense of man's security as this, which tranquilizes a person at certain moments to a remarkable degree. The form of the hymn, the first line of each couplet being a question while the second is the answer, makes it suitable for antiphonal singing.

Bickersteth was born in Islington, England, Jan. 25, 1825. After completing his education he was appointed Bishop of Exeter. He published twelve volumes of his poetry during the time he was retired from active work, some five years before his death at London, May 16, 1906.

Pax Tecum is something of a mystery. Caldbeck, the composer, is said to have written it while a student at Islington Theological Seminary. It is also claimed that it was

written while Caldbeck was a missionary in China. Whatever may be the truth of the matter, the tune was revised and reharmonized by Charles J. Vincent before publication in 1877 so as to make it virtually his product.

Caldbeck was born in 1852. He was a schoolteacher, an evangelist, and became a prominent free-lance outdoor preacher. His eccentricities and independence made it rather impossible for others to work with him. For a while he lived a precarious existence, selling tracts from house to house. In one location he was arrested for not having a peddler's license, but was released because he was the composer of *Pax Tecum*. Even though living in poverty, he presented a gentlemanly and scholarly appearance. He finally disappeared from view and it is not known what became of him. His death is supposed to have occurred in 1912 in Ireland.

The Opening Hymn in Worship

By WALTER E. YODER

Hymns and worship are inseparably linked together in our Mennonite church service. Our worship service would be very dry and cold without the hymns and spiritual songs. The music and sacred poems provide the emotional expression. Fine hymns with their poems containing rich spiritual truth, clothed in beautiful imagery and phrasology, wedded to tunes which enhance the emotional content of the poems, become a powerful driving force in worship.

Not many years ago the song leaders chose a song with a lively tune as the opening hymn, making it easy for the young folks to come marching into the meeting-house and find seats. It was felt by many that you need a lively tune for the opening song to put "pep" into the service. This type of song never set a worship spirit, and so our congregations began to close the entrances with the beginning of the opening song so that the service could begin without being disturbed by late-comers. This was a helpful move, and minister with song leader came to see that every hymn, even the first one, must contribute to the purpose of worship. One of the principal attributes of worship is "a vision of God and a sense of His presence." It is in this category that hymns have their greatest usefulness.

Take a look at the problem. The congregation assembles. They come from all walks of life. There are farmers, homemakers, teachers, clerks, secretaries, businessmen, and businesswomen. Some may have had sickness and sorrow. Some have had a hard week, sorely tempted and tried; for others it was just the old routine. The first hymn is announced and its purpose is to help every mind and heart to become centered upon God with a desire to commune with Him. It may just be a response to a call to worship, "To Thee, O Lord, I Lift Mine Eyes," "The Lord Is in His Holy Temple." Or it may be a hymn like "Come, Thou Almighty King," "Come, O My Soul, in Sacred Lays," "Come, Let Us Join Our Cheerful Song," "Great God, Indulge My Humble Claim," "Come, Let Us All Unite to Sing," "To Thy Temple I Repair." I feel these give the best type and fulfill the real purpose of the opening hymn.

Goshen, Ind.

Stay on the Beam

The voice of the pilot came clear and strong over the public-address system on the plane: "It is three-o-seven o'clock. We shall be over Tulsa in approximately thirty minutes. We shall be delayed in landing because of weather conditions. After a short delay we shall make an instrument landing." He went on to say that a booklet in the seat rack described the processes of such a landing.

And now he, the pilot, must get the plane on the beam and follow that beam through murky skies to a safe landing. His own life depended upon his finding and following the beam! What was vividly evident to all on the plane was that their lives, too, depended upon this pilot's staying on the beam! On that plane were a United States senator, a congressman, a preacher, some fathers upon whom families depended. Every life was in the pilot's hands!

Spiritually as well, how necessary it is for every Christian to stay on the beam—the Word and the will and the way of God! "For none of us liveth to himself, and no man dieth to himself" (Rom. 14:7). For every Christian who goes astray, there are countless numbers who also follow—to their destruction!

Many have landed safely because of spiritual "pilots" who stayed on the beam through sorrow and adversity, or through success and prosperity. A precious cargo of souls is doubtless depending upon your staying on the beam!

"... Turn not from it to the right hand or to the left... for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage..." (Josh. 1:7-9)—Selected.



FOR OUR SHUT-INS

The Rain

By ENOLA CHAMBERLIN

Unevenly with staccato beat
Down from the clouds it came,
Striking the earth with far-spaced feet,
A stallion suddenly lame.

The little spurts of dust flared out
Where the big drops hit the earth;
To the ready seeds they came as a shout,
call to come to birth.

And the ready seeds of grass and grain,
But waiting for moisture to come,
Awoke to the sweet, clear sound of rain
As soldiers wake to a drum.

With vigor they pushed their blades to the
sun,
Forced roots deep down in the sod—
Which they will do till time be done,
Following the plan of God.
Los Alamitos, Calif.

Testing and Promise

"I will never leave thee, nor forsake thee"
(Heb. 13:5).

Are you passing through a testing,
Is your pillow wet with tears?
Do you wonder what the reason,
Why it seems God never hears?
Why it is you have no answer
To your oft-repeated plea,
Why the heaven still is leaden
As you wait on bended knee?

Do you wonder as you suffer,
Whether God does understand,
And if so, why He ignores you,
Fails to hold you in His hand?
Do black doubts creep in, assail you,
Fears without, and fears within,
Till your brave heart almost falters
And gives way to deadly sin?

All God's testings have a purpose—
Someday you will see the light.
All He asks is that you trust Him,
Walk by faith and not by sight.
Do not fear when doubts beset you,
Just remember—He is near;
He will never, never leave you,
He will always, always hear.

Faithful is He who has promised,
He will never let you fall,
Daily will the strength be given,
Strength for each and strength for all.
He will gladly share pain with you,
He will gladly give you peace,
Till your tired and weary body
Finds its blessed, glad release.

When the darkened veil is lifted,
Then, dear heart, you'll understand
Why it is you had to suffer,
Why you could not feel His hand
Giving strength when it was needed,
Giving power and peace within,
Giving joy through tears and trial,
Giving victory over sin.

So till then just keep on trusting,
Through the sunshine and the rain,
Through the tears and through the heartaches,
Through the smiles and through the pain—
knowing that Our Father watches,
knowing daily strength He'll give,
Victory for each passing hour,
This is life, so let us live!

—John E. Zoller.

The Blessings That Remain

There are loved ones who are missing
From the fireside and the feast;
There are faces that have vanished,
There are voices that have ceased;
But we know they passed forever
From our mortal grief and pain,
And we thank Thee, O our Father,
For the blessings that remain.

For the faith that keeps us patient
Looking at the things unseen,
Knowing spring shall follow winter
And the earth again be green;
For the hope of that glad meeting
Far from mortal grief and pain—
We thank Thee, O our Father,
For the blessings that remain.

—Unknown.

To You, Old Age

By HELEN BAYLEY DAVIS

*I am not afraid of you—
Old things are beautiful.
Old lace, old ivory, the mellowed hue
Of aging tapestry, old trees—
All of these
Are lovely things, and mountain peaks
Are old, and beautiful,
Their snowy heights ablaze*

*With sunset flame,
Or dimmed by soft blue haze.
I, too, may be perfected
By your fashioning, Old Age,
With lines of sympathy,
Grim sacrifice, and charity
Etched upon my face,
And wrinkles made of laughter,
Or a gay grimace!
Although my bloom you cull,
I am not afraid—
Old things are beautiful:
Old trees, old laces,
Old ivory—old faces.*

—The Better Home.

The Storm Thrush

(A bird of the thrush family found in the south of Ireland, is called the storm thrush from its peculiar love of storms. In the wildest storm of rain and wind, it betakes itself to the very topmost twig of the highest tree and there pours out its beautiful song, its frail perch swaying in the wind.)

There's a sweet little bird in a far-off isle,
The isle where the shamrocks grow;
Of all the birds in that dear old land,
He's the dearest that I know.
He is dressed in a suit of sober brown,
And a speckled breast has he;
But his eye is bright and his voice is tuned
To heaven's own minstrelsy.
He sits and sings when the sun shines bright
To his mate in her downy nest;
But the topmost twig of the tallest tree
Is the place where he sings the best!
When the rains pour down and the floods
are out,
And the wild winds rage and roar,
Then clear and high, o'er the shrieking
gale,
The storm thrush sings the more.

That frail little bird on the swaying twig,
As his clear voice pierced the gales,
Dropped a message sweet at my faltering
feet
Of a love that never fails;
Though many a storm has crossed my life,
And many a grief and fear,
Yet with heart and voice did I rejoice,
For my Lord was always near.
So when dark clouds are about your path,
Like the storm thrush, learn to sing:
For from topmost height of a lofty faith
You can always see the King!
And with eyes that gaze on His blessed face,
You need never fear nor fail;
The gales may prove, but they cannot move
The Anchor within the veil.

—Mrs. C. L. DeCheny, in *The Reaper*.



TO BE NEAR TO GOD

Bless the Lord, O My Soul

By ALTA METZLER

Sunday, July 9

Read Psalm 103.

Use the hymn, "Bless Jehovah," Church Hymnal 5. (Refer to this hymn throughout the week.)

The writer of the letter to the Hebrews (13:15, RSV) says, "Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name." The psalmist pleads that our sacrifice of praise spring forth from all our being—"with thy heart, soul, and mind."

Prayer: To Thee, O God, we give our lips, our minds, our hearts, for Thy glory. Amen.

Monday, July 10

Read Psalm 103.

Verse 2. The lack of appreciation is sin against God and our fellow men. This error is often expressed by our forgetfulness. To be truly appreciative is to remember all His benefits to us and to give expression in thanks and praise.

Prayer: Dear God, we thank you for minds capable of remembering all your benefits to us. May we never forget your goodness. Amen.

Tuesday, July 11

Read Psalm 103.

Verse 3. Our iniquities—how vast is the sum of them! Our diseases of soul, mind, and body—how many they are! We can but cry with the children of Israel, "We have sinned." As we behold the Lamb of God, we experience His forgiveness of all our sins and healing of all our diseases.

Prayer: We thank you, Lord, for forgiveness of our iniquities, and for the healing power that touches both body and soul. It is all through your power and mercy. Amen.

Wednesday, July 12

Read Psalm 103.

Verse 4. Man, having been robbed of his first standing with God, finds himself in a horrible "pit." Our iniquities all but engulf us. The psalmist said he was brought up from a horrible pit. Christ left the Father and came down to earth to redeem us, returning us again to our place with the Father. The full price of our redemption has been paid on Calvary.

Prayer: Dear God, we thank you for Jesus Christ and praise you that the price of our redemption, the blood shed on Calvary, is sufficient for all mankind. Amen.

Thursday, July 13

Read Psalm 103.

Verse 5. For the child of God each day is

Thanksgiving day. God's steadfast love and mercy crown every day. "The Lord is . . . abounding in steadfast love." "The steadfast love of the Lord is from everlasting to everlasting." "The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness." This last is especially meaningful when we consider that it is from the Book of Lamentations (3:22, 23).

Prayer: Thank you, God, for the riches of your steadfast love and the mercy that never fails. Amen.

Friday, July 14

Read Psalm 103.

Sunday School Lesson for July 16

Matthew, the Converted Publican

Matt. 9:9-13; 10:1-4; Luke 5:27-32

A publican comes into the kingdom of God. Matthew calls himself a publican when he lists the twelve disciples. 10:3. What was the stigma attached to this name? It seems a publican was hated and despised by almost everybody. Why? Involve the pupils in this answer.

Matthew had an unpatriotic job. He collected taxes for Caesar, whom the Jews hated. A tax collector could collect the assessed amount and more for himself. No one knew what the tax really was. The collector was therefore regarded as being crooked and merciless. He could easily become rich.

We do not know, but Matthew may have loved money and may have been corrupt. At least the Jews saw him as such. He was a social outcast, a traitor to the hopes of his own people. He could not enter the synagogue. Even his alms were tainted. Since we know money cannot satisfy, Matthew must have been a very unhappy man, rich perhaps, yet friendless and lonely.

What did Jesus see in Matthew? He saw business ability. He could use. He saw one who knew he was a sinner, not self-righteous. Jesus loved sinners. Jesus called Matthew to follow Him. No doubt Matthew knew what Jesus was teaching. What a surprise it must have been to be trusted and

Jesus said, "I am the bread of life; he who comes to me shall not hunger; and he who believes in me shall never thirst." The deepest pangs of hunger are found in the heart that is estranged from God. But if he will accept the invitation to "Come unto me," he will find manna and water that satisfy completely.

Prayer: Dear Jesus, we thank you for the satisfaction of personal fulfillment in Thee. Enable us, we pray, to share the bread and water of life with hungry hearts. Amen.

Saturday, July 15

Read Psalm 103.

Our physical bodies are frail. "He knows our frame; he remembers that we are dust." And when weariness is about to overtake us, we find strength in the assurance that God not only satisfies but also renews our strength.

"Bless the Lord, all his hosts,
his ministers that do his will
Bless the Lord, all his works,
in all places of his dominion.
Bless the Lord, O my soul!" Amen.

given a chance by the greatest of all men! All that was good and noble in Matthew responded. "And he rose and followed." Luke says, "He left everything, and rose and followed." Here was salvation for the outcast. Jesus took him in.

Why did Matthew give the feast for his sinner friends? Why did Jesus go to such a feast? Why wouldn't the Pharisees sit in such company? We must wonder how many of Matthew's friends came to believe on Jesus. They must have thought, "Yes, He loves even me."

Jesus always sees a person in terms of what he or she can become after redemption. What did Matthew become? Consider his status as a disciple, his privileges to be with Jesus, his commission, his writing the story of Jesus' life for the Jews.

In our thinking (let's be honest), do we believe the outcasts, the "up-and-outs" or the "down-and-outs," are worth inviting to Jesus? Can He save them? Do we believe Jesus is interested in them? In one church they observe "Matthew's Feast." Each one who comes to the feast brings one person from outside the church of Christ. Let's not forget Jesus' own statement of the purpose of His coming into this world. Publicans can at any time become followers of Jesus, and soon men of authority.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1959 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Call to Mission Service

A Symposium

By Mervin D. Zook

"The first seven years at Mother's knee were formative. Family worship, missionary biographies, missionaries' visits, and my father's own example were used of the Spirit," writes Ralph Buckwalter, missionary to Japan. "My heroes were missionaries and preachers—John and Betty Stam, Uncle J. R. Shank, and many others."

"My parents gave home a Christian atmosphere. Father was a Sunday-school teacher and superintendent, and interested in evangelistic outreach. Stories of consecrated Christians helped shape my sense of values and desire to be like missionary heroes," writes Glenn Musselman, missionary to Brazil.

"My sense of call to the Lord's service is rooted in my childhood. As a boy my parents reminded me frequently that I had been dedicated to the Lord at birth. They spoke favorably of the ministry and avoided criticizing ministers," Herbert Minnich, missionary to Araguacema, Brazil, comments.

"Grandfather B. B. Stoltzfus continually praised the Lord. He breathed missions; the spirit of missions was in the atmosphere," relates B. Frank Byler, missionary to Argentina. "I remember him first as mission pastor in Lima, Ohio, fifty miles away from home. Grandfather C. H. Byler, a farmer preacher, always in the pulpit Sunday mornings, took his turn with John Y. King to add to my spiritual growth. . . . My home also contributed. Every morning Father led family worship, reading the Bible, after which we knelt to pray. Father's



Albert Buckwalter and Pacheco Rodriguez work on the translation of the Gospel of Mark into Toba language.

prayer was always longest, and after we were done, he often offered each child by name to the Lord, praying for his faithfulness."

Youth Discover the Call

Some missionaries were not called until their late teens after they entered college. Robert Stetter, missionary to Algeria, wrote it this way:

"Throughout childhood and even into youth no special vocation impressed me. I just didn't trouble myself about such things. The area of spiritual ministry seemed 'holy other.' It seemed to be pride to imagine I might someday be a preacher.

"Since I had heard of a number of young people who had been called to the Lord's service while at Eastern Mennonite College, I decided to go there. I registered in

a teacher-training course, something that could also serve as training for any ministry.

"The two years at E.M.C. were happy. My Christian life developed, I replaced vague understandings and feeble knowledge of God with truth and spiritual experience. I enjoyed Gospel teams. My major preoccupation was evangelism.

"In the summer after second year I spent seven weeks in New York City with a Gospel team working in street meetings, personal evangelism, and visitation.

"The following year I, 19, was teaching 39 children in an eight-grade Christian day school.

"When I entered Moody Bible Institute the following fall, I knew the Lord wanted me to be either a pastor, an evangelist, or a missionary. Two facts impressed me: millions of people are going to hell because they never heard the Gospel, and the church is the only agent God has for making the Gospel known to them.

"During my third year at special meetings, the speaker asked, 'Are you willing to serve the Lord in an unknown place, where the work is hard and you see little visual result? I promised the Lord then that I would dedicate my life, even as a missionary to Muslims.'

Ralph Buckwalter relates his experiences, each one a call to service. "The call of Christ came to me during evangelistic meetings when I was nine. Christ's call came at 13 when I was asked to teach a Sunday-school class. I heard His call several years later and helped in Bible school in Culp, Ark. Later the Victory Four witnessed in the Newton jail and a Mexican pool hall, the proprietor of which happily let us sing and testify to his rowdy congregation.

"At 19 I entered CPS; the first eight months I spent in the Black Hills of South Dakota, helping to construct the Dearfield Dam. Later I spent 20 months at Ypsilanti Mental Hospital."

Marian Hostetler, missionary to Algeria, now in language school in France, reviews her call. "In my senior college year God first brought the possibility of missionary service to my attention. I had majored in



B. Frank Byler, missionary to Argentina, fellowships with some of the pastors and workers at the Institute held in America, Argentina, last July. Bro. Byler is the third person from the right.



Marian Hostetler, editor in Information Services, used working at Mennonite Board of Missions and Charities as a step to overseas service. Here she is discussing photographs with Boyd Nelson.



Ralph Buckwalter, second from left, meets with a cottage prayer group, part of the call to serve and tell others of Christ overseas.

elementary education and arranged to teach in my home town the following year. However, I wondered, 'How can I, a Christian, look forward only to living comfortably, having everything I need and more, year after year, when the world is full of misery and need?'

"Influences of home, church, and college were primary factors in my thinking. Two speeches were particularly influencing. Jonathan Yoder, M.D., missionary on furlough from India, in a chapel speech told students they had the privilege of the best in Christian education, and had been clearly shown the world's needs. Now, were they leaving college, unaffected and untouched, to go self-centered ways, or was it going to make a difference?

"I worked the following summer in VS at Gulfport, Miss. Then came the first year of teaching and another summer of VS. I began to consider seriously mission work. Then one Sunday morning God's answer came clearly and simply, 'What else can you do?' and I decided. I had no idea when or where to serve. If I had known five years would pass before I actually would enter missionary service, it would have seemed too long to wait. But experiences of those years—teaching, VS, seminary, and two years at mission board headquarters—were preparation.

"During seminary a course on Islam and Christianity stimulated interest. And, as the Lord guided, eventually, Algeria, a Muslim land, became my destination for service."

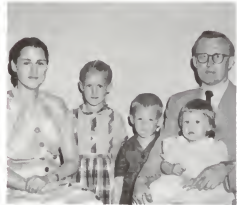
Counselors Help

Prospective missionaries pray and wait for God's will. In addition, they consult ministers, teachers, and leaders.

Ralph Buckwalter credits Allen Erb, former administrator at La Junta Hospital, as urging him to prepare for the overseas field. Later, he and his wife publicly dedicated their lives to Christ for full-time service.

B. Frank Byler singles out Sunday-school

teachers Emma Shoemaker and Lila King, who helped him develop spiritual values. Faithful Deacon Eli Yoder helped channel his life into service for the Lord. Bro. Byler states that he first approached him about ordination.



James Kratz and family, now studying language in Costa Rica, are planning for overseas service in the Argentine Chaco.



Robert Stetter and family arrived on the field in Algeria in 1958. Since then they helped to tell the Good News to Muslims and others in war-torn Algeria.



Herbert Minnich and family left for their first term of service in Araguacema, Brazil, in 1958. See Bro. Minnich's article in last week's Gospel Herald.

Problems of Missionaries

Missionaries are not without problems during the call.

Ralph Buckwalter writes, "About a year after consecration, a letter from J. D. Graber arrived, stating the general board's interest. About the same time MCC had an opening in relief work in France. This precipitated a major crisis. Through the guidance of the Spirit and of men of mature experience my wife and I decided to finish college and seminary with overseas service definitely in mind."

Glenn Musselman writes, "In high school I decided to finish the last two years, studying commercial subjects in preparation for a business career. I tried to silence the inward call by promising God I would be a consecrated Christian businessman. After graduation I succeeded in getting a job in a local office. I worked only four or five months and then was out of a job due to seasonal work.

"Before, I excused myself because I was unable to afford Bible training at college or seminary. My parents with a large family could not support a college education for each child. I was 18 then and up for the draft during World War II. Since I had been raised on the farm, my brother suggested applying for deferment to work on a large local poultry farm. This seemed to be a step backward, but I was hired. During this time my convictions crystallized. Savings helped me to go to college and graduate debt free.

"When I was finishing the senior year, I received a call to be pastor of my home congregation. This seemed to conflict with overseas missionary service. My fiancée also had a call for overseas work and she had one year yet of nurse's training. Circumstances encouraged me to accept the pastoral call. I wondered, Would it close the door to future overseas service?"

Albert Buckwalter, missionary to the Argentine Chaco, wondered about statistics on overseas missionaries which showed



The Glenn Musselman family first went to Metropolitan Brazil in 1955. They have been on furlough this past year, giving the North American church a review of their first term of service.

many are "one-termers." He writes, "It must have been the conviction that God would not have led me through all the bother of the drastic adjustment which Tobas work entails if He did not intend to see me through whatever situation might present itself."

Missionaries have problems once on the field, too. Albert Buckwalter again writes, "The real problem to be solved in working with Tobas, for example, was whether it was right to help the Tobas to become what they believed God wanted them to become, or to keep on trying to force them to become what most non-Tobas think they ought to become. I decided on the former. This sounds easy and looks logical. It means, however, I must seek to make Christ's message comprehensible to anyone I meet, whether it be a prescientific Tobas or a dedicated communist whose science takes him beyond belief in a supreme Being."

The Call

Roy Kreider, missionary to Israel, writes, "If the call must be spectacular, then we have not been called. If it must be a special revelation or consciousness which grew from childhood, then we have not been called. Yet the Lord continues to startle us with directness and certainty with which He answers every prayer. If the call must be as a voice or a light or strong moving of the Spirit, then we are not called—yet the abiding sense of being where the Lord remains within us.

"I am called because I am a Christian, because I have heard and responded to His saving Gospel, because Jesus is Lord and He said, 'Where I am, there shall . . . my servant be.' I am called because He said, 'Go ye' and 'Lo, I am with you always.' I am called, because Christ who lives in me makes me want to go, makes me uncomfortable to do anything but go, allows no other thought to possess me but 'Go.'"

"With Jeremiah, Jonah, Isaiah, the psalmist, Saul of Tarsus, Paul the apostle, I have felt the hand of God in my life."

James Kratz, missionary to the Argentine

Chaco, now in language school, outlines characteristics of the call in his life.

"The calling is by means of open doors. . . . I thank God for open doors of Christian opportunity that came early in life, at home, within the Christian community, and outside that community. I consider a period in VS a definite open door in my life which helped point to the present.

"God calls through interests. The person who does not enjoy meeting people will hardly enjoy his work as a salesman. Likewise, the Christian who prefers to work alone will not experience the best God has for him in a situation that places him constantly in contact with others.

"The calling through ordinary experiences is also important. God's Spirit is able and can work through ordinary, unspectacular routine processes of life to work out His will.

"God calls in a special time. In my own life He called over a period of time in a progressive manner. Times of re-evaluation, renewal, and rededication of earlier commitments will continue.

"God calls within the church through a Christian experience which is both an individual and a corporate experience. The local church, the body of Christ, dare be no less involved in missionary calling than concern for the sick within it. A certain Sunday-school teacher, a Christian doctor, a Christian teacher in a public high school, the power of a small group—all these and more are channels through which God guides.

"So simple and yet so profound, God's call is a personal call. It is personal in that decisions never may be made on the results of opinion polls, which add the number of pros and cons. Decisions are made personally. If true responsible discipleship is to result from a commitment to God's call, a personal decision to obey the Lord and Saviour must exist. It is at this point that no one can act for us."



Roy Kreider and family arrived in Israel 1953. After their first furlough in 1957-58, they returned to the field to continue their work. Since their return they have experienced difficulty in obtaining visas.

Missions Today

More Missionaries Needed

By J. D. GRABER

"For urgent work overseas"—this is the job description used by the CMS, Anglican Missionary Society, for its present program of expanding missionary forces overseas. Canon M. A. C. Warren, CMS general secretary, urges that his society begin immediately to recruit and train 150 men and women "above the usual intake of workers" during the next five years.

"The current mood of defeatism about missions," says Canon Warren, "is unwarranted by the facts." In spite of all we have been hearing about missions at the end of the era, and of the word "missionary" having attained an undesirable connotation in foreign countries, missionaries are still wanted. In mature and sophisticated countries (as opposed to countries recently emerged from colonialism into nationhood), there is much more sensitiveness to the designation "missionary" than in the newer nations. We still hear national leaders, in their attempt to stir up a spirit of unselfish service, challenging their people to show "a missionary spirit." In these countries where Christian missions may have been at work for a hundred years the term has become rich in desirable connotation. These leaders do not want the Gospel, but they do want for their people the sense of mission and the selfless dedications they have come to recognize and appreciate in the foreign missionary.

The term "missionary" should not be dropped. It does need reinterpretation in some areas, but it is such a Biblical and useful term that we must continue to use it. Nothing is more normal for the church than this concept of being sent. "A sent one"—this is, as you must know, the meaning of the word "missionary." A church without a sense of mission is not a true, at least not a normal, New Testament church.

The Gospel must be heard from someone else. It is never a private affair. Somehow it is understood, but in the context of one believer telling it to another person. This is why we have to have more and more people taking the good news across all kinds of frontiers—national, cultural, economic, social, or geographical.

The Gospel itself is not at home in the world. It must always remain a foreign importation. Christ came to earth. We, the followers, are strangers and pilgrims in the earth. Christ was a "foreign missionary," and we, His disciples, are to follow in His train whether geographically we cross national frontiers or not.



MISSION NEWS

Overseas Missions

Bahia Blanca, Argentina — Lawrence Brunk and members of the extension committee of the Argentine church made investigation trips to cities of Cordoba and Bahia Blanca. In both places they found unchurched areas where work could be opened. Several Mennonite families living in Cordoba city could serve as a nucleus for a congregation and as leaders.

Bahia Blanca is strategic because it could later be the center from which work could be done in southern Argentina. Requests have come from that area for colportage workers.

Floresta, Argentina—The Floresta congregation (Buenos Aires) held an evangelistic campaign June 1-4 with R. Peruggioria, evangelist. Other pastors helped in door-to-door calls during the day. One lady with tears in her eyes tried to "convert" the callers back to "the true religion" they had left. In evening services a number of adults made first decisions.

Agustin Alanis, member of the Floresta congregation, whose conversion and spiritual growth the Brunks related while on furlough, was married May 27. Several Sundays before the wedding, his future wife, mother-in-law, and a brother-in-law were baptized. The conversion of these was a direct result of his testimony and work during the year after his conversion.

Bragado, Argentina — A new annex in charge of Alicia Olivera and her brother, Alfredo, was opened in another section of Bragado the week of May 29 with good attendance. Sister Olivera has been holding Friday afternoon children's meetings for over a year. Street meetings have also been held here.

Elkhart, Ind.—Dave Brunner, Souderton, Pa., Secretary for VS Personnel, began work at general board offices June 6. He will replace Kermit Derstine, now Secretary for VS Personnel, who is leaving in August for the Akron (Pa.) Mennonite Church pastorate.

Elkhart, Ind.—Reservations have been obtained for the John Beachy family, now on furlough from Bihar, India, to fly to India for a third term of service July 17.

Obihiro, Japan—The Hokkaido Mennonite Fellowship, in its meeting June 1, appointed a committee of Joe Richards, chairman, Lee Kanagy, and Eugene Blosser, to study the policy of disposing of mission property, to become well informed on future building plans and wishes of missionaries and churches for the next three-to-five-year period, and to bring the results of their findings along with recommendations to the business meeting in the fall. The mission will be faced this year with disposing of mission-owned property and needs to consider future building needs of the mission and the Japanese church.

London, England—A series of discussions on the Sermon on the Mount was presented by David A. Sblank, missionary to Belgium, at London Mennonite Fellowship, June 10, 11. He also spoke at Free Gospel Hall in one service.

John Coffman conducted a Bible study on the Book of Acts recently at Free Gospel Hall. Other activities included co-operation with Billy Graham rally services and in open-air services with Kentish Town churches.

Somalia—One of the Somali teachers, who supervised the school boys at Mahaddei Uen, came to Merlin Grove recently and with a smile that conveyed the happiness of his heart, said, "I'm a Christian now!" A year ago this man knew nothing of Christianity. He attended services at Mahaddei regularly, and after services he and Merlin studied portions of Scripture together.

La Ceiba, Honduras—Grace Hockman was released from the hospital here June 2. Since the doctor had requested her to stay in La Ceiba about a week, she stayed at the VS Center until June 9.

Home Missions

St. Louis, Mo.—The Missouri area doctrinal conference, held once a year, was held May 12, 13 at Bethesda Mennonite Church. The conference theme was "Life in the Son." Daniel Kaufman, Missouri area overseer, served as moderator. Sunday morning 155 worshiped. Sixty out-of-town guests fellowshiped that day at the church. Arlin Yoder, Leroy Gingerich, Dan Kauffman, John Otto, Maynard Yoder, Harry Diener, and Rufus Horst were speakers.

The conference was outlined to tell the sin-sick, the hungry, and the thirsty that God in Christ can satisfy their needs. One sister, whose heart was rejoicing at the two o'clock session, asked the moderator to have the congregation sing "Thank You, Lord, for Saving My Soul."

The local people of Bethesda looked forward to having this conference. This, their first experience in this type of conference, proved to be a meaningful experience. The Bethesda congregation is looking forward to the next doctrinal conference of the Missouri area Mennonite churches.

Premont, Texas—Richard Fahndrich, pastor of La Capilla del Senor, reports that the average Sunday evening attendance was slightly higher during May. Sunday morning attendance averages 34; Sunday-school enrollment is 59.

Chicago, Ill.—Laurence Horst, pastor of Englewood Mennonite Church, preached in the noonday service at Pacific Garden Mission on June 5.

Four Chicago area churches are planning participation in the Fresh-Air Program this summer. Second Mennonite, Mennonite Community Chapel, and Englewood Men-

nonite Church have co-operated in this program in the past. This year Bethel Mennonite is joining the program for the first time.

This work, begun early in the history of the Mennonite witness in Chicago, is supported by rural Mennonite families who have taken city children into their homes for a two-week period.

Grandmothers are now members in Chicago Mennonite churches who were once small Fresh-Air children. It is not uncommon that decisions for Christ are made while the children are in farm homes. One young man said last year, "It has been the impact of my country home that has shown me the way to Christ; it is my counsel that the work never be dropped."

Approximately 175 children will be sent from Chicago to Mennonite communities in Indiana, Illinois, and Iowa. Illinois Central and Rock Island railroads co-operate in this program, along with American Camping Association, which approves the program annually. Due to a change of personnel in these areas, it is becoming more difficult each year to carry on the program. Your prayers for the continued witness are solicited.

Bronx, N.Y.—Attorney Shepherd Krole was guest speaker June 5 at Mennonite House of Friendship. He discussed "The Eichmann Trial." Mr. Krole is chairman of the Speakers' Bureau of the Anti-Defamation League. He defended the Amish in the famous Pennsylvania school case.

Later that week on Saturday, José Ortiz, seminary student from Goshen College, spoke. He plans to live at the House of Friendship this summer and help Milagros Hernandez in Spanish work there.

Chicago, Ill.—Nelson Kauffman spoke at the midweek service at Bethel on May 23. One of the things discussed at the service was future plans for this church. Paul O. King serves as pastor of this church.

Chicago, Ill.—Guest speaker at Bethel Mennonite Community Church, June 18, was Melvin Gingerich, professor at Goshen College. The Sunday evening program was presented by Woodlawn Mennonite Church.

Chicago, Ill.—Samuel King, Goshen College, spoke on Christian education in the morning service at Englewood Mennonite Church on June 18.

District Mission Boards

Richmond, Va.—The midyear meeting of the Virginia Mission Board was held March 18 at the National Heights Church, instead of the Sonnenberg Church, Kidron, Ohio, as previously announced.

The Middle District Council, with approval of families living at Hephzibah, Ga., has asked the Virginia Mission Board to assume responsibility for the promotion of the Georgia work. Ministerial leadership and a church building are needed. In view of action taken by the executive committee of the Virginia Conference, which placed responsibility for colonization upon the district mission board, the board took action giving general approval for the adoption of a policy of giving guidance and

counsel to Mennonite families desiring to locate in new areas.

Knoxville, Tenn.—The Virginia Mission Board is seeking a new location for the church and mission home and encouraged the congregation to begin a building fund. The work here, begun in 1917, has 49 members, and is under the direction of Ezra O. Good.

Hamilton, Ont.—Floradale Mennonite Church, Kitchener, Ont., Mennonite Youth Fellowship, and St. Jacobs Mennonite Church have been scheduled for services at Harbor Rescue Mission here during June. The work here is in co-operation with the Ontario Mennonite Mission Board.

Waterloo, Ont.—Paul Erb spoke on "The Church in Latin America," and preached the conference sermon at the Ontario Mennonite Conference, June 6, 7.

Salunga, Pa.—Donald Sensenig, Akron, Pa., began working at Mennonite Information Center, Lancaster, Pa., June 12. He is serving as full-time attendant this summer. Donald is also serving in the Salunga office (Eastern Mennonite Board) on various assignments. In another development at Eastern board offices, Norman G. Shenk, member of the staff at the Salunga headquarters, was hospitalized recently.

Kitchener, Ont.—Appointments made at the Mennonite Mission Board of Ontario thirty-second annual sessions, May 21, 22, included the new executive committee: Osiah Horst, president; Paul Martin, vice-president; Gordon Hunsberger, secretary; Harold Schmidt, treasurer; Emerson McDowell, city superintendent; Newton Gingrich, rural superintendent.

The audio-visual slide-show story of John Eby, arranged by Arnold Gingrich, was given premier showing. The half-hour production tells of a young man from a Waterloo County church who was transferred to the big city by his bank. Here he is discovered by a mission church and as he gradually becomes involved in its program, he is led to a greater appreciation for the church and a more active part in it.

A committee which investigated missionary possibilities at Mooseone among the Indians of the James Bay area reported that several teachers plan to work in Moose factory next year. They plan to form a fellowship, engage in witnessing, and gain orientation with views to possible permanent establishment of work along the east and west coasts of James Bay where presently no evangelical witness exists.

The committee on city evangelism reported 29 persons added to the membership during the year. Over 550 attend Toronto Mennonite churches on an average Sunday. Thirty-one people accepted Christ through the work of rural missions in Ontario.

The office of service personnel secretary, to which David Groh was later appointed, was recommended by the board to give assistance to personnel recruitment and to locate service opportunities for professional people anxious to assist in missionary programs.

Pittsburgh, Pa.—Three members of Allegheny Mission Board executive committee

met with the mission committee of Pittsburgh Council of Churches on May 4 to discuss plans for opening of work in Pittsburgh. Later that day they made a general survey of Monroeville, Murrysville, and other areas.

Broadcasting

Elkhart, Ind.—Radio WCMR of Elkhart in February took a listener survey to learn what was the favorite program. Out of 1,021 letters received, 122 listed The Mennonite Hour as their favorite.

Chile, S. A.—A Spanish listener having no church to attend says, "I am a follower of Luz y Verdad and I call it my 'Little Sunday School,' for I listen to it at 2:30 in the afternoon. It serves to encourage me in the faith. . . . In this small town there isn't a church to go to; so, pastor, I am content with your broadcast."

Board Resolutions at Morton

Christian Unity. Whereas, The church of Christ transcends all national boundaries and denominational differences; and Whereas, The churches abroad especially sense the need for expressing the essential unity we as Christians have in the body of Christ, be it

Resolved, That we:

1. Encourage a close relationship between the overseas churches and the church at home on the basis of mutuality and equality in Christ with a meaningful exchange of communication and representation at church-wide conferences whenever possible.

2. Encourage inter-Mennonite co-operation among the various Mennonite groups at work in mission areas abroad in order to strengthen the united witness of the Gospel.

3. Encourage the overseas churches to maintain meaningful contacts with other evangelical churches within the individual countries, as well as in regional areas, in order to promote a united evangelical witness and a mutual sharing of interests and concerns.

Recruitment of Church Workers. Whereas, The Mennonite Church in common with other evangelical churches finds itself with a shortage of church workers for an expanded program for sharing the Gospel, be it

Resolved, That we encourage every congregation to study the problem of the shortage of church workers in the light of a Christian's commitment as a child of God, and that such information as is available in Virgil Vogt's study of the recruitment of church workers be made readily available to the church. Be it further Resolved, That we encourage as many congregations as practical to invite Bro. Vogt to personally share his conclusions through lectures and discussions in their local communities.

Fellowship and Acquaintance. Whereas, The official board of the Mennonite Board of Missions and Charities must depend largely upon committees to study the qualifications, to process the credentials, and to

Nigeria, Africa—A young boy, hearing The Way to Life on ELWA, Liberia, is interested in becoming a Christian and a member of the church. He writes: "Having come across your society I have the opportunity of writing you to know the intention and the benefit of your society in detail, being a boy wishing to become a young Christian member. For I realize that I am not exactly on the right way of the Lord, and as such I should like to enlighten me."

Japan—Kaneko-san, the new Japanese worker in The Mennonite Hour radio office, is making contacts this month with radio and farmer network stations and visiting churches to enlist participation in follow-up work with seekers. According to Rhoda Ressler, Japanese Radio Director, Kaneko-san will also be contacting an area where there are a number of Bible course enrollees but no church to refer them to.

France, Belgium, Poland, England, Bra-

recommend the candidates for service position, particularly missionaries; and Whereas, There is little opportunity for fellowship and acquaintance between the appointees and those who officially send them forth and assume responsibility for the support of the program which the missionaries implement, be it

Resolved, That an effort be made at each annual meeting of the Mennonite Board of Missions and Charities to provide an opportunity for acquaintance and fellowship between the Board and the appointees, both those reappointed and those appointed for the first term.

Condolences. Whereas, Since our last annual meeting our Father in heaven has called from among us the following who have long been associated with the Board directly or indirectly: Vernon Reiff, Mrs. J. D. Smith, Jacob Rutt, William Derstine, be it

Resolved, That we thank God for the dedicated services of these persons and that we extend to the families of these persons our sympathy through a copy of this resolution sent by the secretary of the Board.

Appreciation. Be it Resolved, That the Mennonite Board of Missions and Charities in session at the Morton Township Public High School, June 22-25, 1961, extend sincere thanks and deep appreciation to the Boards of Education of the Morton Public Schools, the city administration, the local press, the Chambers of Commerce, local businesses, and the residents of Morton and community for the gracious welcome, the excellent facilities, and their sincere interest.

Be it Resolved, That the Mennonite Board of Missions and Charities in session at the Morton Township Public High School, Morton, Ill., June 22-25, 1961, express sincere thanks and appreciation to the Illinois Mennonite churches for their careful planning and excellent arrangement for the 1961 annual board meeting.

zil, and Paraguay are among the countries Dr. Ivan Magal has heard from in recent weeks in response to his literature and radio ministry. Requests for the Russian translations of *Pilgrim's Progress*, *The New Way*, *Here's How*, *The Miner's Last Chance*, and the *Mother's Pledge* come to his desk each week. One such letter from France says: "Your little pamphlet, 'Here's How,' we appreciate very much also. If you can possibly send us 100 copies, we would be grateful. I plan to send it out here in France and also in other countries. I frequently visit old people's homes where there are quite a few Christians and also non-Christians. There are many of them that come to me frequently for spiritual literature for their small libraries. I would like to ask you if it is possible to send me either 10 or 15 copies of *Pilgrim's Progress* so that I can leave one copy in each of these homes. In some of these homes there are as many sometimes as 250 people, all Russian-speaking people, and they really would be grateful to you for the book."

Overseas Services

Algiers, Algeria—A critical drought spreading northward from southeastern Algeria has prompted CIMADE, the French Protestant relief organization, to intensify relief distribution there during the coming months. Vern Preheim, MCC representative on the Algerian CIMADE staff, visited this area recently. He noticed hills turning brown, livestock becoming thin, and large caravans of nomads moving north in search of food. He was told that in some areas over half of the herds have died from starvation and that people would soon be dying if no help came.

CIMADE will attempt a summer itinerant team of four young men under Vern's direction. MCC co-operates with CIMADE in its Algerian relief work, which consists mainly of feeding centers and resettlement projects.

Korea—The extent to which the May 16 military revolution in South Korea will affect the MCC program is not yet clear. John Zook, acting director, says that there are no indications now that their program will be altered. Aspects of revolutionary law which might affect it are restrictions on public gatherings and military control of shipping, but there is some hope that this authoritarianism may be only temporary.

Guebwiller, France—Dick Bartel, Aden Troyer, and Earl and Joyce Shutt will represent Pax in a co-operative summer project with Mennonite Voluntary Service. MVS is providing three or four volunteers to work with the Pax team. The group will be remodeling the upper floor of what was formerly a barn into living quarters for children of a Protestant children's home.

Greece—Peace Corps representative Roy Gootenberg visited the Pax agricultural projects in this country on June 4. Mr. Gootenberg particularly observed the new demonstration farm being constructed near Aridea.

Akron, Pa.—Fourteen European young people who compose the Bienenberg Choir

will tour approximately 50 Mennonite churches and colleges in the United States and Canada from Aug. 17 to Oct. 20. They will present a program of English and German songs. Choir members are alumni of the European Mennonite Bible School, near Basel, Switzerland. Samuel Gerber, principal of the school, and Clarence Hiebert, Pax pastor and a teacher at the school, will accompany the group.

Summer Service

Akron, Pa.—Three orientation sessions for MCC Summer Service volunteers were held simultaneously on June 13, 14 at Newton, Kans.; Bluffton, Ohio; and Akron, Pa.

General Relief and Service

Patton, Pa.—Members of the former Prince Gallitzin Service Unit here have been reassigned to other units. This project closed during the latter part of April.

Akron, Pa.—Forty-eight new MCC workers are participating in an orientation at headquarters here June 27 to July 11. Classes on the philosophy and service program of MCC, plus practical aspects of assignments, will be taught by MCC staff members and guest instructors Roy Harnish, Hagerstown, Md.; Paul Peachey, Falls Church, Va.; Paul Erb, Scottsdale, Pa.; J. C. Wine, Millersville, Pa.; Martin Schrag, Grantham, Pa.; Ned Detmer, Washington, D.C.; and Glenn Esh, Akron, Pa.

Voluntary Services

Calling Lake, Alta.—Girls' Club members gave a Mother's Day party on May 10. The girls themselves did the entertaining and served refreshments. This proved a very worthwhile contact with the homes involved.

Phoenix, Ariz.—Joyce Kester, Portland, Oreg., taught summer Bible school, May 29 to June 2, at Camp 29, Buckeye, Ariz. Also, on Saturday, May 13, fellows from the unit did some maintenance work on the mission buildings there. John William and Edith Boyer are the workers at this place.

Calling Lake, Alta.—John Leonard, Lewistown, Pa., reports that he plowed and disc'd 30 gardens this spring! Twenty-nine of these were for local Cree Indian families, plus the one for the service unit. This is part of a community service emphasis, to help the Indians raise more of their own food.

Chicago, Ill.—VSers Eldon and Phyllis Yoder, Manson, Iowa, joined the MYF group of the Second Mennonite Church in a work project at Camp Menno Haven, Tiskilwa, Ill., on June 2. The group spent the day clearing out thistles from about 20 acres of woodland.

Stanfield, Ariz.—On May 25, 16 pupils graduated from the kindergarten. Twelve mothers plus several friends attended this program. Afterward, the children conducted a tour of their "school."

La Junta, Colo.—VSers here appreciate the fact that local couples become their adopted parents during their VS term. This helps the new VS-er to feel like a

part of the church family. At family night, the unit invited all of these "parents" in for an evening of fellowship.

Denver, Colo.—VSers helped the Spanish Girls' Club with a mother-daughter tea in May at the VS Center. Fifteen girls and five adults attended. Later on in the month, VS fellows helped John Ventura, leader of the Spanish Boys' Club, with a softball game for his group.

Corpus Christi, Texas—A Summer Voluntary Service unit of four persons is helping long-term volunteers Delores and Marella Bohn and others here with a series of summer Bible schools in various communities beginning June 5. In spite of rather strong opposition, attendance was 202 by the third day. Workers are looking for a lot for a church building. Many local families were also involved in the kindergarten program during the past year.

Stanfield, Ariz.—Phoenix and Stanfield units have combined for a summer program in both areas. The combined unit continues to carry responsibility for the Sunday-school program in Stanfield migrant camps. The first summer Bible school here enrolled 64. The unit plans to use Home Bible Study courses with migrant families.

Divide, Colo.—The VS Office is now working with the Barnabas Club and the Board of Directors of Rocky Mountain Mennonite Camp to supply a Voluntary Service unit to assist with juvenile delinquents in the Frontier Boys' Club program. Plans call for the unit by late summer or early fall. Persons who are interested should write to Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Ind. Counselors, shop instructors, office personnel, and housekeeping personnel are needed. An older person is needed immediately to serve as housekeeper for the Frontier Boys' Camp.

Mennonite Mental Health

Newton, Kans.—W. Mitchell Jones, M.D., Topeka, Kans., has been named the new medical director of Prairie View Hospital, Newton. The appointment was made by the Board of Prairie View Hospital and confirmed by Mennonite Mental Health Services. Dr. Jones will assume responsibility on July 1.

Dr. Jones has been a Fellow in the Mennonite School of Psychiatry since July 1, 1956, and is now eligible for certification by the American Board of Psychiatry and Neurology. He held an appointment for three years as resident in psychiatry at the Topeka State Hospital and served for two years as staff psychiatrist at the Larned State Hospital. He received his medical degree from the University of Texas School of Medicine, Galveston, Texas.

H. J. Andres, chairman of the Prairie View Hospital Board, states that the employment of a full-time locally resident medical director has been planned for several years. This move is in line with a trend among Mennonite mental hospitals to the employment of staff psychiatrists, psychologists, and social workers. It is anticipated that the need for other hospital workers will also be increased by the addition of professional personnel.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Paul M. Miller, Goshen, Ind., addressed the ministers of the Colorado area at Cheraw, July 3, 4, on worship and conference administration.

Tragedy came to the home of the Robert Mishlers in Lower California, Mexico, on June 16 when their pickup truck backed over and killed their one-year-old son. The Mishlers are in mission work there.

Bro. Kenneth Brunk was ordained to the ministry on June 11 at Denbigh, Va. Bro. Mahlon L. Blosser, president of the Virginia Mission Board, preached the ordination sermon, and Bro. Truman H. Brunk gave the charge. Bro. Brunk and his wife had been appointed to serve in Jamaica under the Virginia Board. They will leave early in August.

Bro. Lester Blank and wife and Sister Lois Riehl are studying this summer in the Institute of Linguistics at the University of North Dakota. The Blanks will be going to Mexico this fall.

Bro. J. Mark Stauffer, Harrisonburg, Va., has been appointed pastor of the church at Charlottesville, Va. Bro. Kenneth Heatwole will serve as associate pastor under the Virginia Mission Board. Heretofore Bro. Heatwole served as pastor, but his appointment was temporary by his request.

Bro. Stanley Shantz, Guernsey, Sask., preached the mission sermon and Bro. E. D. Hershberger, Detroit Lakes, Minn., preached the conference sermon of the North Central District in the annual meetings held at Wolford, N. Dak., June 13-16.

Bro. Joe Alderfer and his wife Alma of the Publishing House staff spoke at Chappell, Nebr., on June 4 concerning the work of the Publishing House.

Summer Bible school is being conducted one half day a week through the summer at Chappell, Nebr.

Bro. Nevin Beachy and his wife Anna Marie have accepted a call from the Goodwill Home at Grantsville, Md., to serve as superintendent and head nurse there.

Bro. Dale Nofziger, Bedford, Ohio, conducted meetings at the Avon Church, Stratford, Ont., following dedication services there.

Speakers in the annual meeting of the Mennonite Children's Home Association, at Millersville, Pa., June 21 were Martin Kraybill, Clyde Mellinger, and J. Paul Sauder.

Bro. William Nofziger, Archbold, Ohio, is studying this summer in the pastoral clinical training program in Kentucky. His

address is 2825 Lexington Road, Louisville 6, Ky.

Work has begun on the building program at Herrick, Clair, Mich.

Bro. Martin W. Lehman, 1409 East Ida St., Tampa, Fla., was ordained to the office of bishop on May 24. His area of service will be the churches of the Lancaster Conference in the state of Georgia and the peninsula of Florida. Bro. LeRoy S. Stoltz officiated in the service, assisted by Dr. Stoner Krady and David Thomas. The ordination was at Tampa.

Farewell services were held at Logsdon, Oreg., on June 2, for Sandra Nelson, who went to Mexico, and on June 19, for the Leo Jantzi family, who went to Sandy Lake, Alta., Canada. Veronica Roth, Pastor Roy D. Roth's daughter, accompanied the Jantzi family to Canada to assist in the work for eight weeks this summer.

Bro. Walter L. Alderfer was chosen by lot on June 18 to serve as minister at Beretolet's, Frederick, Pa. The ordination service was held at Perkiomenville.

A vesper farewell service was held at the United Missionary Campground, Elkhart, Ind., by the Olive congregation on June 18 for Sister Alta Housour, who has left for a third term in Formosa, and for Gerald and Roma Wilson, who are going to Puerto Rico, where Gerald will serve as principal of Betania School.

Bro. Chester K. Lehman, Harrisonburg, Va., spoke in the installation services for Willard Hartman at Crown Hill, Rittman, Ohio, on June 18.

Persons seventy years old or older held a fellowship meeting at Oak Grove Fellowship Center, Smithville, Ohio, on June 21.

Sister Emily Huber left her home in Ontario for another term of service at Red Lake, Ont. A farewell service was held at Alma, Ont., on June 16.

The Faith congregation at Downey, Calif., has purchased a lot where they plan to build a church.

Bro. Marvin Grieser was licensed to the ministry at Springfield near Holland, Ohio, on June 18. This fills the vacancy caused by the death of Raymond Richer a year ago. The service was in charge of Bro. E. B. Frey. Bro. Roy Souder preached.

Bro. Allen Ebersole, West Liberty, Ohio, has accepted an invitation to serve as pastor at Leetonia, Ohio.

Bro. John Oyer, former pastor at Leetonia, Ohio, will serve as hospital chaplain at Rocky Ford, Colo., and also as pastor of the congregation there.

Bro. Victor Stoltz has received an almost unanimous call to the pastorate at North Lima, Ohio.

The Bible school at Frazer, Pa., broke attendance records four mornings in the first week of the school. The top attendance was 656. The staff consisted of 75 teachers and helpers. There were 47 classes from nursery to grade 10. Seven buses and 54 cars brought the children in.

Bro. Oney L. Hathaway, who has been

serving as pastor at Birch Tree, Mo., has accepted a call to the pastorate at Anderson, Fort Wayne, Ind.

The Inter-Mennonite Ministers' Association of the Greater Chicago Area met at Lombard, Ill., on May 30. Subjects of discussion were outreach and funeral practices.

The Illinois Mennonite Nurses' Association recently met at Hopedale, Ill. Sister Maude Swartzendruber was elected vice-president. Emily Nafziger, who was vice-president is now president. This group had a fellowship meal for nurses and doctors at the Mission Board meeting at Morton on June 24.

A special service commemorating Bro. S. C. Yoder's fiftieth anniversary in the Christian ministry was held at Goshen College Church the evening of June 11. Speakers were G. F. Hershberger, John H. Mosmann, and Levi Hartzler. A set of the Mennonite Encyclopedia was presented to Bro. Yoder.

A building has been rented by the Franconia Mission Board at Levittown, Pa. Services will now be held there in the morning. Bro. Wilson Overholt has been released from responsibility at Deep Run so that he may take care of the work at Levittown.

Bro. Winfield Ruth was installed as pastor of Swamp, Quakertown, Pa., on June 25.

Bro. John Martin, director of I-W service at Elkhart, has accepted a call to serve as pastor at Neffsville, Pa., and will transfer there about Nov. 1.

New members: five by baptism at North Goshen, Ind., on May 21; one by baptism at Park View, Harrisonburg, Va., on June 21; one by baptism at East Goshen, Ind.; three by baptism and one on confession of faith at South Bend, Ind.; one by baptism at Bethel, Broadway, Va., on May 14; three by baptism at Trissels, Broadway, Va., on May 14; three by baptism and one on confession at Lucas Hollow, Stanley, Va., on May 21; five by baptism at Stephens City, Va., on May 28; one by baptism at Zion, Broadway, Va., on May 28; sixteen by baptism and one on confession at North Lima, Ohio, on May 21.

Calendar

Allegheny Mission Board, Otella, Mt. Union, Pa., July 8.
Mennonite Writers' Conference, Goshen College, Goshen, Ind., July 10-14.
Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28-29.
Indiana-Michigan Christian Workers Conference, United Missionary Campground, south of Elkhart, Ind., Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Pana, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Ohio, Aug. 12-14.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Indiana-Michigan Mission Board meeting, Sept. 30 to Oct. 1.
Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

NO GOSPEL HERALD next week. We publish fifty issues per year, omitting the week after July 4 and after Thanksgiving.

Bro. John R. Mumaw, Harrisonburg, Va., spoke in a Christian Discipleship Conference at New Wilmington, Pa., June 25-28.

Visiting speakers: J. Ross Goodall, Tampa, Fla., at Shore, Shipshewana, Ind., June 16. Paul Hummel, Millersburg, Ohio, to MYF Bible Club at Atglen, Pa., June 13 and at Maple Grove Church, June 14. William Hallman, Argentina, at Floradale, Ont., June 11. Irene Bishop, European relief worker, at Sugar Creek, Wayland, Iowa, June 16. Lindford Hackman, Carstairs, Alta., at Locust Grove, Belleville, Pa., June 14. Clarence Swartzentruber, Orrville, Ohio, at Clayenton Center, N.Y., June 11. Vincent Krabill of the Hesston College faculty, who is studying at Boulder, Colo., at Beth-El, Colorado Springs, Colo., June 11. John Beachy and wife, India, at Pigeon, Mich., June 11. Kenneth Amstutz, migrant worker, at Pigeon, Mich., June 18. J. Winfield Fretz, North Newton, Kans., at Pigeon, Mich., June 25. Roy Bucher, Metamora, Ill., at Martins, Orrville, Ohio, June 18. John F. Garber, Burton, Ohio, at Trissels, Broadway, Va., June 4. Edward Birkey, Manson, Iowa, at Winton, Calif., June 18. Josef Herschikowitz, Minneapolis, Minn., at La Gloria, Premont, Texas, June 12.

Isaac Glick, Edmonton, Alta., at Neffsville, Pa., June 25, and at Bart, Pa., July 2. Victor Dorsch, Somalia, at St. Agatha, Ont., June 18. Raymond Bucher, Lititz, Pa., at Rock Hill, Telford, Pa., June 18. Ross Goodall, Tampa, Fla., at Holdeman, Wakarusa, Ind., June 20. Carl Wesselhoef, Somalia, at Steelton, Pa., June 25. Aaron King, former missionary in Cuba, at Bethel, West Liberty, Ohio, June 25. Glenn Musselman, Brazil, at Lower Deer Creek, Kalona, Iowa, June 27. Harold E. Bauman, Goshen, Ind., at Orrville, Ohio, June 18.

Irene Bishop, European relief worker, at Huber, Carlisle, Ohio, June 29. John E. Gingrich, Johnstown, Pa., at Baden, Ont., June 18. Floyd Sieber, Argentina, at Sandy Hill, Sadsburyville, Pa., June 18. Omar Stahl, Luxembourg, at Hersteins, Neiffers, Pa., June 18, and at Elizabethtown, Pa., July 2. William Hallman, Argentina, at Wideman, Markham, Ont., June 18. Harold Reed, under appointment to Somalia, at present in language school in Toronto, at Cedar Grove, Ont., June 25. A. J. Metzler, Scottsdale, Pa., and Merle Kropf, Sweet Home, Oreg., at Nampa, Idaho, June 18. Fred Taylor, director of International Students' Association, at West Chester, Pa., June 25. Glenn Hoppeter, Wadsworth, Ohio, at Scottsdale, Pa., June 25. Don Heiser, Puerto Rico, at Evangelical Mennonite, Fort Dodge, Iowa, July 2.

Announcements

J. D. Graber, Elkhart, Ind., will preach the conference sermon at South Central Conference, Hesston, Kans., Aug. 8.

Eldon King, Millersburg, Ohio, in I-W and VS meeting at Sandy Hill, Sadsburyville, Pa., July 15, 16.

Milo Kauffman, Hesston, Kans., in Stewardship Conference at Sandy Hill, Sadsburyville, Pa., Aug. 18-20.

Grant and Ruth Stoltzfus, Harrisonburg, Va., at Lectionia, Ohio, Aug. 5, 6.

Menno Travel Service is again making plans for a fall Europe and Holy Land tour, scheduled for Oct. 9 to Nov. 22. The tour group will spend 24 days in Europe, and 21 days in the Middle East, visiting twelve countries—England, France, Holland, Germany, Switzerland, Italy, Greece, Egypt, Lebanon, Syria, Jordan, and Israel. Urbane Peachey, pastor at Bart, Pa., and Secretary of MCC Personnel Services, will be the tour conductor. Inquire at regional MTS office or write to Menno Travel Service, Akron, Pa.

A Practical nurse is needed at Beth-Haven Nursing Home in Hannibal, Mo. Address Peter Hartman, 1500 Harrison Hill, Hannibal.

Urie Bender, Elkhart, Ind., at Lititz, Pa., morning of July 9, and at farewell service for the Omar Stahl family at Bossler's, Elizabethtown, Pa., in the evening.

Zedeke M. Kisare, assistant chairman of the Tanganyika Mennonite Church, pastor of the Bukiroba congregation and teacher in the Bible school there, also Ezekiel K. Muganda, pastor of the Musoma congregation, and also a member of the Executive Committee of the Tanganyika Mennonite Church, will arrive in New York on July 15. They will be in North America until Sept. 25, visiting churches and institutions in Pennsylvania, Virginia, South Carolina, Ontario, Indiana and Ohio. Their first public meeting will be at the George Smoker farewell service at Kinzers, the evening of July 16.

The office of the new Central Christian High School has now been moved to the school building. The address is Central Christian High School, Box 9, Kidron, Ohio.

A reunion of conscientious objectors of World War I at Black Rock Retreat, on Route 472, four miles south of Quarryville, Pa., on Aug. 13, beginning at 9:15 a.m. Everyone invited to enjoy this Christian fellowship. Bring your lunch.

Annual Lancaster Conference VS reunion at Black Rock Retreat afternoon and evening of July 8. Informal fellowship in the afternoon, public meeting at 7:30, with David Thomas as the principal speaker. Bring your lunch for the evening fellowship meal.

Annual inspiration meeting at Long Green, Md., on Aug. 5. Provide lunch for noon fellowship hour. B. Charles Hostetter is the speaker for the afternoon.

Calvin Redekop, Hesston, Kans., will be doing research for Michigan State University in Canada, and possibly in Mexico, during the latter part of the summer.

Calvin King, West Liberty, Ohio, as his practical experience in Seminary studies next year, will assist at Roselawn, Elkhart, Ind.

Indianapolis I-W reunion at First Mennonite Church, July 30. Sunday school at 9:30. Urie Bender, Elkhart, will speak on the cost of discipleship. Carry-in dinner and fellowship in the afternoon.

Departure dates for Eastern Board missionaries: Don Jacobs to Tanganyika, July 10; Omar Stahl to Luxembourg, July 14; Ray Gingrich to Europe, July 14; George Smoker and Rhoda Wenger to Tanganyika, July 22; Janice Sensenig to Ethiopia, July 24.

Speakers in the bimonthly meeting of the Eastern Board at East Petersburg, Pa., July 11: Calvin E. Shenk, Irvin B. Weaver, Henry E. Shenk, Reuben Lehman, Paul N. Kraybill, Raymond Schlachab, and Ray Gingerich.

Edwin and Irene Weaver, Nigeria, at Bellwood, Milford, Neb., July 15, 16.

New telephone numbers: Lewis Miller, Kendallville, Ind., 347-2128.

Change of Address: Harold Hochstetler from 520 Caldwell Blvd., to Route 1, Nampa, Idaho. Telephone: 6-5876.

The Mennonite Disaster Service filmstrip will be shown at the Lectionia Mennonite Church, Columbiana Co., Ohio, Sunday evening, July 16. Also participating in the program will be local representatives of the Eastern Ohio Division of MDS.

Bro. Nelson E. Kauffman is serving as acting pastor at Belmont, Elkhart, Ind., following the resignation of Neil Beachy, who has accepted a position at Mennonite Mutual Aid.

Evangelistic Meetings

Glen M. Sell, Gaithersburg, Md., in tent meetings at Camp Hebron, Halifax, Pa., July 2-8. Ezra Good, Knoxville, Tenn., at Marion, Pa., Aug. 25 to Sept. 3. Michael Shenk, Sarasota, Fla., in tent campaign at West Chester, Pa., Aug. 6-13. Paul M. Miller, Goshen, Ind., at La Junta, Colo., July 2-9. A. Don Augsburg, Harrisonburg, Va., in tent meeting at Stanley, Va., beginning June 25, and in tent campaign sponsored by York's Corners and West Union churches, between Genese, Pa., and Whitesville, N.Y., July 9-23.

Church Camps

Alva Tice, Springs, Pa., gave the closing message for the Johnstown Youth Retreat at Laureville Camp on June 18.

Marcus Bishop, Denver, Colo., will direct the Youth Retreat for those sixteen and over at Rocky Mountain Camp, July 31 to Aug. 6.

Orrin Smucker, Plain City, Ohio, will direct the Christian Business and Professional Week at Little Eden, July 29 to Aug. 5. Other members of the staff: Carl Kreider, Bill Detweiler.

Richard Hostetler will serve as director and Herman Myers as pastor for the junior high camp at Camp Luz, July 15-22.

Paul Martin, Hawkesville, Ont., will be pastor at Chesley Lake, July 15-21.

Dedication for Robin Cabin, at Black Rock Retreat, was held the afternoon of June 18.

Camp Amigo:

Junior Camp, July 10-12, 13-15
Junior High Camp, Aug. 7-9

Lakeside Mennonite Camp:

Junior Camp (8-13), July 17-22
Senior Camp (14 and up), July 22-29
Family Camp, July 29 to Aug. 5

Camp Luz:

Girls' Camp, July 8-15
Junior High Camp, July 15-22
MYF Camp, July 22-28
Boys' Ebenezer Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19

Rocky Mountain Camp:

Junior Camp (9-12), July 17-23
Junior Hi (12-15), July 24-30
Youth Retreat (16 and over), July 31 to Aug. 6
Junior Hi Trail Camp, July 24-30
Youth Trail Camp, July 31 to Aug. 6

Black Rock Retreat:

Girls' Camp 1, 9 and 10 years, July 3-9.
Girls' Camp 11, 11 and 12 years, July 10-15.
Boys' Camp 1, 9 and 10 years, July 17-22.
Boys' Camp 11, 11 and 12 years, July 24-29.
Junior High Camps, boys and girls 13-15,
Camp 1, July 31 to Aug. 5.
Camp 11, Aug. 7-12.
Music Conference, Aug. 15-20.
Christian Business Retreat, Aug. 21-26.
Adult and Family Week, Aug. 28 to Sept. 2.

Camp Hebrew:

Informal Family Week, July 1-8
Junior Camp, boys and girls (10-12), July 8-15
Intermediate Camp, boys and girls (13-15), July 15-22
Mission Camping, July 22 to Sept. 2
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-28

1961 MISSIONARY BIBLE CONFERENCE AUGUST 12-19, 1961

Guest Speaker, **Bob Finley**,
Washington, D.C.

Have you sent your reservation?

LAURELVILLE

R.D. #2, Mount Pleasant, Pennsylvania

A Vacationer and His Church

These are the months when many people go on vacations. It can be hard on the church, but it need not be:

If vacationers make arrangements for someone else to take their place in the church activities.

If you plan your vacation so that you will also be strengthened spiritually.

If you remember the church's budget and do not take a vacation at the expense of the church. Give before you leave or send your offering to the church while absent.

If you notify the pastor before you leave so that the feeling of brotherhood is strengthened by an announcement of your whereabouts.

If you make sure you come back—we can't afford to offer good church workers on the altars of speed and carelessness.
—Hesston Mennonite Church Bulletin.

I have learned that although Christians do not always agree, they can disagree agreeably, and that what is most needed in the church today is for us to show an unbelieving world that we love one another.—Billy Graham.

An Error

Driving along the highway one lovely spring day, I saw two objects sailing in the azure sky. I pointed them out to Mrs. Morrison, and we both watched them as we drove along.

The two objects seemed to be very much alike. They were similar in size. They both had about the same shape. Their color was similar. They seemed to be moving at about the same rate of speed and in the same direction. They were flying at about the same height. The longer we watched them, the more interested we became. We finally decided that they were both airplanes.

The direction in which we were driving brought us closer and closer to one of the objects, but not to the other. As we came closer to this one, we were due for a surprise. We discovered that this object nearer to us was not a plane at all. It turned out to be a common buzzard sailing leisurely in the blue sky. The other object, which was an airplane, had moved farther and

farther away and was by now all but out of sight.

The two objects were not the same size, as we had supposed. They were not moving at the same rate of speed. They were not flying at the same height. They were not moving in the same direction. They were not similar in color. In fact, we had been mistaken at almost every point.

In a complex world like ours, it is so easy to be mistaken! This ought to make us less dogmatic and more tolerant than most of us are. If in the world of nature it is so easy to get wrong ideas, how much more so in the realm of the spirit.

The greatest of errors is to deny that one makes errors.—John A. Morrison, in *The Gospel Trumpet*.

The church commits a great error when it provides charity for only its own members.—A. Darino.

Sunday School Lesson for July 23

Mary and Martha, Friends of Jesus

Luke 10:38-42; John 11:1-44; 12:1-8

God permits us to meet Mary and Martha three times in the Bible. And we always see them in relation to Jesus, which relation our lesson title suggests. Who wouldn't prize such a Friend! Did Jesus need friends? Did He have many? Perhaps only a few who knew how to befriend Him. Many followed only for the loaves and fishes He might give. What a delightful refuge, a haven, this little home in Bethany must have been!

Perhaps Martha was a widow caring for Mary and Lazarus. We cannot know how they first became acquainted with Jesus, how they learned that He had "not where to lay his head," how they extended the open door of hospitality to Him.

But we are glad that Jesus felt that He could make an unscheduled visit to this home. Mary and Martha and no doubt Lazarus, too, delighted to sit at His feet and hear Him tell about His kingdom. Perhaps it was near the lunch hour when Jesus came and soon practical Martha had to leave her listening seat and go to prepare the food. Like many women she became a bit distracted, for which Jesus kindly rebuked her. In this remark of Jesus we can catch His attitude toward serving food. What do you think Jesus told Martha and Mary? I feel sure that He did not set the one woman above the other. He was al-

ways very appreciative of what was done for Him. He would approve of Mary doing her part. That day He may have had a special word He wanted Martha to hear too.

For the second picture John takes most of two long chapters to tell how Jesus ministered to Martha and Mary during the sickness and death of their brother. Let pupils tell the story. How did they express their faith in Jesus? See Martha's active faith. Mary appears again as the waiting one. How did Jesus express His love for the women? He gave His presence. His sympathy, and His power. What a Friend they had in Jesus! He will be the same to anyone who loves and trusts Him as these women did.

Again we meet the sisters and their brother at a feast given for Jesus. Both of the women served Jesus, each in her own way. We learn here of extravagant loving which Jesus approved. Why did this please Jesus? What characteristics of Mary are seen? How can we express love and gratitude and praise to our Lord?

Friendship with our Christ is a great privilege. What does it cost us? What did it cost Mary and Martha?—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

CHURCH IN MISSION

(Continued from page 598)

The body of Christ will always be doing, if it is a healthy body, what Jesus would do if He were here in person, because He is here in His body, the church.

—J. D. Graber.

Our missionary pretensions are insincere if we have reservations on the racial level. . . . We are never more Christian than when we can open our hearts to all to whom Christ opens His heart.

J. D. Graber.

What we have left after we have given the Lord His portion is much more significant than how much we give.—J. D. Graber.

Is it right that we live in luxurious homes, and put homes for missionaries on the supplementary budget?

—Nelson Litwiler.

Volunteers reflect the spiritual life of families and communities from which they come.—Ray Horst.

We ought to choose our vocation and location in the light of Christ's commission to us—Osiah Horst.

The Consecration Service

The big auditorium was filled to capacity for the climaxing service on Sunday evening. After Nelson Litwiler's statesmanlike second address of the program, Jesse B. Martin, veteran member of the Executive Committee and moderator of Mennonite General Conference, led in the consecration service for new and returning missionaries. This, as always, was an impressive service.

New missionaries appointed in this meeting are Kenneth and Grace Schwartzentruber, Brazil; Anna Marie Kurtz and Lydia Burkhardt (not present), Ghana; David and Naomi Helmuth, Gerald and Roma Wilson, Puerto Rico; Martin and Alice Goodall, Beth-Shalom Centre, Toronto.

These new appointees, together with those reappointed, and appointees of other boards and of MCC, gathered on the platform for words of counsel and for the consecration prayer by Bro. Martin. The group of outgoing workers on the platform numbered forty-two.

* * *

We close our story of the Mission Board meeting with one of the resolutions which was adopted:

Missionary Education and Promotion

Whereas, Our mission program is continually expanding and reaching into the far regions of the world; and Whereas, Current demands upon mission personnel are ever increasing, calling for the investment of full potential; and Whereas, The world is in increasing turmoil and chaos; and Whereas, The opportunity for continued missionary service may become more limited in some areas, be it Resolved, That we:

1. Encourage our brotherhood to face up to the spiritual insensitivity and encroaching secularism among us in order that we might in obedience to the Holy Spirit give ourselves to a renewed commitment of Christian discipleship that the total church might be one grand mission.
2. Encourage our membership to relate to and pledge themselves in prayer for our missionaries and their efforts.
3. Encourage our Board to increase its effectiveness through a broader pattern of deputation services both at home and abroad.
4. Encourage our leadership in the promotion of missionary education and Christian stewardship illustrated by the simple life and a more comprehensive program of planned giving.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Defensa de los Protestantes Espanoles, by Juan Antonio Monroy; Ediciones "Luz y Verdad," Apartado Jerifano 173, Spanish Morocco; 135 pp.; \$1.00.

Since this book is in Spanish and will not likely be translated into English, it will be necessary to refer to a few of its main allegations rather than the usual arguments why it should be on every bookshelf. There are some things that have to get closer to us, geographically, than a mere physical proximity of a piece of furniture which is supposed to highlight one's intellectual standing.

Presumably there could be Mennonites of the Anglo-Saxon culture who would do well actually to buy this book even if it would be tough reading. The conversation between Roman Catholicism and Protestantism has barely begun, and should be intelligent, understanding, and factual. Books like this one, which show what Romanism has stood for and accomplished during the centuries, and especially in the twentieth, are absolute "musts" for those who sincerely are in search of both sides of the question. Linguistics dare not be a barrier. A great Spanish philosopher, essayist, and poet, Miguel de Unamuno, set himself to learn Danish so as to be able to read what Søren Kierkegaard had to say: why should we Protestants—no protestantism—be satisfied with secondhand digests, colored by this or that translator's (or reviewer's) personal slant?

With what special bogeyman does this Defensa pretend to deal? And what, if anything, in Old Spain can matter to us? It is precisely this thing that we in Anglo-America take for granted as inherently ours: unsullied, untouchable: this ingredient we call freedom: freedom of conscience, religious freedom, freedom of expression,



freedom to be Christian. In Old Spain it is no longer a matter of some power (influence) threatening this freedom. She has long since fled—all except the desire, the chafing, the possessed her.

Who kidnapped her?

There is no doubt in Monroy's mind who the power (authority) is behind Generalissimo Franco that has closed the doors of the Protestant Church in Spain. While there is a pretense at toleration in that Protestants are free to request permission to build a church, to hold a funeral, a wedding, a church service, that does not mean that there is any obligation to grant the request, immediately, or ever. The authority, established by law to hear the request, may have no personal objections to granting the permission asked for, and may even recognize its legitimacy and necessity, but he may not place his signature to the authorization—he has higher orders!

Monroy writes objectively, without the wordy literary style so characteristic of Spanish writers. He is a journalist and is generally faithful to that profession. But he is also a minister, from which experience he knows what he is talking about, although he does so without belligerence or hate. He is perhaps most impatient with the patent Romish accusation that all Protestants are either communists or Masons, or both. In his third chapter on "The Freedom That We Do Have" he almost turns over backward to be generous. Then, in the last two chapters on "The Freedom We Do Not Have" and "The Freedom We Wish to Have," he is specific and categorical, without emotionalism.

"We shall ask for nothing more," says Monroy, "... and that only for the fulfillment of our spiritual apostleship ... that 30 million Spaniards may be saved ..." (page 131).

The author's attitude is conciliatory throughout the book and puts to shame the injustice and persecution to which the Protestant Church has been subjected in Spain in the name of Christianity. And these things we must know in America, in order to realize what we may expect, perhaps not within the next four years, but just as soon as the American Roman Catholic hierarchy will risk, ever so subtly, to turn off the lights of American Protestantism.—Elvin V. Snyder.

Better Press Relations for Evangelical Churches, National Association of Evangelicals; 31 pp.; \$1.00.

One of the great weaknesses and failures of our churches is in the area of good public relations and publicity. We have failed to interpret our church to our community. We seem to think we are not responsible for the wrong ideas the public has about us as Mennonites, and seem to assume there is something inconsistent about explaining our faith and life through the press.

This problem is not unique to us as a denomination; therefore the National Association of Evangelicals have done a very good service for all of us by preparing a brief, well-written, pointed, practical manual for us by a church secretary, correspondent, or press relations secretary. The

authors suggest the areas of interest that should be included in press releases, how to plan for releases, how to prepare releases, how to work with the editor, what to avoid in releases, and then several samples of newspaper releases are given.

Every alert pastor will want this inexpensive manual to give to the person responsible for press releases. Congregations close together in an area who would use the same newspaper should co-operate in publicity of various types. They could well have representatives meet at least once each year and plan to interpret the Mennonite Church to the community, and agree on good principles to be used by each congregation in advertising and news releases.

—Nelson E. Kauffman.

Seven Keys to a More Fruitful Ministry, by Arnold Prater; Zondervan; 120 pp.; \$2.00.

This book has a misleading title. It is not a success formula of techniques but a passionate spiritual testimony. Its concern is not so much the ministry as the minister. The author discusses the problems peculiar to the Christian who is called to be a minister. Discouragement, pride, laziness, professionalism, and other temptations are frankly dealt with in the context of a confident faith that triumphant life is possible and that the ministry is the most exciting, interesting, and challenging calling in the world.

There is an authentic note about this man's testimony that will speak meaningfully to any minister who has ever had a moment of doubt or discouragement about his calling. And that probably includes all of us.

—Edgar Metzler.

Earth's Remotest End, by J. C. Pollock; The Macmillan Company, 1961; 321 pp.; \$5.95.

"Is the work of churches and of missionaries in Asia a vital factor in the world today?" This is the question which J. C. Pollock, a British minister and journalist, set out to answer by thirteen months of travel in fifteen countries of the Far East. His book, *Earth's Remotest End*, shows us what he found.

Some of the book's revelations are to be expected; others are surprising. The reader sees afresh how God does work powerfully in lives and transforms them. He also sees the tremendous difficulties the church in Asia faces and the appalling slackness of the Christians of the West in entering more fully into evangelism.

The author shares his interviews with men high in governments, such as Nehru of India, U Nu of Burma, the Princes of Thailand, and the Chief Justice of Japan. Equally interesting, and perhaps more significant, are his conversations with educated persons of non-Christian religions, missionaries in remote areas, and "natives" who have found Christ.

This book should be read by all serious

Christians for an up-to-date report of conditions in Asia as they affect the work of the church. At times the descriptions of travel become quite laborious reading; sentences are long; and some British expressions are unclear, but the effort required to complete the book is well worth while. The chapters are short and transitions are good.

The author's aim is clear throughout. You always wonder who he will next ask the question that was always on his tongue, "Why have not more people become Christians here?" Through the answers he received, we find ample incentive for renewed prayer and the marshaling of our resources (not only money) in the cause of Christ in this generation.

The foreword is written by Billy Graham. He says: "To read this book is not only to enjoy a modern-day adventure but to see Jesus Christ, the man of Asia, crucified and risen for the peoples of that great continent. It is to get a glimpse into the personal experiences of these heroic twentieth-century followers of the God-Man from Nazareth."

A two-page spread inside the front cover shows a map of the countries visited with the author's itinerary. Eight pages of photographs by Mrs. Pollock, who accompanied her husband, are included in the book.

The author makes harsh criticisms of the Japanese people, which, if true, are not kind. However, they help to show why he feels Japan is the most difficult country for missionary work of all those he visited. This makes us especially appreciative of the fine work our missionaries are doing in Japan.

—Evelyn Bauer.

The Gospel of the Incarnation, by George S. Hendry; Westminster, 1958; 174 pp.; \$3.75.

This is a scholarly treatment of the meaning of the incarnation with particular reference to its significance in relation to the total facts of Christ. The author draws heavily from modern theology, evaluates its contributions to the development of Christology, and establishes corrective elements to prevent further fragmentation of the Gospel. He expresses an urgent plea to hold the importance of Jesus' incarnate life in the actual performance of His atoning work. To appreciate the processes of thought in this book requires some orientation in modern theological trends. This book is an important contribution to an understanding of current thought regarding the incarnation.

—John R. Mumaw

What a young man earns in the daytime goes into his pocket, but what he spends in the evening goes into his character.

—T. Cuyler.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beitzel-Maust—Cleland L. Beitzel, Biting, Md., and Mildred Maust, Salisbury, Pa., both of Casselman River Conservative congregation, by Ivan J. Miller at Maple Glen meetinghouse, Grantsville, June 11, 1961.

Blank-Heller—Irvin D. Blank, Cochranville, Pa., Media Chapel cong., and Ruth Ann Heller, New Holland, Pa., Groffdale cong., by Mahlon Witmer at Groffdale Church, June 17, 1961.

Blucker-Shaum—Gene Lamar Blucker, Napanea (Ind.) cong., and Joyce Kay Shauk, Goshen, Ind., Yellow Creek cong., by E. J. Leinbach at Yellow Creek Church, May 28, 1961.

Brunk-Wenger—Herbert F. Brunk, Elida, Ohio, Pike cong., and Norma Mae Wenger, Trenton, Va., Mt. Pleasant cong., by Amos D. Wenger, Jr., at Mt. Pleasant Church, June 16, 1961.

Chapman-Mast—Don Chapman and Louella Mast, both of Mt. Gilead, Ohio, by Murray Krabill at the Gilead Church, June 10, 1961.

Driver-Kriebel—Daniel S. Driver, Dayton, Va., Chicago Avenue cong., and Marilyn L. Kriebel, Souderton (Pa.) cong., by Russell B. Musselman at Rockhill Church, Telford, Pa., June 17, 1961.

Frey-Brubacher—Noah Frey, Waterloo, Ont., and Florence Brubacher, Wallenstein, Ont., both of Glen Allan (Ont.) cong., by Amsey Martin and Herb Shultz at Glen Allan Church, June 9, 1961.

Horst-Eby—Otho H. Horst, Clear Spring, Md., and Dorothy M. Eby, Hagerstown, Md., both of Clear Spring cong., by Moses K. Horst and Amos E. Horst at the bride's home, June 17, 1961.

Kaufman-Leland—Paul E. Kaufman, Fairview, Mich., and Ruby E. Leland, Brethren, Mich., by Charles Rupp at the home of John Steckly, Midland, Mich., June 10, 1961.

Martin-Beaudin—George Martin, Elmira, Ont., Hawkesville cong., and Norma Beaudin, Glen Allan (Ont.) cong., by Amsey Martin at Glen Allan Church, June 16, 1961.

Martin-Gerber—Onias Martin, Elmira (Ont.) cong., and Emma Gerber, Kitchen, Ont., Mannheim cong., by Osiath Horst at Mannheim Church, June 17, 1961.

Martin-Kaufman—Luke S. Martin, New Holland (Pa.) cong., and Mary A. Kaufman, Atglen, Pa., Sandy Hill cong., by Ira A. Kurtz at Sandy Hill Church, June 17, 1961.

Miller-Kaufman—Stephen Duane Miller, Goshen, Ind., East Goshen cong., and Lila Ellen Kaufman, Middlebury, Ind., Pleasant View cong., by Ray Keim and John M. Steiner at East Goshen Church, June 10, 1961.

Miller-Mann—Joe Miller, Jr., Middlebury, Ind., and Valeria Mann, Millersburg, Ind., both of Clinton Frame cong., by Vernon E. Bontreger at the church, June 11, 1961.

Moyer-Derstine—Ray W. Moyer, Souderton, Pa., and Linda H. Derstine, Telford, Pa., both of Franconia cong., by Benjamin F. Lapp at the home of the bride, June 4, 1961.

Myer-Christine—John H. Myer, Columbia (Pa.) cong., and Marian Christine, Reedsville, Pa., Barville cong., by Elam Glick at the Barville Church, May 27, 1961.

Raber-Kandel—Elmer Raber, Sugar Creek, Ohio, and Shirley Kandel, Dundee, Ohio, both

of Longenecker cong., by Albert C. Slabach at the church, June 3, 1961.

Roth-Rediger—Oliver Roth and Verda Rediger, both of Milford, Nebr., East Fairview cong., by A. M. Miller at the home of the groom, May 7, 1961.

Roth-Shedler—Wayne Roth, Evanston, Ill., Casselton (N. Dak.) cong., and Miriam Shetler, Maywood, Ill., Pigeon (Mich.) Conservative cong., by Donald E. King at the Pigeon Mennonite Church, June 17, 1961.

Schweitzer-Stutzman—J. Joe Schweitzer, Milford (Nebr.) cong., and Gale Stutzman, Milford, Nebr., East Fairview cong., by A. M. Miller at East Fairview Church, June 9, 1961.

Umbler-Horst—Fred A. Umbler, Atglen, Pa., Maple Grove cong., and Reba Jane Horst, New Holland (Pa.) cong., by Mahlon Witmer at New Holland Church, June 10, 1961.

Yeackley-Stutzman—Fred Yeackley and Mrs. Lena Stutzman, both of Milford, Nebr., East Fairview cong., by A. M. Miller at the home of the bride's son, Lincoln, Nebr., March 5, 1961.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Breneman, Gerald and Kathryn (Smucker), Albany, Oreg., third child, second son, Daniel Ray, June 16, 1961.

Brunk, Lawrence and Dorothy (Metzler), Buenos Aires, Argentina, fifth child, fourth daughter, Debra Rachel, June 7, 1961.

Emmert, Loren and Evelyn (Hostetler), Sweet Home, Oreg., third son, Gregory Tod, May 31, 1961.

Hertzel, Truman and Virginia (Mast), Elversen, Pa., third son, Paul Jacob, June 17, 1961.

Hogge, Charles R., Jr., and Louise (Croyle), Camden, N. J., second child, first son, John Croyle, June 12, 1961.

Kaufman, Herman and Irene (Mast), Freedland, Mich., third child, first daughter, Fonda Joy, June 11, 1961.

Landes, Roland and Darlene (Metzler), Souderton, Pa., second son, David Edward, June 7, 1961.

Miller, Wilbur D. and Romaine (Shenk), Black Rock Retreat, Kirkwood, Pa., first child, Marcella Mae, April 28, 1961.

Moyer, Clayton J. and Lydia (Steckley), Sarasota, Fla., fourth child, first son, Clayton Jon, May 22, 1961.

Myers, Wilson and Bettie Lou (Graybill), Arthur, Ill., first child, Rebecca Susan, May 20, 1961.

Nussbaum, L. Willis and Bessie (Lehman), Apple Creek, Ohio, fifth daughter, Glenda Jean, June 11, 1961.

Petre, Aldus H. and Rhoda R. (Diller), Hagerstown, Md., third child, first daughter, Sarah Rhoda, May 9, 1961.

Poper, Richard and Arlene (Mumau), Albuquerque, N. Mex., first child, Kenneth Richard, May 9, 1961.

Rude, Lars and Gladys (Lehman), Tofted, Alta., fourth child, third daughter, Treasa Dawn, June 11, 1961.

Rudy, Sidney and Dorothy (Bast), Glen Allan, Ont., third child, first son, James Frederick, May 16, 1961.

Schnupp, Clair and Clara (Durksen), Red Lake, Ont., first child, Judith Marie, May 29, 1961.

Shue, Charles and Ruth (Lichty), Sarasota, Fla., fifth child, second daughter, Sue Ellen, June 11, 1961.

Suter, Dan D. and Vada (Stauffer), Lincoln, Nebr., second child, first daughter, Kimberly Kay, April 6, 1961.

Yoder, Amos and Sara (Miller), Kalona, Iowa, fourth child, first daughter, Rebecca Lucille, June 8, 1961.

Yoder, Harold and Luella (Miller, Mantua, Ohio, third son, Thomas LeMar, June 6, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Gish, Timothy H., infant son of A. Samuel and Grace (Hershey) Gish, was born at Palmyra, Pa., April 9, 1961; died April 10. Surviving are his parents, one brother (Martin Samuel), one sister (Lynn Marie), and 4 grandparents (Mr. and Mrs. John Hershey, York, Pa.; and Mr. and Mrs. Martin L. Gish, Mt. Joy, Pa.). A shroving was held at the Miller Funeral Home, Elizabethtown, Pa., April 13, in charge of Walter Keener, Jr.

Jones, George Louis, was born at Maurepas, La.; Feb. 11, 1872; died at Ponchatoula, La., June 6, 1961; aged 89 y. 3 m. 26 d. Surviving are his wife (Katie Jones), 5 children, 15 grandchildren, and 26 great-grandchildren. He was the grandfather of Bro. George Reno and a member of the Akers Mennonite Church. Funeral services were held at Ponchatoula, La., June 8, in charge of Kenneth I. Smoker.

Lehman, Andrew, son of Peter and Catherine (Widrick) Lehman, was born in New Bremen, N.Y., Dec. 14, 1872; died of a heart attack, en route home from visiting a son in the hospital, May 21, 1961; aged 88 y. 5 m. 7 d. On Jan. 14, 1897, he was married to Anna Zehr, who died Nov. 2, 1939. Surviving are 8 sons and one daughter (Andrew, Ezra, Vernon, Seth, Arlon, Merle, Leona—Mrs. Lloyd Steinman, Kenneth, and Stanley), one brother (Daniel, Croghan, N.Y.), 34 grandchildren, and 40 great-grandchildren. He was a member of the First Mennonite Church of New Bremen, N.Y., where funeral services were held May 24, in charge of Donald Jantz; interment in Conservative Mennonite Cemetery, Croghan.

Martin, Nathan Shank, son of Daniel and Rebecca (Shank) Martin, was born in Washington Co., Md., June 5, 1915; died from a series of heart attacks over a period of one week, June 3, 1961; aged 45 y. 11 m. 29 d. On June 4, 1936, he was married to Bertha Baer, who survives. Also surviving are 2 sons and one daughter (Ray Irvin, Julia—Mrs. Richard Shank, and Richard L.), one foster daughter (Rosalee Russell), 3 sisters (Mrs. John Eshelman and Mrs. Harry Miller, both of Hagerstown, Md.; and Mrs. Menno Lehman, Maugansville, Md.), 4 brothers (Leroy S. and Lewis S. Maugansville, Md.; Daniel S. Hagerstown, Md.; and Irvin S., Mt. Airy, Md.), and 2 grandchildren. He was a member of Reiff's Mennonite Church near Cearfoss, Md., a member of the Managing Committee of the Mennonite Old People's Home near Maugansville, and an active mission worker in the church at Pinesburg, Md. Funeral services were held at Reiff's meetinghouse, June 6, in charge of Moses K. Horst, Irvin S. Shank, and Oliver H. Martin.

Neuenschwander, Samuel, son of Abraham M. and Miriam (Mosier) Neuenschwander, was born near Berne, Ind., April 9, 1889; died suddenly of a heart attack at his home near Dalton, Ohio, Jan. 5, 1961; aged 71 y. 8 m. 27 d. On Dec. 14, 1916, he was married to Lydia Zimmerman, who preceded him in death March 28, 1933. Surviving are 5 children (Esther and Albert, of the home; Orpha—Mrs.

Samuel Steiner, Dalton, Ohio; Sylvia—Mrs. Melvin Steiner, Dalton; and Melvin, Leetonia, Ohio), 23 grandchildren, and 2 brothers (Jacob, Apple Creek, Ohio; and Amos, Berne, Ind.). His wife, one son, one daughter, his parents, 4 brothers, and 7 sisters preceded him in death. He was a member of the Bethel Mennonite Church, where funeral services were held Jan. 7, in charge of Lester D. Amstutz and David Weaver.

Nussbaum, Hulda, daughter of William H. and Mary Lehman, was born near Kidron, Ohio, Dec. 19, 1892; died at Wooster Community Hospital, after six days of serious illness, Feb. 14, 1961; aged 68 y. 1 m. 25 d. On Nov. 6, 1915, she was married to Eli Nussbaum, who survives. Also surviving are 4 sons and 4 daughters (Aldis, Marshallville; Willis E. and Clayton, Dalton; Glenford, Strongsville; Celesta—Mrs. Willis Steiner and Lorene—Mrs. Leo Nussbaum, Dalton; Orpha—Mrs. Tilman Neuschwander, Kidron; and Esther—Mrs. Marcus Neuschwander, Apple Creek, Ohio), 36 grandchildren, 2 great-grandchildren, and 3 brothers (Silas and Willis, Apple Creek, Ohio; and Levi, Kidron). She was preceded in death by her parents, 4 brothers, 3 sisters, and one grandchild. She was a member of the Bethel Mennonite Church, where funeral services were held Feb. 17, in charge of Lester D. Amstutz and Earl J. Amstutz.

Schmucker, Charlie C., son of Joel and Lydia (Klopfenstein) Schmucker, was born near Tedrow, Ohio, April 23, 1887; died at University Hospital, Ann Arbor, Mich., June 1, 1961; aged 74 y. 1 m. 8 d. On Oct. 1, 1908, he was married to Mary Newhouse of Grabbill, Ind., who survives. Also surviving are 2 sons (Sylvan, Hudson; and Harold, Watson, Mich.), 2 grandchildren, 2 great-grandchildren, and one sister (Amanda Nofziger, Archbold, Ohio). Preceding him in death were 2 brothers and a sister (Sam, Edward, and Emma Quillet). In 1958, Mr. and Mrs. Schmucker celebrated their golden wedding anniversary. He was a member of the Salem Church near Waldron, Mich., where funeral services were held June 4, in charge of Earl Stuckey and A. D. Wright; interment in Evergreen Cemetery.

Wogomon, Bessie, daughter of Daniel and Elizabeth Billman, was born near Wakarusa, Ind., Aug. 5, 1893; died of a heart attack at her home June 12, 1961; aged 67 y. 10 m. 7 d. On July 21, 1916, she was married to Benjamin Wogomon, who survives. Also surviving are 2 sons and 2 daughters (Walter, Kenneth, Clara—Mrs. Harry Weldy, and Mabel—Mrs. Harold Healey, all of Goshen, Ind.), 9 grandchildren, and one sister (Mary—Mrs. Warren Yoder, Elkhart, Ind.). She was a member of the Olive Church, where funeral services were held June 15, in charge of D. A. Yoder and C. A. Shank.

Zook, Leroy A., son of the late Uriel and Katherine (Durr) Zook, was born at Allensville, Pa., July 11, 1918; died at his home at Wooster, Ohio, after an extended illness, May 15, 1961; aged 42 y. 10 m. 4 d. On Nov. 28, 1958, he was married to Mary Yoder, who survives. Also surviving are 5 children (Fred, Brenda, Deborah, Donna, and Paul, all at home), 7 brothers (Elrose, Scottsdale, Pa.; Lester and Alphonse, Belleville, Pa.; Melvin, Dalton, Ohio; David, Columbus, Ohio; Floyd, Lebanon, Md.; and Merle, Denver, Colo.), and one sister (Evel—Mrs. Raymond Peachey, Allensville, Pa.). He was a former pastor of the Otia Mennonite Church, Mount Union, Pa., for 14 years. He had resided at Wooster for the past two years. Funeral services were held at the Otia Church, May 18, in charge of Joseph Esh and Paul Roth.



ITEMS AND COMMENTS

BY THE EDITOR

A Lutheran leader has said that evangelism efforts the Christian churches are failing to keep pace with the world's population growth. While Christians now constitute 32% of the world's population, the proportion, he said, is expected to shrink to the year of 2,000.

A study based on questionnaires sent to 4,000 public school superintendents in all parts of the country tests to what extent the American public school system is a godless institution. Replies show that Gideon Bibles are distributed in 43 per cent of the schools. Bible reading is conducted in 42 per cent. Religious holidays are observed (Christmas, 88 per cent; Easter, 58 per cent; Thanksgiving 77 per cent; other, 8 per cent). There are baccalaureate services in 87 per cent. Home-room devotional services are held in 33 per cent for the whole system and 17 additional per cent for some schools in the system. Eight per cent report public school classes in church buildings. Members of religious orders teach in 6 per cent.

Does one see what he wants to see? For 25 years motorists passing through the Sumner Tunnel in Boston have reported that they saw a statue of the Madonna and vigil lights in a wall niche in the tunnel beneath Boston Harbor. Because no stopping is permitted, few could investigate. Finally, a Turnpike Authority did investigate and discovered that the apparition is a motor-operated valve set into a wall niche for use in case of fire. Two small lights are used to indicate whether the valve is operating. This is what motorists thought was a Madonna and a vigil light.

Samuel Crowther, a man who rose from slavery to become the first African bishop of the Anglican Church, is honored on two postage stamps of the newly independent Sierra Leone.

John Kareffa-Smart, foreign minister of Sierra Leone, says that Christians in Africa will not for long continue the ecclesiastical division inherited from America. "The historical reasons for your denominations appear irrelevant," he said. "In shar-

ing the Christian Gospel with us, your missionaries have tried their best to make us Anglicans, Methodists, Baptists, Evangelical United Brethren, Presbyterians, and what have you. We are happy to report that in this aim, you have not succeeded too well."

American letters sent overseas by surface mail continue the motto, "In God We Trust," since the rate was increased on July 1 to 11¢ from the former 8¢. The new stamp issued on June 15 carries the motto inscribed over a picture of the Statue of Liberty.

East German Protestants are not prevented by their faith from co-operating with the Soviet Union in social and economic fields, but they must reject the Reds' atheistic ideology "even if this leads to distress or death," bishops of the United Evangelical Lutheran Church declared. They stressed that the state "must be contradicted if it uses its authority to propagate atheism or if it demands that Protestants accept the ideology which deprives them of the possibility of living according to their Christian conscience." In a statement on the Christian's relationships with East Germany, the bishops also asserted that "in all cases of conflict between the state's demands and God's orders, God's Word remains valid, that one must obey God more than men."

Religious tracts have been used for many years, even before the invention of printing. Wycliffe sent out more than 100 messages in this form. In the early days of printing, the persistent spread of tracts inspired one opponent to complain, "The Gospels of these days do fill the realm with so many of their noisome little books that they be like to swarms of locust which did infest the land of Egypt."

The 1961 Easter offering for Nazarene World Missions set an all-time record of \$1,160,000. In the Church of the Nazarene, special offerings at Easter and Thanksgiving are used to support 450 full-time missionaries in 42 world areas. The denomination ranked among the first denominations with per capita giving of \$142.33 in 1960.

Gospel Herald

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*Christ's strategy in dealing with His enemies
was to love them and give Himself for them.
The Christian has no choice
of another strategy.*

The Way of Peace in a World at War

By John Howard Yoder

I. PORTRAITS OF CHRIST

Following the example of Jesus Himself, the first Christians and the writers of the New Testament were quick to see in the Book of the Prophet Isaiah a description of the innocent sufferings of Christ. They read there,

He was counted among evildoers,
For our welfare he was chastised.
Mistreated, he bore it humbly, without
complaint,
silent as a sheep led to the slaughter,
silent as a ewe before the shearers.
They did away with him unjustly,
though he was guilty of no violence
and had not spoken one false word.

In all ages these words of the prophet concerning the One he called the "Servant of the Lord" have been beloved by Christians for the portrait they paint of our crucified Master. Yet when we find these same words echoing in the New Testament, it is not only because they are fitting or beautiful words to describe Christ, and His sacrifice on behalf of sinful men; it is because they constitute a call to the Christian to do likewise. There we read:

If you have done right and suffer for it,
your endurance is worth while in the sight of God.

To this you were called,
because Christ suffered on your behalf
and left you an example;
it is for you to follow in his steps.
He committed no sin,
he was guilty of no falsehood;
when he suffered he uttered no
threats. . . .

The innocent, silently uncomplaining suffering of Christ is, in the teaching of Peter, whose letter I have just quoted, not only an act of Christ on our behalf, from which we benefit; it is also an example of Christ for our instruction which we are to follow. This portrait of Christ is to be painted again on the ordinary canvas of our lives. Had not Jesus Himself said that those who would follow Him must deny themselves and take up their cross? What then does it mean for the Christian to bear a cross?

The Beggarman

BY LORIE C. GOODING

A man who was poorer than I
Came to the hill where I sat.
I said, "Friend, I have nothing to give you
but love.

Will you have that?"
Then he scornfully turned him away
From the offer of my giving,
As if, to him, love
Were not worth the having.
My heart, it grew heavy for him,
As I sat there, watching him leave.
If he will not take love, there is nothing
That he can receive.
Killbuck, Ohio.

What Is Our Cross?

We meet in this world some suffering which is our own fault; we bring accidents upon ourselves by our carelessness, or punishment by our own offenses. This is not "bearing a cross"; as Peter wrote, there is no merit in taking punishment for having done wrong. "What credit is it," he asks, "if when you do wrong and are beaten for it you take it patiently" (1 Pet. 2:20, RSV)?

We also sometimes suffer in ways we cannot understand; from an illness or a catastrophe which strikes us, unexpected and unexplained. Such suffering the Christian can bear, trusting in God's supporting presence and learning to depend more fully and more joyfully on Him. Yet this is not what Jesus was talking about when He predicted suffering for His disciples.

The cross of Christ was the price of His obedience to God amidst a rebellious world; it was suffering for having done right, for loving where others hated, for representing in the flesh the forgiveness and the righteousness of God among men both unforgiving and unrighteous. The cross of Christ was God's overcoming evil with good.

The cross of the Christian is then no different; it is the price of his obedience to God's love toward all men in a world ruled by hate. Such unflinching love for friend and foe alike will mean hostility and suffering for us as it did for Him.

Jesus instructed His disciples, simply and clearly, not to resist evil. He said,

Whoever slaps you on the right cheek, turn and offer him the left.

If he sues you for your shirt, let him have your coat as well. . . .
Love your enemies and pray for those who persecute you;
only so can you be the children of your heavenly Father
who sends his sun and rain to good and bad alike.

In saying this Jesus was not a foolish dreamer, spinning out futile hopes for a better world, thinking that if we only keep smiling everything will turn out all right, with our opponents turned into friends and our sacrifices all repaid. He knew full well the cost of such unlimited love. He foresaw clearly the suffering it would mean, first for Himself and then for His followers. But there was no other way for Him to take, no other way worthy of God. Jesus' teaching here is not a collection of good human ideas; it is His divinely authoritative interpretation of the law of God.

Facing Our Conflicts

In two thousand years the world has not grown much more loving. The example of Cain, who killed his brother, still sets the basic pattern for dealing with conflicts, whether within the family or in the world of nations. Among nations it matters little whether they be religious or not in name; the choice of weapons and the readiness to retaliate are similar. How few are they—how few even within the Christian churches—who in this embattled world seek to be conformed only to Christ, to find in the suffering Servant of the Lord and not in some honored king or warrior the model for their lives.

It is by this that we know what love is, says the apostle,
that Christ laid down his life for us.

And we are bound to lay down our lives for our brothers.

The Christian whose loyalty to the Prince of Peace puts him out of step with today's nationalistic world, because he is willing to love his nation's friends but not to hate his nation's enemies, is not an unrealistic dreamer who thinks that by his objections he will end all wars; it is always the soldiers who think they can put an end to wars by preparing for just one more. Nor does he think that by his refusal to help with the organized destruction of life and property he is uninvolved in the complications and the conflicts of modern life. Nor is he reacting in emotional fear to the fantastic awfulness of the weapons created by the demonic ingenuity of modern man. He

Our Readers Say—

I appreciated very much Bro. Moses Gehman's article, "Spying for Specks" (May 23). . . . May the Lord help us to repent of this awful sin which Bro. Gehman says is the most common and most damaging sin indulged in among brethren and sisters in the church in the present generation. May more be willing to give such messages as these, for we know what happens when there is sin in the camp.—Dora Homing, Denver, Pa.

Regarding "An Open Letter to the Brotherhood" by Vincent Harding (June 6), I also feel very strongly that it would be a good investment to help young people who cannot afford it to get an education in a Christian college.

For some time I have been thinking about this. Could a revolving student loan fund or scholarships be set up within one of our Mennonite organizations, as Mr. Harding suggests, say General Conference or MCC, so that the students could go to the college of their choice or the one nearest them?

I believe if such a thing were set up that there would be those in our church who would support it. I know I would be glad to help in my small way, for I feel this is very vital to developing talent which could be used in our church and missions program.—Ruth Burkholder, Bronx, N.Y.

loves his enemies not because he thinks they are wonderful people, nor because he thinks his love is sure to conquer them; not because he fails to respect his native land or his rulers, or is unconcerned for the safety of his neighbors, nor because he favors another political or economic system; he loves his enemies because God does; that is the only reason, and that is enough. Our God, who has made Himself known in Jesus Christ, is a reconciling, forgiving, suffering God. If, as the apostle says, "It is no longer I who live, but Christ who lives in me," my life must bear the marks of that revelation.

We Have No Enemies

No man created in God's image and for whom Christ died can be for me an enemy, whose life I am willing to threaten or to take, unless I am more devoted to something else—to a political theory, to a nation, to the defense of certain privileges, or to my own personal welfare—than I am to God's cause; His loving invasion of this world in His prophets, His Son, and His church.

One of the most difficult things to understand in the history of the Christian Church

(Continued on page 637)

GOSPEL HERALD

ESTABLISHED 1906 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1884)

PAUL ERS, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa. Lithographed in U.S.A.



EDITORIAL

God and I

A wage-earning brother in one of our congregations objected to making a specific commitment in the financial planning of the congregation. He seemed to be afraid that someone would find out what he was giving. "Nobody but God and I is going to know how much I give," he said.

But the conversation did make him more conscious of his giving pattern, and evidently during the year he did keep something of a record of his giving, something he had never done before. The next year he wanted to fill out the card of commitment which the congregation was using. "I didn't realize before this year how little I was giving," he confessed.

That is, he had insisted that only God and he should know what he was giving. He discovered that only God knew, and probably God was speaking to him concerning his lack in stewardship. The purpose of the congregation's giving plan was to help every member to face his stewardship responsibility, to become conscious of and to put Christian purpose into his giving. The brother of our illustration was doing the work of the Lord in ignorance. He did not know what he was giving. When he discovered the deficiency of his giving, he corrected it. He was not willfully evading his responsibility. His inadequate system kept him in an unconscious ignorance. And because he did not know what he was doing, he did not do what he should, or what he really wanted to do.

Another brother went to an office to have his income tax report filled out. "How much do you give to your church?" he was asked. "Oh, about \$500," he replied. "That would be about \$10 a week," said his tax accountant. "Oh, no, I don't give that much. About a dollar or two each Sunday." He was surprised when he saw this was much less than \$500. This brother did not want to give an inaccurate or dishonest report. He had just never stopped to figure things out. He would not deal with any creditor like this. He had a different procedure in his accounting for the Lord's work.

This is the reason that when a congregation goes into planned giving, including a commitment of all the members, the giving always increases, sometimes by a big margin. For many church people have little idea how much, or how little, they are giving. They intend to give more than they actually do. They will give more if the church has an adequate method for helping them

to intelligent giving. And only intelligent stewardship can be consecrated stewardship.—E.

The Other Side

An elderly widow makes bookmarks for a friend of hers, who gives them to others. One of these bookmarks came to our office. It was a little strip of cloth, with red stitches on it—around the edge and down the middle. But as we first saw it, attached to a piece of paper, we could get no meaning from it. We can read a few languages, but these stitched characters were not Arabic, nor Greek, nor Hebrew. Neither did they look like the neat ancient hieroglyphics, or the picture characters of Chinese or Japanese. It seemed we were too illiterate to read what our sister had written.

But then we followed instructions, took out the staples, and turned the bookmark over. Now it made sense. "God is love," we read. The stitches, which on one side were meaningless, on the other side expressed one of the most precious truths of the Bible. It made all the difference which side one looked at.

The moral of our friend's message to us was obvious. In Rom. 8:28 we read that all things work together for good to them that love God. It is hard sometimes to see that this is true. The appearances are all against it. How can sickness or accident or loss or persecution or frustrating hopelessness work for good? The trouble is that we see only our own side. We see all the roughness, the seeming indirection which belongs to our limited understanding. This makes no sense.

But we are reminded that there is another side. Sometimes it comes up through the passage of time. In the light of developments the meaning begins to emerge, and finally we see why things happened as they did. We then understand how God was working for our good.

But sometimes the mystery is never cleared up for us here. We do not understand why God dealt with us as He did. The cloud is never lifted. Then we only need to be assured that in another world we shall understand. When we know as we are known, then we shall indeed perceive that "God is love." That's one thing that another world is for—to compensate for this one. Eternity will have an adequate commentary for time.

Are you confused and distressed by any

circumstances of your life? Look on the other side, and you will see that "God is love."

Thank you, aged friend, for the editorial you wrote with your needle.—E.

The Task of the Church

BY LAURENCE HORST

The church is the body of believers, the called-out ones, the family of the redeemed, the love community, the fellowship of forgiven people, pilgrims and strangers who are looking for a city built of God. The church is made up of the sons of God and joint heirs with Jesus Christ.

God has redeemed the church for a reason. The purpose of God for the church is that she might glorify His wonderful name. It is the task of the church to bring glory to God. How, we might ask, is the church to bring glory to God?

First, she shall bring glory to God by being the people He has called us to be. To do the work of God is not the first responsibility of the church, but it is to be the people of God. God wants us to be something before we are to do something. We come to be a people to glorify His name as we come through Christ to the experience of redemption, when we have been washed in the blood of the precious Lamb of God.

Then God wants us to do something that will glorify His name. Among the tasks He has called us to are the following:

The Task of Evangelism

Jesus said, "All power is given unto me in heaven and in earth. Go ye therefore, and . . . [make disciples]." This task reaches to every member of the body of Christ. There is something for each one to do. There is tract evangelism, personal evangelism, fellowship evangelism, prayer evangelism, letter evangelism, nurture evangelism, and all of us can do something for the cause of Christ and the church.

The Task of Nurture

This is the teaching mission of the home and the church. Each Christian home should have a family altar. This can take many forms, can use a wide variety of materials, and be done at different times in the home. But every home must have an altar to fit its special needs. Then there is the wide use of good books. A dedicated church librarian can do more to influence the people of the church, including the children and the youth, than a teacher or even the pastor of the church. The right book in the right hand at the right time can be the power to determine the decision

for Christ and for Christian service. Work in the Sunday school and youth activities are all nurture-centered services. God will bless such service in the calling of more youth to Himself and to His service.

The Task of Finding and Preparing Workers

The church should always be on the alert to lead, encourage, teach, pray for, and send people from the home fellowship into the great vineyard of the Lord to serve Him there. This prayerful and spiritual search should begin in the primary department and continue into the adult departments. It should be the burden of each parent to see his children dedicated to the will of God. We are only stewards of our families. They really belong to God for His will and for His glory. It should be the burden of the total church program to be continually finding and preparing and sending her youth into active church leadership. At least one pastor and one foreign missionary should come from the church every decade.

The Task of Spiritual Christian Living

First, it is the task of every Christian to be a loving and forgiving person. The deeply committed Christian cannot hold a grudge against a brother. He will forgive because the love of God in his heart makes it natural to forgive as Christ forgave on the cross. The love of God in the life of a Christian is a condition of life; it is the gift of God to be sought. Too often our love is the kind of love the world has, i.e., "I will be your friend if you will be my friend. I will do you a favor if you have a spirit of appreciation." However, the teaching of the Bible is that it is possible for a man to love his enemies. This is a portion of the genius of the Mennonite Church. I John 4:7, 8: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

The Task of the Church

This depth of Christian love and experience will make the Gospel attractive to our fellow men and they will desire to be helped to such an experience with God. The church is today in her greatest generation of challenge. Let us arise and minister the precious truth which has been so graciously given to us.

—East Bend Pastoral Visitor.



There is no man so bad but he secretly respects the good.—Benjamin Franklin, in *Sayings of Poor Richard* (Fleming H. Revell Company).

Hold Fast

BY MONT HURST

A paramount phase of our orthodox Christian faith since the last word Jesus spoke from the cross is found in the truth of the second coming of Christ. To center our meditation upon this all-important verity means that all other responsibilities will continue to be carried out. "Be ye . . . ready," we are told in words that should burn with holy fire into our souls. Fulfillment of prophecies is a grave reality to real Christians and also to great numbers of those outside the fold who feel that something great and mysterious is going to transpire at any moment. Christ could return even before you finish reading this article! "Hold fast till I come" (Rev. 2:25; cf. Rev. 3:2, 3). Here are five words of great importance to the true follower of our Saviour!

When men speak ill of thee, live so that nobody will believe them.—Plato.

It is not without vital meaning that these words of admonition are spoken to us. Jesus knew, and still knows, that in our human frailties we are sometimes prone to wander, given to a neglect of real seasons of earnest prayer, and a weakness for being deceived by the devil and his powerful, worldly tools. Both Luke and Mark tell us to "Take heed that ye be not deceived" (Luke 21:8; Mark 13:5, 6). Luke tells us that the cares of this life can overcharge us. He further tells us: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord" (Luke 12:35, 36). If Christ is really in our lives, His certain return will be in our thinking every day. To hold fast means not only to keep our hands clasped in His, but to strive for a firmer grip upon them!

If we do not sense the imminent return of our Lord and King in a vivid degree, it is a sure sign that we have relaxed our grip upon His hand and are in danger of the penalties of being lukewarm. Woe is the lukewarm Christian or church! God will have no part of them. It is a case of all for Him or all for the devil. There can be no middle ground. We must not only hold, but *hold fast*. To relax the hold puts us in the same predicament as the man who has grasped an overhanging tree limb waiting for rescuers to save him from drowning. Should his fingers relax their hold, he faces death beneath the waters. A sudden surge of floodwaters can sweep him into eternity. His hold must be sure and with a grimness that means life to him.

We can find many vivid illustrations in the Word of God to show us the penalty of relaxing our hold on God. Luke tells us to *remember Lot's wife*. We know the dire fate that overtook her when she relaxed her grip and paused to look back. Our frail, human vessels are safe and secure only as our anchors in Christ hold. But, very often, the little things cause us to unconsciously relax our holds. Seemingly harmless worldly pleasures and activities mark the beginning of our relaxing.

Too often we engage in things which are not sinful in themselves, but which react toward negative and ineffective witnessing. A word here and there, some program or activity which Christ cannot enter into with us, petty little opinionated attitudes, can often result in the beginning of carelessness. We should have our spirits, hearts, and minds so disciplined that we can immediately discern these negative forces and suddenly realize that Christ may come at any moment and we should be holding fast.

When we hold fast, we are going to feel a constant pull which will have as its central source of power the Holy Spirit. When our souls, hearts, and minds are steadfastly centered on Christ, the irresistible power of the Spirit will be continually manifest. He will prove the reality of His own divine personality. We will be fully capable of enjoying constant fellowship and a continual replenishing of power in our lives.

The Holy Spirit cannot exert His power if our steadfastness is the kind that wavers and does not have a firm hold of God through the grace of our Lord and Saviour. The Holy Spirit is an ever-moving, progressive force. If we want to have this power in our lives, our line of communication must be well insulated against the dangers of being shorted by worldly influences and material attractions.

Jesus is coming! All He asks is that His true followers hold fast till He arrives. As we look up and gaze at the billowy, fleecy clouds, we should allow our mind's eye to see them suddenly parting, with our ears hear the sound of a trumpet, and hear the strange but beautiful shouts of the archangel. We'll never be privileged to thrill at this great experience if our hold on Christ is slipping.

The second coming of Christ should always be thought of in the present tense. As the heavens part and He begins His descent, it will be too late to grope about, seeking a steadfast hold. He has spoken in plain words understandable by any, that He will return and is *coming*. He didn't say, "Hold till I come." He specifically said, "Hold fast till I come." Let us not go to sleep like those who went into the garden to wait while He prayed! Let us hold fast and revel in the beauty of holiness while He tarries just a little while now.

Dallas, Texas.

MYF to Meet in the Northwest

By JOHN M. LEDERACH

Oregon, the evergreen playground, is an amazing combination of seashore and sagebrush, mountain and meadow, forest and field, deep blue lakes and dark black lavas, glaciers and gurgling streams, cities and ghost towns. Its land rises from sea level to the 11,245 foot, snow-capped Matterhorn of Mount Hood.

It is in this "Pacific Wonderland" on Aug. 17-20 that the *Church-wide Mennonite Youth Fellowship* will meet for the 1961 convention. The district cabinet, the churches, their pastors, and especially the youth of the Pacific Coast Conference extend a hearty welcome to youth across America and around the world, for in Oregon in '61 are WANTED: YOUTH WITH VISION.

The program and activities being planned are outstanding. Transportation has been provided out of Chicago on the "Western Star" and return on the "Empire Builder," the ultimate in train travel. Both of these trains are on Great Northern Railway and will bring you through the Dakotas and the beautiful Rockies, through Glacier National Park and south through the beautiful Columbia Valley into Portland. Bus transportation will meet the train in Portland to transport the convention travelers to the little logging and plywood-factory town of Lebanon snuggled neatly in the foothills of the Cascades. The convention will be held in the new Lebanon High School building which provides adequate auditorium space, sectional meeting rooms, lounging areas, and a place for recreational activities such as softball, basketball, trampolines, and tennis.

During and following the convention, tours will be provided:

One entire day will be spent along the ocean at Fogarty Creek State Park, which provides an interesting combination of miles of sand dunes and majestic headlands of the coastal range. During this day a seafood meal will be prepared over charcoal fires. This will consist of fish and other seafood delicacies taken freshly from the Pacific Ocean. College and high-school instructors will be on hand to point out the marine life and rock formations. The sound of the surf will be the background for Bible study groups, and the sun dipping below the Pacific horizon will be the setting for the evening meditation by Bill Pannell.

Tours will be taken between sessions to local sawmills, plywood factories, and fish hatcheries within the Lebanon area.

On the return trip to Portland to meet the train, a tour will include a trip to Mount Hood's famous Timberline Lodge located 6,000 feet above sea level. There

you will be in the midst of the Hood glaciers and winter's remaining snow, with opportunities to ride a "Snow-cat" and the "Magic Mile" chair lift, to say nothing of the top-of-the-world view.

Sunday morning the Mennonites churches of Oregon will be inviting the convention youth into the local congregations for worship services. Speakers from the convention will be taking the enthusiasm and vision of the convention to each congregation.

Lodging will be provided free in our homes in the area. Motels are available in the Lebanon-Albany areas for those who would so desire. Meals will be served at the convention headquarters except breakfast and the Sunday noon meal, which will be provided in the home where you will be staying in typical western style. All youth planning to attend this convention are encouraged to register by writing to MYF Convention, Scottsdale, Pa. Lodging needs will be forwarded to the local convention leadership in Oregon.

Programs and reminders have appeared in the *Youth's Christian Companion*, including also transportation and preregistration information. May the Lord bless you as you make your plans to come this summer. The Oregon church is excited about the possibilities of having YOU come to the far Northwest to the convention, so much that we have asked our governor, Mark O. Hatfield, to be present at the opening session to bring a word of greeting. The youth of Oregon say to the Mennonite youth of the world, "May God grant you traveling mercies and deep spiritual experiences as you enjoy the rich Christian fellowship and the Pacific Wonderland, Oregon."

Hubbard, Oregon.

The Home-Coming

By THE "FIRST BOY"

Here they are coming, coming Home. And "Home" is spelled with a capital "H." Because this is the Mennonite Children's Home, Millersville, Pa., and this is the day, June 3, 1961, on which former children, foster parents, former workers, and interested persons are invited to take part in this first home-coming, fifty years after the founding of the Home. So now to car parking.

• • •

It was wonderful. Much mingling, reminiscing, introductions, showing of children of "children," and even of grandchildren of Children's Home "children." Just at

the conclusion of basket-lunch time "the weather came our way, down," as our program moderator put it. So off to the barn we went, to meet on the cemented lower floor where the former stable, feed entry, and wagon shed had years ago been combined to make a large open space. "This brings us closer together, doesn't it?" Said one grandfather "boy" to another. Indeed it did, sardine-like. "This meeting in the stable isn't so bad," said a "boy." "If it hadn't been for Something that happened in a stable long ago we wouldn't have had this Home at all, and we Christians just wouldn't be."

The years bring changes, in color of hair or the absence thereof, in bodily architecture, and superficial appearance. But the lapse of forty years or so does not prevent identification. Our "boy" grandfather moderator called on another "boy" grandfather for the devotions and this city mission pastor declared, "I saw some folks last week in our city and, but for the grace of God as extended to me by this Home, I might have been as they." And then we bowed our heads as he thanked God that "Thy grace moved among us children here."

Then the grandpa-deacon chorister declared, "I tell you, Jesus loved us children who lived here." And so we sang about "Love at Home." Then a white-haired grandma "girl" read a poem which declared, "I'd like to go back to the Children's Home for a visit." (Didn't we all?)

Then a preacher "boy" with "salt and pepper hair" stood up for "the address." He told us that "most people must be content to be unimportant in the world, but in God's sight each of us is important. God has proved that fact in our case, for years ago He moved successfully among men and that moving enabled men to move, and the Home came and we came to it and then we grew up in our respective foster homes. We owe them unbounded appreciation as well. We are personally valuable to our Father, as this gathering proves."

Three of the original quartet of workers were present and each spoke into the microphone. Said Sister Alice, "It was good for me to work at the Home. I received more than I gave." (Shhhh—There were no salaries or allowances above living expenses.)

I believe it was Sister May, the boys' caretaker, who said, "Give it away and you'll get it back." And Sister Hettie was named as "a mighty cook before the Lord," for she began cooking here 48 years ago and is still doing institutional cooking. The too declared that it had been a privilege to serve. She could have truthfully added "and teach," for she has taught, and more than cooking.

Sister Susie, the fourth of the original quartet of workers, sleeps, as do Papa and Mamma Sauder, in the graveyard which adjoins the Home grounds. On the Sauder

tombstone is carved the simple legend, AT HOME.

A former superintendent declared, "We can see today that this thing pays," and a former trustee declared, in similar vein, "God called me, a young man, in 1910 to help found this Home, and I am happy to be here today to see what I see."

A poem, "To a Homeless Baby," was read by its author, the "first Home boy," now turned grandfather a baker's dozen. Needless to say, the poem struck home, picturing, as it did, more than one life there present.

Now listen to a preacher's wife. "At school the children said, 'You are just a Home child; we belong to our folks.' I replied, 'You sure do, and your folks had to keep what they got, like it or not, but my folks picked me out and so got what they wanted.' For I was wanted."

We got a word picture of a bunch of preschool little fellows sitting on the steps just to the right of the cellar steps. There they sat while they watched the Weaverland brethren carry the congregational autumn ingathering of foodstuffs for the Home. Then the tots began to sing, "There's Not a Friend Like the Lowly Jesus," and the brethren had to wipe tears as they carried food past the happy boys.

Listen to the moderator! "When we boys were put to bed, we'd be noisy sometimes, but when I heard Papa Sauder start up those steps, two at a time, I got sleepy so fast that when he got to the door I was always sound asleep. He never caught me awake and I never caught what some others did. They were too slow at quieting down."

And the long-ago swimming party! On the way home each boy was given a sliver of "Indian turnip" (jack-in-the-pulpit). "Oh, how our tongues stung!" said one grandpa to the former boy-leader of the group. And the older "boy," turned-grandpa-still-older, said, "Jacob, after these forty years, will you forgive me for the Indian turnip!"

Then there was John, smiling, black-haired, six-foot father of a growing half-dozen. "After we little fellows were all tucked in, Fannie used to tell us bedtime Bible stories. As an orphan child I came here and so came to understand the compassion of God. Here I received my definition of God, for He is like how we were treated here. This has enriched the home we have founded, under God, and we are now trying to raise our children by such principles as these we learned here." And there was Walter, who declared that the best thing he ever got was that memorable spanking from Papa Sauder (forty years ago), which spanking turned him from his willful steps.

"If you have enjoyed yourself, tell the Lord about it," said the moderator, in closing. We have done so. And certainly not the least of our thanksgivings has been for the present children of the Home, the present staff, and for all the folks in between us

old-timers and the equally-blessed now. The "first boy" can testify to that "blessed now," for we spent the previous night there and had a handshake with each child. They know that they are loved by both God and man.

Then we scattered, a former worker remarking, "This being as good as it was, what will heaven be like?" Back came the reply, "Where we shall not need to sing that last stanza." For we had just sung the first and last stanzas of "Blest Be the Tie That Binds."

Such gatherings do not happen without much planning, preparation, and co-operation. We "children" would be forgetting our Home training if we did not say "Thank you" to "the committee" and to all others co-operating. God bless you, for we feel that we cannot do so adequately. *Auf Wiedersehen*, either here or AT HOME.

Taxes for Military Spending

By ANDREW R. SHELLEY

Practically all thinking people are disturbed about the arms race in our world. This does not mean there is common agreement as to exactly what should be done about it. In the United States many people of various denominations, and some who do not claim to be Christians, are very much concerned over the proportion of the national budget which goes for military purposes. There have been those who have felt that Christian people should withhold the portion of the tax which goes for military purposes. These people reason that to pay the tax is a violation of conscience.

Our government has been petitioned numbers of times to provide an alternative to paying tax for military purposes. During World War II the Canadian government did provide what was called a "Sticker Bond." This meant that a conscientious objector, if he desired that his money be used for other than war purposes, could request that a sticker be attached to his bond which would indicate that the money was to be used for nonmilitary purposes of government. While this eased the conscience of the conscientious objector, it was purely a bookkeeping matter as far as the government was concerned, because it provided, for essential phases of the work of the government.

Recently in various periodicals there have appeared letters and articles regarding the paying of the portion of tax that goes for military purposes. It has appeared to me that one phase of the solution of the problem has been overlooked in almost all of the letters and articles which I have read.

In our desire to find a full solution to the problems involved we should not be unmindful of that which we do have in our power to do. The government of the United States is the most liberal government in the world in regard to giving recognition for giving to charitable purposes. Our government allows a tax deduction of 30 per cent for charitable giving. (The last 10 per cent must be given to certain phases of charity which fall into the category of the general giving of Christian people.)

All of us are aware of the unnatural and unwholesome nature of American living. Yet, most Christian people choose to go along with this way of life which even many non-Christian leaders say is unwholesome. It is possible for Christian people to sharply reduce the amount of tax which they pay for military purposes through the simple and legal expedient of charitable giving. Here, our government gives us the marvelous opportunity to choose that phase of charitable giving to which we desire our money to go.

While it is certainly true that not all Christian families can give 30 per cent of their income to charitable purposes, certainly those in average circumstances can do so. (Those in higher income brackets can go far beyond this.) It is at once evident that we need not go along with some of the extremely wasteful practices of the American public. For every hundred dollars more that the Christian family gives to the work of the church, they can save twenty dollars' tax and approximately fifteen dollars which would go into the general category of military spending (on the basis of 20 per cent taxation). Consequently, it would seem that those directly concerned with the problem of taxation for military purposes would go the very limit in reducing the amount of money which they give to military purposes through taxation.

For those who are concerned about this matter, I would urge that careful records be kept of every phase of living having to do with taxes. Thus it will be seen that through careful expenditure of the money God has entrusted to us, it is astounding how much we can give to the work of the Lord. Think of the prospects: the positive aspect of our modern America is the privilege of living full lives and yet giving largely to the work of the Lord.

I would like to clearly state that this is not the highest motivation for giving. We give fundamentally not because we want to pay less tax, but primarily because we love the Lord and we want His work to go forward. It is startling and it is wonderful that at this juncture of the history of the world, when the needs are great and the opportunities are beyond description, the Lord has granted us the greatest resources in the history of mankind. We can send forth the Gospel of our Lord Jesus Christ. Certainly

without Him there can be no peace. Without the saving grace of salvation which has been brought through the shed blood of Christ, there can be no lasting peace. Among the various things that might be said, we must realize that the primary consideration is the sending forth of the Gospel.

While this approach does not answer the total problem with which we began this letter, it does mean that we are beginning at a point where we have control. And from this point, which takes no more time than any other approach that we might use, we can do what we feel led to do further. But let us begin at this point and I am sure whatever else we do will be observed with greater sympathy than if we do not start at this point of personal involvement.

All of us believe it is right and proper that we should support many phases of our government. Whatever our differences may be on the attitude toward taxation in relation to the military part of our budget, certainly we recognize the need for government. We recognize our responsibilities. Rom. 13. Consequently, we gladly participate in that part of our government's program which is essential for the welfare of our people.

Newton, Kans.

Thought for the Week

It is good for us all to strive for transparent sincerity.—E.

What Reviewers Say About—

The Holy Spirit and the Holy Life

BY CHESTER K. LEHMAN

"The Holy Spirit and the Holy Life is a splendid exposition of how the Holy Spirit transforms a sinner into a saint. Dr. Lehman is of the Mennonite faith, but his presentation in this excellent book is thoroughly acceptable to Baptists. It is a joy to recommend such an outstanding book."

—W. L. Borom, Baptist Sunday School Board.

"The sectarian wing of Protestantism presumably has no monopoly on the workings of the Holy Spirit. But it must be admitted that it is from this wing that we get some of our most illuminating studies of the Holy Spirit. Lehman, writing out of the Mennonite tradition, stands in this sectarian succession. Convinced that the Biblical promises about the Holy Spirit must be taken seriously, he begins with an intensive study of the Bible. His Biblical interpretation is conservative but never literalistic or rigid. He continues with a study of the history of the concept of the Spirit and closes with a constructive statement as to the place of the Holy Spirit in living the Christ-like life. Although critical of perfectionism and legalism, he appeals to the Christian to

take seriously the power of the Holy Spirit that makes ethics possible."

—The Christian Century.

"In these days of confused and extreme concepts of the manifestations of the work of the Spirit, this book fills a large place and should be found in every home and Sunday-school library."

—David N. Thomas, in Pastoral Messenger.

"Those in search of a sound answer to questions concerning the work of the Holy Spirit will find this book rewarding reading."—The Book Exchange.

This \$3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

A Prayer

FOR THIS WEEK

Thou hast promised, O Lord,
To never forsake us
Though dark the valley may be—
So I fear no evil,
For, Thou art here;
Thy hand is guiding me.

Though all here is lost
And I am in need,
Though sin has made me fall—
Thy fount will not fail
And Thou wilt forgive
If we but confess it all.

Though the path be hid
And trials are nigh
And though I cannot see—
I trust in Thy Word;
I know it is true;
Thy Truth hath made us free.

—Anna Mae Beachy.

Our Mennonite Churches: Grace



The Grace Mennonite Church at Mission, Kans., was organized in December, 1957. The present building was purchased in August, 1958. The building was built in 1940 by the Trinity Lutheran Church. The congregation now has 48 adult members with an average Sunday morning attendance of 70-75. Dr. Lowell Nisley is the pastor.

Prayer Requests

(Requests for this column must be signed)

Pray for God's blessing upon the tent campaign near Genesee, Pa., July 9-23. Evangelist, A. Don Augsburg.

Pray for God's abundant grace to Mrs. Samida, wife of the principal of Dharmatari Christian Academy in India, who is seriously ill with cancer.

Pray that the Toba Church in Argentina might be blessed with a leadership which continues to grow in faith and good works.

Pray for the Japanese radio workers as they visit the farm stations, that it may strengthen the witness for Christ.

Pray for new Christians at the House of Friendship in New York, that they may grow in Him. They are having struggles.

Cost of Revival

By Mary Ann Horst

"I don't think that revival meetings do much good. About all the evangelist does is get the people emotionally overwrought. After he leaves, the pastor of the church often has a bigger problem on his hands than he had before the evangelist came."

The statement came from a Mennonite youth, an intelligent thinker, a sincere Christian, and an active worker in the church.

I thought about this statement for some time. "Is it true," I asked myself, "that the holding of evangelistic meetings is wasted effort?"

I think of Elinor, a young lady of my acquaintance. Elinor accepted Christ in an evangelistic campaign years ago. Today Elinor's ready testimony plus her consistent everyday Christian living are a credit to the church of Jesus Christ.

I remember Jim. Jim accepted Christ in an evangelistic meeting in his early teens. As a young man Jim still loves to give a testimony for his Lord, and his testimony is backed up by wholesome Christian living.

As I think of Jim and Elinor and other devoted Christians who made their first confession of Christ at an evangelistic meeting, I am convinced that the holding of evangelistic campaigns is not wasted effort. But I also think of other evangelistic meeting confessions with a less satisfactory outcome.

There is the case of Jean. Jean had been raised in a Christian home. When Jean was in her middle teens, she began to work in a factory in the city. To the disappointment of her parents, Jean did not live an exemplary Christian life in the city. Even the non-Christians with whom Jean worked considered her lax in morals. However, when an evangelist came to Jean's home church, Jean responded to the altar call. The church people took notice when the girl with the somewhat disreputable reputation walked down the aisle. The people who worked at the factory with Jean heard about her confession, too.

I still do not know whether Jean was truly sincere that night when she walked down to the altar. I do recall that I felt deeply disappointed when I spoke with her a few weeks later. In the course of our conversation Jean spoke of some of her former unsaved friends. I was shocked to hear her laughingly recollect their cursing and immoral conduct. "How," I questioned, "can Jean be truly sorry for her past and at the same time laugh at those sins she professes to have left behind?"

Jean soon went back to her old life and her old companions. There are more Jeans. I could name quite a number of

them. Probably you could name at least a few.

We are told that only about five percent of the people who openly respond at Billy Graham's meetings remain true Christians. To my knowledge no one has attempted to compile statistics to show what percentage of those making confessions at our Mennonite evangelistic campaigns remain faithful. Perhaps it is just as well. It would be difficult, if not impossible, for us to accurately determine the fruitage of our evangelistic endeavors. Nevertheless, it is sadly true that many people who respond by raising their hand or walking down to the altar in a short time grow cold and indifferent to the Lord.

Merely having an open mind is nothing. The object of opening the mind, as of opening the mouth, is to shut it again on something solid.—Chesterton.

Most of us have been to quite a number of evangelistic campaigns. Perhaps at some there were no outward indications of decisions to accept Christ. In others (probably most of us have been to at least a few like this) scores of people walked down to the altar. Sometimes in the case of the latter an evangelist may address his audience something like this: "Won't you obey God and slip out of your seat and walk down to the altar? Come, and be one of God's obedient children, too."

Can't you visualize the possibility that some people may come to the altar, prompted more by emotional impact created by a skilled orator and a mass of people than by a desire to surrender all of life to God? Also, this type of emphasis on raising the hand or walking down to the altar is apt to give people the impression that such an outward response will somehow fix up their spiritual life. I do not believe that Satan is necessarily alarmed when he sees a number of people walking down to the altar or raising their hand at an evangelistic campaign.

I can almost hear him say, "If only these people don't live like Christians in the weeks and months to follow, won't they make that evangelist's preaching of Christ's power to save and keep saved sound like a lot of senseless gab?"

There is the danger that our method of conducting evangelistic campaigns gives to outsiders the impression that we consider raising the hand or walking down to the altar a means of attaining spiritual

merit. Once in a discussion which I had with a Catholic lady we spoke of evangelistic campaigns. She was familiar with the type of invitations which many evangelical denominations give when they are conducting a series of evangelistic meetings.

"Actually," she said, "It is much like our confession. We feel relieved after we confess to our priest. People who respond at evangelistic meetings feel relieved in much the same way."

I thought about this statement afterward. I did not agree with her; yet it was not difficult for me to comprehend how a Catholic, who believes in absolution by confession to a priest might get the impression that evangelical Protestants believe that confession, by way of responding to an altar call, is a means of soul sanctification.

Jesus Christ was not so eager that His followers proclaim their devotion by word of mouth (although He requires this) as He was concerned that they prove their loyalty to Him by daily witnessing and cross bearing. Perhaps if Jesus would have used some of the pressure techniques which some modern evangelists employ, He might have secured at least a verbal pledge of allegiance from the rich young ruler who asked Him how he might acquire eternal life. Jesus Christ immediately took the youth to the practical issues involved. "Young man," He told the youth, "if you will become my follower, you must give up your luxurious way of life and distribute your wealth to the poor."

The young man walked away sorrowfully. He wanted to become a follower of Jesus, but he did not want to give up his wealth. Isn't that true of a lot of people today? They want salvation, but they do not want it badly enough to be willing to hand all of life, all of self and ambition, to God.

The young man walked away sorrowful and we have no record that Jesus begged him to come back.

In His parable concerning the husbandman and his two sons Jesus spoke in commendation of him who said he would not go and then went, but He had no praise for him who said, "I go," and went not. Jesus places a higher premium on practical demonstration than on verbal promise.

It is bitterly disappointing to see someone, perhaps a highly promising youth, count the cost of Christianity, and then turn away. But it is better that he count the cost and turn away, than to confess Christ, and then by living for self make a hollow mockery of the message of Christ's regenerating power.

God is yet saving the lost and reviving the saved. Sometimes it is at a revival meeting that we see these wonderful events take place. Sometimes they take place in

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PEACE AND WAR

Communism and the Churches

BY MELVIN GINGERICH

In 1960 an official manual of the United States Air Force charged that communists and "fellow travelers" had infiltrated the American churches. A former undercover agent of the FBI has stated that "subversion in the sanctuary" is the most deadly enemy facing America. A former communist estimated that 600 ministers joined the American Communist party and that another 2,000 or more were fellow travelers. J. B. Matthews, whom some regard as an authority, has charged that "the largest single group supporting the communist apparatus in the United States today is composed of Protestant clergymen."

Others attempt to prove that the scholars who worked on the Revised Standard Version of the Bible were guilty of subversive activities and that the master stroke of the communists was the perversion of the Bible. A widely known radio preacher asserts that the Russian Baptists are communist stooges and that the Mennonites have been deceived by the Russian Baptists. Other radio speakers heard in our communities make startling charges against the National Council of Churches. Many Mennonites listen to these programs and are influenced by them and the kind of literature carrying these serious charges.

What are we to believe? How much truth is there in these accusations? How can we be fair in our evaluations of these charges? Fortunately, a scholarly, unbiased book has recently been written which gives us guidance in these areas. It has been praised by fair-minded church leaders among both the Protestants and the Catholics. The book is *Communism and the Churches*, by Ralph Lord Roy (Harcourt, Brace and Company, New York, 1960; 495 pp.; \$7.50).

Briefly Roy's answer is that of the 500,000 ordained clergymen in the United States, perhaps slightly over one per cent have been associated with communist efforts. But of these men the number who were actually communists or who clearly followed the communist line for any length of time "has been minute, in spite of continued efforts to involve clergymen in the communist apparatus." He adds, "Today, perhaps twenty-five of this number remain—or approximately seven one-thousandths of one per cent of American ministers, and most of these are not serving pulpits."

Author Roy does not defend or apologize for these men. He believes that "Communism is hostile to the ideals of both religion

and American democracy" and regards those persons as naive who assume that the whole concept of communist fronts has been invented by the reactionaries. Although he concedes that most of these communist sympathizers may be sincere, he cannot respect their judgment. The person, for example, who reverses his position on foreign policy to keep up with the "many twists and turns" of the official communist line must be lacking in moral judgment.

He names the men who have followed the communist line and gives evidence to substantiate his charges. Bishop William Montgomery Brown, for instance, was one of these men. He was the only American bishop that held membership in the Communist

People who don't believe in missions should occasionally turn in the pages of history and read of the life lived by their ancestors before missionaries reached them.—Norris Square Church Bulletin.

party; he was defrocked by the Episcopal Church. One receives the impression that he was a badly confused man. Others who have generally followed the party line, although not necessarily members of the Communist party, were William Howard Melish, Harry F. Ward, Jack R. McMichael, Dryden L. Phelps, William B. Spofford, Sr., Stephen H. Fritchman, and a few others.

The controversy, however, does not center around these men. Their position is fairly clear and few people are led astray by them. If as many as 5,000 clergymen, as Dr. Roy admits, at one time or another were affiliated with communist-front organizations, how can their position be explained? They are the ones who are being attacked by radio speakers and by certain segments of the conservative religious press. In the first place, Negro ministers were drawn into communist-front organizations that championed civil rights for the Negro. They were not conscious of the connections which these organizations had but were impressed by the way in which they battled against discrimination in employment, housing, and education. "There are indications that a handful of less-educated [Negro] ministers enrolled in the party without really understanding its ideology and program."

When once the issues became clear, "Negro clergymen were ready to throw their weight against the communists." It can be said that the vast majority of Negro ministers "had no significant contact with communism or communists."

Many white ministers also belonged to crusading organizations that were either formed by the communists or later taken over by them. In passing judgment upon them certain questions must be asked. During what span of time were they members? What was their purpose in joining the organizations? Were they aware of the communist influence in the organization? It should be pointed out that during the days of World War II and before the McCarthy era when Russia was an ally of the United States, it was considered patriotic to encourage Soviet-American friendship.

Even some of America's greatest leaders, whose loyalties have never been questioned, joined these friendship societies. So did certain religious leaders because of their interest in promoting international understanding. Others joined these organizations because of their promotion of peace, racial equality, public housing, better schools, end of capital punishment, and other humanitarian goals. "Indeed, the success of many front groups was helped by the fact that they seemed to be more vigorous in promoting worthy goals than the churches."

Many of these fronts seemed innocent enough and often their letterheads carried the names of prominent ministers. When they were asked to permit the use of their names, most ministers did not take the time to investigate thoroughly the complete history of the organization but gave their names readily to the group that seemed to be fighting for desirable objectives.

Most of these men who belonged to these communist fronts went in innocently, believing that they were promoting worthy causes. When they became aware of the connections, they dropped their membership. Having said this, Dr. Roy does not excuse these men. They should have investigated more thoroughly before joining these fronts. They were tricked by the communists and no doubt they have learned their lesson. A few remained in the organizations even after they learned the facts. They are represented by those names given earlier in this review and are severely criticized in this book.

The author has four conclusions. The first is that the Communist party in America never did attempt to infiltrate the church organizations. This seemed as hopeless to them as to try to infiltrate the Republican party. Instead they tried to get churchmen into nonchurch, reforming organizations.

His second point is that only a few clergymen ever joined the Communist party, possibly as few as fifty and at the most less

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FAMILY CIRCLE

Pray for All Youth

BY THELMA ALLINDER

*God bless all youth—those eager ones we love—
Our winsome daughters, and our stalwart sons!
They weave such splendid dreams upon their looms
Of faith, and hopes are shyly beautiful.
May those designs grow lovelier each year,
And never be relinquished! May there be
True courage in the pattern of their lives—
A purpose worthy of your gracious nod
Of approbation. Be their Teacher, Lord,
For they have need of you! Our parent-aid
Is gladly given, but is not enough!
We ask your help, in Jesus' name. Amen.*
Osceola, Nebr.

Our Very Own by Adoption

BY WILLIAM Z. YOVANOVICH

I recently heard first-generation Mennonites referred to as "those among us who have no Christian heritage." I'm sure I understand the thought the brother was endeavoring to convey. But I couldn't help wondering if many of us feel a bit condescending because of our Christian parentage. The word "heritage" means "That which comes or belongs to one by reason of birth; an inherited lot or portion." It's true that a Christian parentage often creates the proper atmosphere and stimulus to cultivate a sensitivity to spiritual things, but the heritage that is a Christian's is his because of a much greater, a much higher, a far nobler force than natural birth.

For six years after our marriage my wife and I had no children. The natural instincts of men and women for children remained unsatisfied. We looked at others' children with a deep soul-hunger for some little one of our own on whom we could shower our love and affection. Many tears were shed and many prayers ascended to the Father, but the baby we longed for and waited for did not come. It seemed to us at times as though we were cursed. Our faith in God and the knowledge we had that He knew all about it gave us the courage to go on—and pray—and hope—and wait. And then the day arrived. The baby God had given us was here. Not an accident, not a mistake, but a gift straight from the hand of God.

We prayed; God heard and answered. Even now my heart is filled to overflowing with the greatness of the thought—God answers prayer.

We were notified two days after she was born. She was three days old when we brought her home. Words cannot express the elation we felt that day. Our gladness knew no bounds a few months later when the final adoption papers were placed in our hands. She was ours. We had a baby! God had entrusted her to our care to raise for Him.

Sometimes I think the thrill of it all almost surpasses the love many natural parents hold for their children. As far as God is concerned, as far as the courts of the land are concerned, as far as anyone is concerned, she is our baby and there is no force or power on earth that can make her any more our own than she already is. She has as much right to anything that is ours as any son or daughter has to the lot or property of his or her parents. Someday she'll fall heir to everything we have just as any other child will inherit the property of his parents.

This is the power of adoption. As far as anyone or anything under the sun is concerned she is unmistakably, undoubtedly ours. Recently a sister in the church bluntly asked my wife, "Is she yours or did you adopt her?" My wife, with a gleam in her eye and a prayer of thanks in her heart, replied, "She's ours—we adopted her!" The power of adoption gives us the right to say this. This does much for us, but it also does something for her. Many people have remarked that she seems to be a very happy baby. I'm sure she is. She's wanted; she's

loved; she has a home, parents, and a heritage that are hers. Our love for her tells her that she is our daughter and we are her parents. This makes her feel secure. Our love and joy are reflected in her and the result is a happy baby. This is the power of adoption.

Any Christian heritage that we have is ours, not because of our natural birth, but because we are God's adopted children. God's big heart longed and yearned for us while we were yet sinners. He offered the supreme sacrifice to redeem us to Himself and the Bible says there is much rejoicing in heaven over every sinner who repents, over every wandering son who comes to himself and returns to his father. To this day the "sons of Abraham" claim an exclusive godly heritage, but the Bible says in John 1:12, "But as many as received him, to them gave he power to become the sons of God."

In Romans 8 we read, "For all who are guided by God's Spirit are God's sons. For you do not have a sense of servitude to fill you with dread again, but the consciousness of adopted sons by which we cry, 'Abba,' that is, father" (Williams). We are God's children by this Spirit of adoption.

There is no greater heritage than ours if we have been born of the Spirit and adopted by God. This then is our Christian heritage, and it is ours not by reason of our natural birth, but by God's Spirit of adoption. Christ is our Brother, God is our Father, and we are brethren. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1a).

Jessup, Md.

Invalid's Corner

"I will put thee in a cleft of the rock, and will cover thee with my hand" (Ex. 33:22).
"Your life is hid with Christ in God" (Col. 3:3).

Is there some door closed by the Father's hand,
Which widely opened you had hoped to see?
Trust God and wait—for while He shuts the door

He keeps the key.

Is there some earnest prayer unanswered yet
Or answered not as you had thought 'twould be?

God will make clear His purpose by and by,
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key.
That He at last, just when He sees 'tis best,
Will give it thee.

—The Shantyman.



The church is not an end, demanding perfection, but a means, demanding workability.—Kermit J. Lind.



TO BE NEAR TO GOD

O God, Thy Power Is Wonderful

BY ALTA METZLER

Sunday, July 23

Use the hymn, "O God, Thy Power Is Wonderful," Church Hymnal 53. (Refer to this hymn each day this week.)

Read Luke 11:5-9.

Man's effort often fails. It may be the task of the moment—the day's work—or labors of a lifetime. Failure brings despair. But despair is turned to hope when man listens to Christ's voice and says, "At thy word I will let down the net." God can then fill to overflowing and the fruits of our lives can be shared with others.

Monday, July 24

Read Gen. 42:36-38; 45:5-9.

There may come times in life's experience when we look at circumstances about us and say with Jacob, "All these things are against me." Hopelessness breeds despair. The first glimmer of hope comes when we can say, "If it must be so now, do this." When we have moved, God can show the provision He had already prepared. "God sent me before you," He says, "I am God . . . fear not . . . I will."

Tuesday, July 25

Read Luke 23:38-43.

In the hour of crisis a panorama of life often floods the mind and heart. A life spent in selfish desire, disregarding God and His claims, loses its glamor in this hour, as despair takes over. But hope springs forth anew when in the desperation of our unworthiness we see Jesus and cry out, "Lord, remember me."

Wednesday, July 26

Read Job. 1:18-12; 42:1-6, 10-12.

A tremendous sense of security is rooted in our families, our possessions, and our health. These are blessings that we take for granted; we fail to remember that they are earthly and can vanish in a moment. And when despair comes, do we cry with Job's wife, "Curse God, and die"? Or does the glimmer of hope sustain us until we can say with Job, "I know. . . I have heard of thee . . . mine eye seeth thee"? As we come before Him in repentance and confession, He fills our cup of blessing to overflowing.

Thursday, July 27

Read Luke 8:43-48.

There may come a time in life's experience when we feel we have given all our time, energy, and "[our] living," and yet our problem is unsolved, still with us. We despair of a cure from man's hand. Then

from the depths of our despair springs the hope of touching the hem of His garment. And as we move close to Christ, we declare His sufficiency to make us whole. Hope is triumphant as we "go in peace."

Friday, July 28

Read I Kings 19:1-18.

The temptation of despair may come to

the heart of the man busily engaged in the service of the Lord, when he says, "It is enough." But God tenderly cares for His own. In that moment He touches His child and the still, small voice whispers hope and courage as we press forward in company with the multitude of the faithful.

Saturday, July 29

Read Mark 5:1-20.

Have you been bound? Have the fetters of discouragement, of worry, of pressures from within and without, brought you to the place of distress and despair? Look up! There is hope in Jesus Christ. Do as the demoniac did when he saw Jesus, and ran and worshipped Him. And then go home to your friends and tell them how much the Lord has done for you.

Sunday School Lesson for July 30

Thomas, a Determined Follower

John 11:5-16; 14:3-6; 20:24-29; Acts 1:13

What other descriptive name is often given to Thomas? Determined follower is quite different from doubter. Perhaps you as a class would like to give Thomas a descriptive name after your study. Some call him a realistic seeker.

We do not know the occasion in which Thomas first met Jesus. But we do know that when Jesus called all His disciples to come to Him, Thomas was one of the twelve chosen and named an apostle. Jesus, who could look into the heart, saw the making of a good disciple in this man. What did discipleship mean to Thomas? Let the pupils tell how Thomas got acquainted with Jesus, His teaching, and His way of working with people. Recall that Thomas was one given power and authority over devils and diseases.

While Jesus was tarrying across the Jordan after hearing about the illness of Lazarus, we see Thomas in relation to Christ. What did he think of Christ? How did he express it?

We might wonder if Thomas had more insight than the other apostles. He accepted the reality of the danger and then displayed real courage. Jesus had called these twelve men to follow Him. Couldn't they follow even if it meant death! Thomas could, and he encouraged the others to go with Him. Thomas felt that whatever came, all would be right if they were with their Master.

Soon again Thomas came into view. What was Jesus talking about in the upper room just before His death? When Thomas couldn't understand Jesus (perhaps none of the others did either), he made bold to ask Jesus about where He was going and the

way He was going. Jesus declared that the disciples knew, but Thomas said he didn't know. Jesus didn't reprimand Thomas for his question, but gave him and all the disciples and us a wonderful answer. It was something of what Thomas must have already felt. In the person of Christ was the way and the truth and the life. "Just believe in me and I will show you the way," was Jesus' answer. Read together also verses 11-14. How Thomas must have loved Jesus for such comfort!

After the resurrection we meet Thomas. On the resurrection day Jesus appeared to His disciples and showed them His hands and His side, but Thomas was not present. He too wanted to see for himself rather than take the word of the others.

Jesus answered Thomas's desire and showed Himself again for Thomas's sake. All Thomas needed was to see, and his faith soared to "My Lord and my God." Jesus also told Thomas and the others that those who have not seen the resurrected Christ may also believe. Faith does not have to see.

Thomas believed what Jesus told them in the upper room and then he returned with the others to receive the filling of the Holy Spirit.

Thomas may have needed more answers than some people do, but his faith was strong and he was a determined follower. Is it wrong to ask questions? Must not faith be based on knowledge?

What name could you now give Thomas?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Depths of Need in Honduras

By James R. Hess

The Mennonite witness in Honduras is located in the poorest part of the second to poorest country of the Western Hemisphere. Exceeded only by Haiti in poverty, this small Central American republic has never risen to a place of importance or economic security among her neighbors. Having less than two million inhabitants, 70 per cent of her population lives in isolated rural areas, surrounded by poverty, disease, ignorance, and apathy. The significance of the name Honduras (depths) is more than topographical. For the missionary the depths of need are seen in economic and medical realms, but above all in the spiritual.

The Mennonite witness in Honduras began and continues with the conviction that the people are in need. Is not the land in need when government-made liquor sends men to government-maintained jails? Is not the land in need when illegal liquor brewed in the secrets of the dark forests turns men into beasts, butchering each other with their machetes? Is not the land in need when a father will rob his hungry children of food so that he can buy the lottery ticket he hopes will bring him a windfall, but which will likely be his financial downfall?

Is not the land in need where they have had more revolutions than years of independence? Is not the land in need where

men have boasted that they will probably get to church only three times in their lives—to be baptized, to be married, to be buried? Is not the land in need which has dedicated its religious self to the Virgin of Suyapa, and is building a massive medieval-style cathedral to her honor, yet has only a handful of seminarians of her own Honduras youth training for the priesthood? Is not the land in need where 70 per cent of her population is born illegitimately?

More important than the facts of need are the possibilities of meeting that need. Because the Gospel witnesses to men in need and can fully meet need, the testimony is to witness to the Honduran through four approaches: education, medicine, Voluntary Service, religion. The latter is purposely not called "spiritual," because in all four approaches the spiritual witness is evident, and without it any of the approaches would be invalid as a means of Christian witness.

1. Education. According to the president of Honduras, Dr. Ramon Villeda Morales, 70 per cent of the Hondurans are illiterate. If one lived in the larger cities and towns, he could hardly believe this to be true. But since the same percentage of people live in the rural areas where education facilities are greatly limited, there is a close connection between the two



Morning devotions in the Tocoa clinic.



Merrill Woods, of Trujillo, teaches a Sunday school class pointing others to Christ.

figures. Public instruction in Honduras is administered by the government, and theoretically at least, they have a good system. As a mission, therefore, a school system was not launched to supplant or even supplement that which exists. Rather, in Tocoa need was seen to provide a school for children of members there, following Honduras standards, but in Christian surroundings with Bible teaching. It is conceivable that in the future schools in other areas will be established to supplement teaching of church and home.

Under this educational approach is the vast distribution of literature. Although literature distributed is almost invariably religious, it nevertheless is education to many who receive it. Villagers with only one or two years of schooling sit down and laboriously spell out the message of the tract of paper given them, and thus catch the message and discuss it at length with their friends.

The area of literacy could be explored and used to great advantage in this land.



Hondurans going up the river to Francia for chapel dedication and baptism.



Vacation Bible school at Tocoa in January 1961 attracted many children.

Some limited work has been done, but much could be accomplished. The government frequently places posters urging eradication of illiteracy, but thus far little has resulted.

2. **Medicine.** President Morales says 70 per cent of the diseases could be prevented if the people would seek the medical aid available. A two-year-old who died from worms lived a half mile from the mission clinic. A simple treatment every six months would have kept her safe from effects of the parasites if her parents had availed themselves of medical facilities. Over and over again the sick are brought to the clinic nearly at the point of death only after family and friends have first tried dangerous home remedies. Out of deep, infected machete wounds nurses have cleaned hair, ashes, and worse "remedies" put in to stop the blood flow, but compounding the infection.

Undoubtedly, more than any other missionary personnel, nurses are called upon by their duties for work taxing resources far beyond formal medical training. The Lord has blessed the clinic program so that not only bodies are healed, but the Gospel of love is seen through those ministering hands. With the packet of medicine goes a Gospel tract. To the interned patient in the Trujillo clinic the Bible is read. By the bedside of the dying mother in Tocoa a prayer is raised. To the grieving sister of the murdered man in Gualaco the comfort of the Christ is spoken.

3. **Voluntary Service.** When the first VS men were present in the Sunday evening service in Trujillo, the program was known as Pax, and the program and term were explained to the congregation. The etymology of this Latin word was easy to explain, since the Spanish word for peace (*paz*) is nearly identical. But the practical outworking of Christian peace in the lives of these young men was new to Hondurans. Instead of serving in an army dedicated to

destruction, these men were in the land of need serving a needy people.

Whether teaching the Honduran to plow, making a simple hand-operated washing machine, or introducing new and better strains of vegetables, the VS-er shows Christian compassion. Living more on the level of the Honduran, his home is open for visits of those to whom he ministers. Ample time in his schedule allows him the opportunity to witness directly in tract distribution and participation in services of the church. Under the present system the VS director and his wife live in La Ceiba, a banana company port. Their large house is headquarters for the young men coming in on weekends from the villages where they are working.

Honduras Voluntary Service is an opportunity for young men to give two years of service. It is quite feasible that as more and more youth see the opportunity, the work could expand to other areas of Central America.

4. **Religion.** The term "religion" refers to the witness of man to man, soul to soul, the handling of the Word of God through the power of the Holy Spirit through worship services in Trujillo, Tocoa, and Gualaco, plus the villages of La Conce, Santa Fe, San Esteban, San Isidro, La Colonia, Rio Arriba. Construction of chapels by believers, prayers for wayward Christians, giving in spite of poverty to send a fellow Christian for needed medical treatment is "religion." People—Pancho, Merrill, Daniel, Victoriano, Arturo—with lives dramatically changed by the Gospel, which they have accepted and which they follow, is "religion." The outreach of the church in North America to this small land of great need is "religion."

The challenge not only belongs to the missionary; it also belongs to Christians in the States. The time is short, with stirrings the world over suggesting the nearness of the Lord's coming.—Via EMBMC.



VS-ers George Zimmerman and LaMar Stauffer get ready for a circuit trip to the VS units. Mr. July, national Christian, goes along part way to make contacts in an evangelistic effort among his people.



VS-er Sam Lapp helps Nurse Jean Garber on her weekly trips as she gives medical aid. This child had malaria.

A three-man commission of the largest Negro Baptist convention in the United States has left New York to establish a "miniature peace corps" in Liberia. The delegation of the National Baptist Convention, U.S.A., Inc., which has a membership of 5,000,000, hopes to acquire 5,000 acres of farm land. Young American Negroes will be encouraged to settle the land, become Liberian citizens if they so desire, and aid in the country's economic development. At the commission's departure, Dr. Joseph H. Jackson, convention president, noted that his denomination has had missionaries in Liberia for years, "but our missionary program must of necessity change, and we want to channel some mission money into new fields."

Meanwhile, David M. Thomas, consul general of Liberia, expressed personal satisfaction and indicated that any number of volunteers would be welcome. He pointed out that Liberia has a sparsely settled interior, with a population of 2,500,000 on its 43,000 square miles, and has fertile land for growing rubber and coffee.

Our Neighbors

By EVERETT AND MARGARET METZLER

A steady, hollow, tapping sound continues for some time from a small house in the alley behind our kitchen. It is the sound some devout Buddhist is making by beating a hollow piece of bamboo while saying his prayers. We often hear this sound in the evening, especially at new moon and on the occasion of other special days of the lunar calendar.

Recently we noticed the same sound coming through the dark from a house to the right of ours. Turning out the light, we could plainly see an old man dressed in formal Vietnamese garments standing at the altar in an upstairs room. He was reading some large book, paging now and then with his left hand and tapping the "mo" with his right in time with the words. Now and then he accented his reading with a few strokes on a gong. Candles were lit, making the brilliant red and gold trappings on the altar visible. A young girl was sitting behind him fanning him vigorously with a palm leaf fan.

Quite often since then we noticed him going through this ritual. Then one day we heard the mournful music of a band of hired mourners coming from that same house. Sure enough, the portrait of an old man was to be seen set in front of the coffin resting in the middle of the small downstairs room. The old man no longer reads his sacred books. In his place a woman now carries on the tradition from time to time, although a somewhat shortened version.

Directly across the street from our home in the "checkerboard" district is a small shrine such as one sees many places here. Erected where a huge flame tree once stood, it is used to placate the spirits who had lived in that majestic tree.

More recently it has come to be looked upon as a place to remember with gifts and wishes the lonely spirits of those who died in the hospital behind it, leaving no relatives or family to pay them homage. Although shut off from public view by a bamboo screen, we can almost nightly see persons stop behind the screen, light candles, bow down before the small altar, while someone beats a gong or reads "scriptures." Beside the shrine is a bucket in which gold and silver slips of "money paper" are burned in order that in the spirit world those lonely souls will have provisions. Today I saw three girls lift their hats and walk with bowed heads past the shrine. Once before we had seen an old man look across the street, lift his hat, and continue on, watching carefully to make sure he was past the shrine before putting his hat back on.



The mien (like a kitten's complaint) directly across the street from the Metzlers' home in Saigon, Viet Nam, shows objects of worship.

In another small house in the alley behind our house live Mr. and Mrs. Teacher (so called by the neighbors as he is a teacher by profession). Her father was a devout Buddhist until he lost everything in the civil war. Disappointed, he gave up his beliefs. Because through her Buddhist aunt she has learned of immortality among supposedly devout adherents, she does not want to have anything to do with that religion. Although her husband teaches in a Catholic high school, they know very little about Christianity and are not Catholics. They have been reading the literature we have given them but find it hard to understand.

Our neighbors on the fourth side of us are nominally Catholic. However, we see and hear very few evidences of religion from this side of the fence.

These few glimpses of our surroundings will enable you to see more clearly the challenges confronting us in our neighbors and friends. As we learn to know them we must ask ourselves some pointed questions:

1. What do they think of the lives that we live among them? Are they seeing Christ in us or are they aware primarily only of our foreign American ways?

2. Knowing how they think and live, what valid channels of communication can we use to convey to them the fact that our Christ has a claim on them as well as on Westerners?

3. Do we really trust God's Spirit to build His church in this culture or do we still rely on our preconceived ideas and formulas for its establishment?

We share this with you so that you can more meaningfully pray for us in our situation here. May we with you mean Christ to our neighbors.—Via EMBMC.

Missions Today

Witness in Belgium

By J. D. GRABER

"Eight nationalities met together in one spirit and brotherly love." So wrote Bro. Vasil Magal describing their Easter meetings. He also wrote of the Christian Russian custom of greeting which they use between Easter and Ascension Day. When they meet, one says, "Christ is risen." The other one answers with, "He is risen indeed." Then they kiss one another three times on the cheeks with the Easter kiss.

Christ belongs to all people. No nation may claim Him more than any other. These eight nationalities, all except one (the Belgian), are worshipping God in a strange land. This lesson was hard for Israel to learn. In depressed exile they mourned, "How shall we sing the Lord's song in a strange land?" (Psalm 137:3-4) Through the exile God taught them that He was not limited by national and geographical boundaries. They could and they should sing the Lord's song even in Babylon.

There is no holy language which God understands better than any other. This lesson was hard for Israel to learn. We have trouble with this linguistic problem too. We are like the man who said God speaks German because He said, "Adam, wo bist du?" Or like the old, old lady who studied Hebrew with great enthusiasm because she wanted to be able to speak to God in His mother tongue when she arrived in His presence. But the only language that God hears is the language of the heart. "Prayer is the soul's sincere desire, uttered or unexpressed," the poet said.

Our Board program in Belgium is carried on in five languages: French, Flemish, Italian, Spanish, and, in co-operation with Vasil Magal and his group, in Russian. This underlines the fact that much of Europe's population has been moved about since the war. Economic and political displacement has created these hodgepodes of peoples.

This represents a challenge and an opportunity for the Gospel. Displaced peoples are fair game for communism and are expertly exploited by it. They are also more open to the Gospel than established and deeply rooted people. Having been torn from their moorings they are open at least to being attracted by the security of Christ's redeeming love.

Elkhart, Ind.

If we learn how to give ourselves, to forgive others, and to live with thanksgiving, we need not seek happiness; it will seek us.

—Newton.



MISSION NEWS

Overseas Missions

Elkhart, Ind.—The address of Ross Gold-fus is Mercedes 149, Buenos Aires, Argentina.

The address of the Robert Lee family is No. 1, Minami 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan.

Carson Moyers have changed their address from P.O. Box 341, Accra, Ghana, to P.O. Box 66, Somania, Ghana.

Carl and Esther Beck, on their way home from Japan via the Holy Land and Europe, plan to arrive in New York on Aug. 17. Bro. Beck plans to attend Eastern Baptist Theological Seminary, Philadelphia, Pa., this fall.

Word received here July 3 stated that Daniel Dieners successfully received their visas for Nigeria. David Shanks from Belgium arrived in Cleveland, Ohio, June 30.

Kushiro, Hokkaido, Japan—The fourth monthly lay seminar, which included studies of the Book of Luke, was held June 24, 25 by Howard H. Charles.

Ashoro, Hokkaido—The Island-wide Mennonite Women's Meeting was held July 1, 2 here.

In another development, the North To-kachi Summer Bible Camp will be held here Aug. 4-6. Other area camps are being planned for.

Kushiro, Hokkaido—The special summer sessions of Bible study was held here July 15-22 with Howard H. Charles.

Tokachi, Hokkaido—The eight-man col-portage team of the Japan Bible Society is spending the next two months in this area. In one day they sold 1,300 portions of Scripture—the four Gospels, the Books of Acts and Proverbs—to students of an Obihiro high school. After June 15 they planned to undertake a house-to-house canvass of the entire area.

Sapporo, Hokkaido—The Hokkaido Mennonite Missionary Bible Study conference will be held at Sapporo from Aug. 28 to Sept. 2. The subject, taught by instructor Howard H. Charles, will be I Corinthians.

In another development, the farm work camp group of ten men from the Christian agricultural college here is planning to work in the Kamishihoro area for ten days the first of August. They will use church facilities as a center from which to work and as a place for campfires, children's meetings, and study groups.

Villa Adalina, Argentina—The new group meeting in Villa Adalina now holds Sunday evening services every two weeks.

Trenque Lauquen, Argentina—Agustín Darino visited the church in Tres Lomas on June 11. The following Monday he traveled to Trenque Lauquen, where he met Amos Swartzentruber and Frank Byler; together they represented the Executive Committee of the Argentine Mennonite Conference as they met with the Trenque Lau-

quen church council and discussed plans for pastoral care. Ernesto Suarez, present pastor, has been asked to give more time to publications.

Katmandu, Nepal—Lena Graber, R.N., missionary nurse assigned to the United Mission to Nepal hospital, is chairwoman of the Trained Nurses' Association of Nepal, a group which hopes to be influential in establishing high nursing standards in that country.

Sister Graber, using contributions from friends in the United States and personal money, has been active in operating a youth service program. She has also been giving opportunity for Indian Christian nurses to do voluntary service in Nepal.

Buenos Aires, Argentina—Young people from the four Buenos Aires churches met together in a weekend of fellowship June 16-18. On June 17 they held a street meeting in Ramos Mejia. Sunday they passed out literature in Floresta, and on Tuesday, a holiday, they met for a picnic at Villa Adalina.

On Sunday, June 18, Mario Snyder preached at a Christian and Missionary Alliance Church in Liniers, Buenos Aires.

Chaco, Argentina—Albert and Lois Buck-walter report that during the last four months the Chaco has seen its most destructive rains in living memory. Downpours repeatedly flooded the countryside, driving many from their homes, supersaturating fields, overflowing swamps, and washing out low spots in roads. As a result the cotton harvest was reduced to a mere fraction of its usual volume with subsequent economic loss.

During this time the Buckwalters have been able to make only occasional visits to the nearest Toba colonies. Recently while traveling to Bailon Domingo's church, they drove through water for half a mile that came up almost to the floor of their jeep.

The Tobas, quick to catch spiritual meaning from physical phenomena, compared the rain to the heedless and credulous which become victims from allowing themselves to be dragged into empty forms of dead religion.

Kawakami-gun, Hokkaido, Japan—After a year and a half of planning, groundbreaking services for the church and kindergarten were held May 28 at Shibecha church. After the service all met for a fellowship meal. As a climax, two seekers, Nakamura-san, a twenty-five-year-old lady, and Namiki-san, a high-school graduate who will be a kindergarten teacher, requested baptism. Noda-san, a Christian veteran who moved to town this spring and who has been helping in the Sunday school, expressed his desire also to become a member.

Shibecha, a town of 10,000 people, is situated in a comparatively large rural area where outlying villages nearby have no witness. One of these villages, Isobunnai, re-

cently opened to missionaries Charles and Ruth Shenk through contact with a high-school girl who attends school in Shibecha. She opened her home for a meeting. Bro. Shenk, along with two believers, went expectantly, but above their expectations four complete families, all workers in a sugar beet factory, and other high-school students and children were ready to hear the Gospel. All except one lady and Shimada-san, the high-school girl, had never been confronted with the Gospel.

Kai-san, a farmer from Chambetsu, is a new seeker and through him missionaries may be able to gain entrance to that community.

Recently a Buddhist priest wanted to borrow a Bible from the Shens. After some discussion he told them of his dissatisfaction with Buddhism. One of his sons, a college student, brought home a Bible and showed it to him, saying, "Here is something good you ought to read."

Ramat Gan, Israel—Mrs. Roy Kreider and the Kreider children participated in a summer camp for one week. The camp included summer Bible school, with Sister Kreider assisting as a teacher.

Arrecifes, Argentina—Eduardo Alvarez and his wife, Marta Quiroga, report new expansion of work here. They opened two new annexes in different parts of town where they hold meetings every week with good interest and attendance.

Carlos Casares, Argentina—Agustín Darino encouraged the church here with helpful messages over the weekend of June 25. This congregation is in charge of one of the younger pastors, Juan Carlos Acosta.

Abiriba, Nigeria—John Grasse, M.D., reports that during May two new maternal health centers opened in the county—one at Ohafia and the second at Nkporo. Both of these will shortly come under the general mission board health program as visits to them will begin every two weeks. Bro. Grasse reports general hospital work is progressing well with patient visits numbering around 1,800 monthly.

The local county council has administered the dispensary and maternity center in Abiriba until just recently, but when the maternity unit opens in July, the council will turn the buildings over to Bro. Grasse for beginning a midwifery school. About this same time he will begin a program for overseeing rural health in the county and he hopes to work more along lines of preventive medicine and eventually make some present unnecessary sickness history. Death rates are alarming, but he reports that education over many years is probably the only answer to the 50 per cent mortality rate among children.

Sister Grasse works with women from the church making crib and baby bed mattresses, which are stuffed with fine shavings and knotted like comforters.

Dhantari, M.P., India—Marie Moyer, chairman of the committee for preparation and publishing of books for vacation Bible schools, completed two sets in May. After visiting churches with committee members and showing them books and explaining how to use them, almost every one of the

ten congregations conducted a two-week Bible school using the books.

Florence Nazifzer reports the nursing school at Dhamarti is doing well and a large class is entering this month. They plan for 15 girls and 5 boys, which will raise the number of students to 40. Four midwifery students from another school will increase this number to 44. On the graduate staff will be 20 nurses instead of only 14.

Mexico City, Mexico—Kenneth Seitz reports that four souls in Colony Santa Anita made decisions for Christ—two mothers, one thirteen-year-old girl, and a man. He states that this does not mean these people start attending church. This requires time, instruction, visitation, and prayer.

The Seitzes need to find a place for 40 lively children for Sunday school. They have been meeting in an unfinished apartment, but the owner wants to complete it.

Elkhart—A cablegram received June 29 from S. J. Hostetler stated that Erma Grove arrived in Ghana on June 28.

Elkhart—Maynard Rohrs, missionaries on furlough from Araguacema, Brazil, will be residing at 8631 Columbus Road, N.E., Louisville, Ohio.

Bukiroba, Tanganyika—The Bukiroba Bible school, a strategic center for teaching African church leaders, is looking forward to expanding its ministry in 1962. Classes in Bible study, homiletics, simple sciences, English, typing, bookkeeping, and other general subjects are now being offered, and a proposed Bible college will give more training in doctrine and theology.

A three-year building and development program is under way to provide facilities for the Bible school and college. This project will include classrooms, dormitories, and staff housing. The budget for this project over the three-year period is approximately \$40,000.

Home Missions

Springfield, Ohio—Ernie Frey, Leon Mast, and Jonas Classens and the Bethel Church, West Liberty, Ohio, are co-operating in beginning a church here.

Culp, Ark.—Summer Bible School was held at Lone Rock and Bethel Springs June 5-15 and at Mt. Joy June 19-30. Two girls from Iowa and three from Oregon helped teach. Classes were provided for adults as well as children.

Downey, Calif.—The Faith Mennonite Church has purchased a lot on Old River School Road for \$29,000, \$5,500 lower than the asking price, because the previous owner wanted to contribute toward the Lord's work in the community. She stated that the church would be a blessing to the community. There are no other churches for some distance.

Chicago, Ill.—A Goshen College Mennonite church youth group worshipped in Englewood Mennonite Church, June 25, after spending a workday at the church the day before.

Kansas City, Mo.—The concluding worship service of the Community Mennonite Church was held Sunday morning, June 25. A fellowship dinner was served immediately following the worship service. Work

began here at the Mennonite Gospel Center, which at that time was held on "Sleepy Hollow Grounds," owned by the Church of the Nazarene.

Los Angeles, Calif.—Pastor LeRoy Becher of Calvary Mennonite Church reports that during Bible school here, community workers taught and helped, making it unnecessary to "import" workers. The enrollment, around 100, was smaller than last year, but they were pleased with the results.

New York, N.Y.—A Spanish program committee, consisting of Mr. and Mrs. Seraphim Rivera, Paul Burkholder, Jesus Constantine, and John Freed, was appointed June 3. This committee plans for Spanish meetings the fourth Friday night monthly. They encourage Spanish workers and members from the Lancaster, Pa., area to attend and assist in the meetings. This is a significant step toward reaching nearly 500,000 Latin Americans that have been estimated by New York Times to be unchurched.

General

Morton, Ill.—Several committees of the general mission board, associations, and auxiliaries met in conjunction with the fifty-fifth annual meeting of the Mennonite Board of Missions and Charities held at Morton, Ill., June 22-25. Reports and actions are as follows:

Mennonite Nurses' Association held its twentieth annual meeting June 24. Verna Zimmerman, Goshen, Ind., was elected president, and Edna Amstutz, La Junta, Colo., board member. Board of director appointments were Kathryn Hostetler, Harman, W. Va., treasurer, and Mary Esther Bigler, Elkhart, Ind., circulation manager.

Allen Erb, Hesston, Kans., spoke on the potential of the 16 local groups as they unite in work and service. H. Clair Amstutz, M.D., Goshen, Ind., presented need for nurses in Mennonite psychiatric hospitals, and Anna Mae Charles, Goshen, Ind., discussed "Advancing the Mission of the Church Through Nursing."

Life memberships, for 40 years or more of service, were given to Mrs. M. D. Shertz, Melinda Liechty, Lydia Oyer, Eunice Deter, Mrs. Enoch Bauman, Mrs. John Litwiler, Mrs. Aaron Good, Mrs. Silas Hertzler, Mrs. Alvin Reist, Mrs. Joseph Shank, and Eva Bear.

Total membership of the association, a medical auxiliary of the general board, is 849; 126 nurses currently serve in VS or in mission work.

Spanish Workers' Meeting was held June 23. Urie Bender reported on the new Spanish magazine, *El Discipulo Cristiano*, to replace *La Voz Menonita* and *El Heraldo* in January, 1962. Production will be at Buenos Aires, Argentina. The magazine, an international paper with contributing editors from various Spanish areas, will provide basic Christian nurture with a four-page evangelistic insert to serve as an equivalent to *The Way*.

Other items concerned the leadership training program for Latin people in South Texas, and broadcasting in church building.

Urie Bender presented plans to base the bookmobile in South Texas indefinitely, to be administered by the South Texas Literature Committee. If the bookmobile can tie in with the building of churches, consideration will be given to placing more bookmobiles in other areas.

A Planning Committee on the Church and Its Older People was set up conjointly by the Health and Welfare Committee of the general board, the Commission for Christian Education, and Goshen College. E. E. Miller (chairman), Olive Wyse, E. C. Bender, John H. Mosemann, E. P. Mininger, M.D., Roy S. Koch, J. J. Hostetler, and Orin Miller on June 22 laid plans for a conference to be held at Goshen College from Oct. 31 to Nov. 2, 1961. The purpose of the conference is fourfold: to become informed of social and religious aspects of aging, to discover the place of the church in serving this age group, to obtain data, and to clarify different aspects concerning them. In the next few months a survey will be made concerning the number of people of this age group in the church.

Mennonite Teachers' Association, at its annual meeting on June 24, elected Levi Hartzler, Elkhart, Ind., to serve as vice-president and Janet Martin, Christopher Dock Mennonite School, Lansdale, Pa., secretary. Tilmann Smith, president of Hesston College, spoke on "The Christian and Discipline." The association attempts to encourage a spirit of fellowship and unity among Mennonite teachers, among other objectives.

The Health and Welfare Committee reviewed functions of sponsored institutions and considered the possibility of more areas of operation in its meeting June 23. Action was taken to study the possibility of operating a hospital in the suburban Wichita, Kans. area, with a view to setting up a nursing school. The Executive Committee approved this action.

The committee moved to study further possibilities of assuming responsibility for hospital work in Walsenburg, Colo. The local committee would provide funds and buildings, and the Mission Board would furnish personnel and administration.

Allen Erb reported that the Lebanon, Oreg., community has invited the Mission Board to assume responsibility for operating a proposed housing unit for resident aging. The offer comes as a direct result of hospital work there, which is, according to E. P. Mininger, M.D., "a vote of confidence from a community in which Mennonites have operated."

Duplexes at Schowalter Villa, Hesston, Kans., can be occupied by Sept. 1. The central building should be finished by Oct. 1.

September 1 has been set as the tentative opening date of La Jara, Colo., hospital. Wayne Miller, administrator, is now working with the community in securing equipment.

On July 1 the Mathis Maternity Hospital was transferred from Relief and Service Committee administration to Health and Welfare Committee administration. A dwelling, purchased near the hospital, will

serve as a nurses' residence. Miriam Hirst will serve as superintendent of the hospital.

A report from Sunshine Children's Home, Maumee, Ohio, revealed that the new building, estimated to cost about \$100,000, will cost much less because of contributions from community individuals and donated labor.

Executive Committee—The following, recommended by the general board Personnel Committee, were appointed by the Executive Committee for overseas missionary assignments: Kenneth and Grace Schwartztruber (first appt.), Glenn and Lois Muselman (reappt.), Dorothy Yoder (reappt.), Brazil; Lawrence and Dorothy Brunk (reappt.), Ross and Ruth Goldfus (reappt.), William and Beatrice Hallman (reappt.), Floyd and Alice Sieber (reappt.), Clyde and Anne Mosemann (reappt.), Argentina; David and Wilma Shank (reappt.), Belgium; Robert and Lois Witmer (reappt.), France; Edwin and Irene Weaver (reappt.), Nigeria; S. Jay and Ida Hostetler (reappt.), Erma Grove (reappt.), Anna Marie Kurtz (first appt.), Lydia Burkhardt (first appt.), Ghana; John and Miriam Beachy (reappt.), India (Bihar); Elizabeth Erb (reappt.), Ernest and Ruth Miller (reappt. for service as principal at Woodstock School) India (M.P.); Weyburn and Thelma Groff (reappt.), India (Yemtal); David and Naomi Helmuth (first appt.), R. J. and Florence Hower (reappt.), Gerald and Roma Wilson (first appt.), Puerto Rico; Arletta Selzer (reappt.), Japan.

Under Board sponsorship and approval Daniel and Carrie Diener are going to Nigeria as teachers, and John and Margaret Ingold to Ghana as teachers with placement through African-American Institute.

Kenneth and Twila Brunk (first appt.) will be going to Jamaica under the Virginia mission board, and Esther Detweiler, transferred from a Cuban assignment, will be going to Mexico (first appt.) under the Franconia mission board. Raymond and Susie Slabaugh (first appt.), will be going to Costa Rica under the Conservative Mennonite mission board.

Home mission appointments were as follows: Paul and Lois King, Chicago, Ill.; Menno J. Ebersol, Culp, Ark.; Stanley and Arlie Weaver on leave from Sept. 1, 1961, to June 15, 1962, Chinle, Ariz.; Lester and Bessie Miller, Phoenix, Ariz, temporary replacements, Chinle, Ariz. (VS); Mark and Pauline Lehman, St. Anne, Ill.; Laurence Horst, Chicago, Ill.; J. Weldon and Lorene Martin, Corpus Christi, Texas; Victor and Mercedes Ovando, Defiance, Ohio; John and Irene Smucker, Bronx, N.Y.; Abner Stoltz, Bronx, N.Y.; Richard and Luella Fahndrich, Premont, Texas; Hubert and Jane Schwartztruber, St. Louis, Mo.; Melvin and Lois Leidig, Saginaw, Mich.; Ross and Shirley Goodall, Tampa, Fla.; Martin and Alice Goodall, Toronto, Ont.; Toby and Esther Schmucker, South Bend, Ind.

Health and Welfare appointments were as follows: Paul Oswald, Supt., Froh Bros. Homestead, Sturgis, Mich.; Earl D. Greaser, Supt., Mennonite Home, Eureka, Ill.; A. L. Troyer, Supt., Sunset Home, Geneva, Nebr.;

Aaron J. Peachey, Supt., Mennonite Home, Rittman, Ohio; Allen H. Erb, President, Schowalter Villa, Hesston, Kans.; Glen Yoder, Executive Director, Kansas City Children's Home, Kans.; Jake Birkey, Supt., Kansas City Children's Home, Kans.; Dale Stutzman, Director, Adriel School, West Liberty, Ohio; Roy W. Engler, Supt., Sunshine Children's Home, Maumee, Ohio; Marie Naffziger, R.N., Administrator, Kiowa County Memorial Hospital, Greensburg, Kans.; Wayne Miller, Administrator, Conejos County Hospital, La Jara, Colo.; Gene Kanagy, Administrator, Lebanon Community Hospital, Lebanon, Oreg.; Mervin Naffziger, Administrator, Mennonite Hospital, Aibonito, P.R.; Luke Birky, Administrator, Mennonite Hospital, La Junta, Colo.; Victor Esch, Administrator, Pioneers Memorial Hospital, Rocky Ford, Colo.; Samuel Janzen, Consulting Administrator, Pitkin County Hospital, Aspen, Colo.; Samuel Janzen, Administrator, Valley View Hospital and Nursing Home, Glenwood Springs, Colo.; Glenn Martin, Chaplain, Colorado Medical Center, Denver, Colo.; Miriam Hirst, Supt., Mathis Maternity Hospital, Mathis, Texas.

Conjoint Meeting of Executive and Personnel Committees of the General Mission Board requested that former missionaries Ralph and Fannie Smucker carry greetings to the church in India and other fields during their anticipated personal visit.

The Overseas Mission Committee, conjointly appointed by Personnel and Executive committees, included: John H. Mosemann, Paul Erb, Ivan Kauffmann, Carl Kreider, John H. Hess, John R. Mumaw, David Mann, Adam Martin, J. D. Graber, ex officio, and H. Ernest Bennett, ex officio.

In Board action Jacob Clemens replaces Norman Derstine as vice-president. Bro. Derstine is joining the general board staff and is therefore not eligible for officership.

Appointments of J. D. Graber and H. Ernest Bennett for general secretary and treasurer respectively were approved. The conjoint Personnel and Executive committees appointed Bro. Bennett executive secretary.

The fifty-sixth annual meeting of the Mennonite Board of Missions and Charities will be held at Eastern Mennonite College, Harrisonburg, Va., June 20-24, 1962. Don Augsburg, Paul Erb, and H. Ernest Bennett are the program committee.

Health and Welfare

White Pigeon, Mich.—Fifty-one campers were present for the first week of camp at Mennonite Youth Village from June 26 to July 1. Nine- and ten-year-olds came from various city and rural mission programs, including Battle Creek, Mich.; Fort Wayne, Indianapolis, Elkhart, Goshen, Fish Lake, and Dunlap, Ind. For many it was the first experience away from home; only a couple of children, however, became homesick. Children not only appreciated crafts, archery, swimming, hiking, and boating activities, but also responded well to Bible lessons and meditation periods.

Eureka, Ill.—The Mennonite Home for

the Aged here has changed its name to Maple Lawn Homes. In choosing the new name, directors took into account the large maple trees, spacious lawns, and a home for 48 people plus cottages for couples. Numerous homes of the same name across the United States have been confusing because specific locations of homes are not always specified. The present duplex cottage building program for retired couples and proposed expansion of present facilities called for a more inclusive name. Also, the new name will eliminate any association with the "poor farm."

Aibonito, Puerto Rico—Lawrence Greaser, chaplain at Mennonite General Hospital, reports that a spiritual-food plan was put into operation during May. Each afternoon a tract was placed on each patient's supper tray. Daily the Bible was read either in individual rooms or over the public-address system; in addition, a half-hour Luz y Verdad radio program or religious records were transmitted. Leaflets announcing the Luz y Verdad radio program and free correspondence courses, and pamphlets explaining hospital visiting hours, were distributed.

Bro. Greaser has been visiting seven families who have shown interest in the Gospel. Several have attended church services after being dismissed from the hospital.

Franconia Board of Missions

Franconia, Pa.—At the forty-fourth annual meeting of the Franconia Mennonite Board of Missions and Charities, Aaron Kings and Esther Detweiler were appointed for service in Mexico with provision of returning to Cuba should that possibility become desirable. They plan to go to Mexico this fall.

David Yoders plan to attend language school in Costa Rica this fall to go later to Mexico.

I-W Services

Goshen, Ind.—On July 1, 2, the MYF of the Yellow Creek Mennonite Church sponsored a peace conference for the congregation. John R. Martin, director of I-W Services, Elkhart, Ind., served as guest speaker. Subjects discussed were: "Current Opportunities for Service," "The Life of Love," and "Christian Approaches to World Peace."

Elkhart, Ind.—The annual census conducted by the I-W office will be held in September. The census this year will be enlarged to include all young people of high-school age rather than only the 16-year-old fellows as was done previously. Action taken by the I-W Council and the Relief and Service Committee to provide Peace and Service literature to all youth has brought about this change of approach. A strong feeling has developed across the church that young women as well as young men should receive youth peace literature.

Cleveland, Ohio—The annual Cleveland I-W Reunion will be held Aug. 5 at South Chagrin Reservation. Former Cleveland I-W men are urged to attend.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. A. J. Metzler, presently at Guernsey, Sask., has contracted infectious hepatitis and will need to cancel all appointments for the remaining portion of his current three-month trip of visiting churches and conferences in Western United States and Canada.

Bro. Edward Stoltzfus, pastor at Bethel, West Liberty, Ohio, has been granted a nine-month leave of absence during which he will attend Princeton Theological Seminary.

The first summer Bible school at Oak Hill, Millersburg, Ohio, enjoyed an enrollment of 64.

A farewell service was held at Prairie Street, Elkhart, Ind., on June 18 for the Daniel Diener family, who are leaving for teaching in Nigeria. Bro. J. D. Graber brought the message.

The guest speaker for the men's fellowship for the Smithville, Ohio, Mennonite Church was Episcopalian Don James from Pittsburgh.

Bro. Gerald Studer, Smithville, Ohio, spoke at the Ohio MYF Convention at Beech, near Louisville, substituting for Peter Wiebe, who was unable to come. Bro. Studer also spoke on June 24 at a banquet held at the new Central Christian High School at Kidron in connection with a new building fund campaign.

The Pleasant View Conservative chorus from Berlin, Ohio, toured to Plain City and some southern Ohio missions the weekend of June 25.

Dedication services were held at Avon Mennonite Church, Stratford, Ont., on June 25. Bro. C. F. Derstine spoke in both afternoon and evening services. We are glad to know his strength is being restored. In predication services at Avon, June 20-23, Dale F. Nofziger, Bedford, Ohio, was the speaker. Work was opened at Stratford in 1952. The pastor is Jacob Speller.

Bro. D. Walter Miller, who has been ill for several years, preached at Martins, Orrville, Ohio, on June 25.

The Goodwill Rescue Mission, London,

Ont., furnished the program for the Wellington County mission meetings held at Glen Allan, Ont., June 30 to July 2.

A Credit Union is being organized among Mennonites of the Goshen, Ind., area.

Bro. Menno Kuhns was licensed for the ministry in a farewell service at Nappanee, Ind., on June 28. Bro. Kuhns will serve at Stutsmanville, Mich.

A Christian Family Life meeting was held at Beech, Louisville, Ohio, July 13-16, with Grant and Ruth Stoltzfus, Harrisonburg, Va., as speakers.

Bro. Donald Gehman directed the Mennonite a cappella chorus in a program at Frazer, Pa., on June 25.

A consecration service was held for Sister Irene Hershberger at Walnut Creek, Ohio, on June 25. Sister Hershberger will serve the next year in the MCC office at Frankfurt, Germany.

A home-coming meeting was held at Hershey, Kinzers, Pa., on July 9, with Harmon Benner, Bareville, Pa.; Ross Metzler, McVeytown, Pa.; and Elmer Leaman, Parkersburg, Pa., as speakers.

Bro. B. Charles Hostetter, Mennonite Hour pastor, spoke in a series of Christian Life meetings at Fisher, Ill., July 2-4.

The East Bend bulletin, Fisher, Ill., quotes a GOSPEL HERALD editorial on "Getting to Church Early."

Bro. Grant Stoltzfus and wife Ruth spoke on the Christian home at Burton, Ohio, the weekend of July 9.

A farewell service was held for Gerald and Roma Wilson by the Olive congregation, Elkhart, Ind., on June 30. The Wilsons are going to Puerto Rico, where Bro. Wilson will be principal of the Betania School.

Bro. Ralph Lebold was ordained to the ministry at London, Ont., on June 25. Bro. J. C. Wenger assisted in the service.

Bro. Roy D. Roth and wife are attending Oregon College of Education at Monmouth this summer.

Bro. Victor Stoltzfus, North Lima, Ohio, was guest speaker for the retreat of the North Scottdale and Kingview MYF at Cook Forest in northern Pennsylvania, July 7-9.

The Editorial Staff of Builder met at Laurelville, July 6, 7, to review the past year's work and to plan for 1962. New members of the staff are Melva Kauffman, Hesston, Kans., Children's Section, and Willard Roth, Scottdale, Youth Section.

Sister Nina Stull of Scottdale is a new secretary in the editorial division at the Publishing House.

New members of the staff at Weaver's Book Store, Lancaster, are Ruth Ann Bucher, Keith Hummel, Reba Longenecker, Dorothy Myer, Lester Neff, Miriam Newcomer, Nancy Noll, and Mary Rutter.

Bro. J. Otis Yoder, Harrisonburg, Va., is writing adult Bible studies for the first quarter of 1963.

Bro. James Mullet, Glendive, Mont., was licensed to the ministry on June 25 to serve the Little White Chapel in West Glendive. Bro. Floyd Kauffman officiated.

A new "Rest Home for the Aged" will be built on the edge of Archbold, Ohio. It is being built by Mennonite churches of the area, and will have at least twenty-five units.

Bro. Calvin Moss, first convert at Flat Ridge, outpost of Martin's Creek at Berlin, Ohio, was recently charged with the responsibility of steward at Flat Ridge. Bro. D. D. Miller officiated.

The orientation school, held at Akron, Pa., June 27 to July 11, enrolled forty-nine persons. Assisting the Akron staff were Roy Harnish, Hagerstown, Md.; Paul Peachey, Falls Church, Va.; Paul Erb, Scottsdale, Pa.; J. C. Wine, Millersville, Pa.; Martin Schrag, Grantham, Pa.; and Joseph Kosisky, Washington, D.C.

Bro. Elmer Lehman, Jr., was ordained to the ministry on July 2, at Lowville, N.Y., for missionary service in Costa Rica. Bro. Mark Peachey, Plain City, Ohio, represented the Conservative Mission Board in this service. The Costa Rica field is the first foreign field that the Conservative Board is entering apart from co-operation with some other boards. Two couples will be going to Costa Rica in August.

Bro. Earl Sears was installed on July 2 to serve as student assistant pastor at Metamora, Ill. Bro. Sears is a student at Goshen College Biblical Seminary.

Four Bible school teachers, who enjoyed the hospitality of a home during Bible school, as a token of appreciation renewed the subscription of this family to the GOSPEL HERALD.

Bro. Ralph Palmer and wife are on an extended tract tour in the Midwest.

Sister Edna Beiler, of the Elkhart Staff, spoke on "My Call to Writing" at Clinton Brick, Goshen, Ind., on July 16. She will speak at Pleasant View, north of Goshen, on July 23.

Calendar

Virginia Conference, E.M.C., Harrisonburg, Va., July 25-28.
Allegheny Conference, Springs, Pa., July 28-29.
Indiana-Michigan Christian Workers' Conference, United Missionary Campground, south of Elkhart, Ind., Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Plaquemine, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Michigan Mennonite Sunday-school meeting, Rexton, Mich., Aug. 18, 19.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Laurelville Camp, Sept. 15, 16.
Indiana-Michigan Board meeting, Sept. 30 to Oct. 1.
Music Conference for eastern Pennsylvania, Greifsdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

Train Reservations

The payment of \$75.10 for coach party fare and the \$8.25 for special group meal rate must be received immediately. We cannot guarantee any train reservations received after August 1. Send to MYF Convention, Scottsdale, Pa.

MYF Convention, August 17-20
Lebanon, Oregon

The Mennonite Nurses' Association, in its annual meeting at Morton, Ill., on June 24, had about sixty members in attendance. Elizabeth Erb, India, and Anna Mae Charles, Goshen School of Nursing, spoke. Verna Zimmerman, Goshen, Ind., was elected president, and Edna Amstutz, La Junta, Colo., was elected to the Board of Directors. Lifetime memberships were given to eleven members: Mrs. M. D. Schertz, Eunice Deter, Mrs. Enoch Bauman, Mrs. John Detsweiler, Mrs. Aaron Good, Mrs. Silas Hertzler, Mrs. Alvin Reist, Mrs. Joseph Shank, Eva Bare, Melinda Liechty, and Lydia Oyer.

Bro. Carl Kreider, dean of Goshen College, directed the North Central Association workshop at the University of Minnesota. Russel Liechty and Albert Meyer, of Goshen and Bethel, were participants.

Goshen College alumni are located in forty-two different foreign countries and in forty-seven states. States in which there are no alumni are Maine, New Hampshire, and Rhode Island.

Christian stewardship is being emphasized this year in the Mennonite churches of Central India.

The Ontario Conference, in its recent session, approved the projected plans for Conrad Grebel College on the University of Waterloo campus. It is proposed that this college be conducted by five different Mennonite bodies. A building to be erected will include dormitories, offices, chapel, and classrooms.

A communication from Peter J. Dyck in Europe indicates that there have been no unfavorable echoes from the visit of four Mennonites to Russia last year.

The North Central Conference, in its recent session, approved the Every Home Plan for GOSPEL HERALD subscription.

A farewell service was observed by open house at the Howard-Miami Church, Kokomo, Ind., on July 2 for the Paton Yoder family, who have attended services here during the years Bro. Yoder was teaching at Taylor University. The Yoders are moving to Hesston, Kans., where Bro. Yoder will serve as dean of Hesston College.

Sister Bernice King, who worked at Mennonite Publishing House and Goshen College for a number of years, recently passed away after a lengthy illness at Greensburg, Kans.

Bro. John E. Lapp and wife, Lansdale, Pa., are on an extensive trip to the Far West, where they will visit Franconia young people in VS and I-W service.

The fourth biennial meeting of the Evangelical Theological Society and the American Scientific Association was held recently at Goshen College. About one hundred evangelical scientists and theologians participated.

Bro. Maurice Long, pastor at Osceola, Ind., is on leave of absence because of illness.

The MYF groups of the Kidron, Salem, and Sonnenberg congregations helped to clean Central Christian High School building on July 5.

Sister Ruth Hartzler, Belleville, Pa., is a new nursing instructor at Riverside Hospital, Newport News, Va. Eleven Mennon-

ite student nurses from seven different states and provinces have enrolled there for nurses' training.

Bro. Silas Hertzler will teach again the coming year at Tabor College, Hillsboro, Kans. While at Hillsboro, the Hertzlers attend church at Hesston.

The cornerstone of the new church at Denbigh, Va., was laid on July 5, followed by a fellowship supper on the church grounds.

Bro. Joseph Hertzler, Denbigh, Va., has been licensed to preach and will serve at National Heights Church, Richmond, Va. Bro. Norman Derstine, Harrisonburg, Va., spoke in the all-day service at Neffsville, Pa., on July 2. The meeting was a farewell for the Ross Goldfuss family, who are returning to Argentina. They will begin a new work at La Plata, a university town of 200,000 population.

A Christian Life Conference was held at Rockhill, Telford, Pa., July 15, 16, with Sanford G. Shetler, Hollisople, Pa., and Lloyd Hartzler, Broadway, Va., as speakers.

Bro. James Shank, Lancaster, Pa., was speaker in the eighteenth annual meeting of Lancaster Mennonite Conference school, held on July 15.

Bro. Paul M. Lederach spent last week at Newton, Kans., working with Willard Claassen on the Sunday-school graded series. Ben Cutrell and Ellrose Zook joined them on July 15 for an administrative committee meeting.

Announcements

Aaron Mast, New Holland, Pa., with his former congregation at Belleville, Pa., Aug. 20 and 27.

John R. Martin, Elkhart, Ind., at Neffsville, Pa., July 23.

Tanganyika deputation at Delaware, Thompsonstown, Pa., July 21; at Millersville and Landisville, July 23; at Virginia Conference, July 26; at Anderson, S.C., July 27-29.

Don Augsburg, Harrisonburg, Va., guest speaker each evening during Illinois Conference at Flanagan, Aug. 9-11.

Correction: Norman Moyer, not Willard Moyer, was licensed for the ministry at Boyer, Pa.

Civilian Public Service reunion at Black Rock Retreat, Quarryville, Pa., 10:00 a.m. Aug. 6. Speaker: Charles Isaac, Bronx, N.Y.

J. Otis Yoder, Harrisonburg, Va., in lectures on Book of Revelation at Sonnenberg, Apple Creek, Ohio, July 21-24.

George R. Brunk, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, July 29, 30.

Farewell message of John E. Gingrich and installation of Keith Esch as pastor at First Mennonite, Johnston, Va., July 30.

Grant and Ruth Stoltzfus in Family Life Conference at Mechanic Grove, Quarryville, Pa., weekend of July 30.

New telephone numbers: Albert C. Slabach Sugar Creek, Ohio, 2-4365. Jency L. Hershberger, Knox, Ind., 772-3365. Albert Martin, Breslau, Ont., MI 8-2210.

Bible meeting with John S. Hess and Richard Danner as speakers at Mennonite Mission, York, Pa., all day Aug. 6.

I-W reunion in the Mennonite Church, 2307 W. Center Blvd., North Drive, Indianapolis, Ind., morning and afternoon of July 30.

Herbe, the central character in the book, For One Moment, will attend one session of the Indiana-Michigan Christian Workers' Conference south of Elkhart, Aug. 1-3.

Change of address: D. D. Miller from 100 S. Mad Anthony to 207 E. Jackson, Millersburg, Ohio. Rudy Borntrager from Lima, Ohio, to Route 3, Box 32, Millersburg, Ohio. J. Lawrence Burkholder from Goshen Ind., to 42 Frost St., Arlington, Mass. Norman Kraus from Durham, N.C., to 615 College Ave., Goshen, Ind. Joe and Emma Richards from Tokyo to Hometsu-machi, Nakagawa-gun, Hokkaido, Japan. Jess Yoder from 615 College Ave., to 522 East Pearl St., Goshen, Ind. John Lehman from Puerto Rico to 1525 Prairie St., Elkhart, Ind.

Frank C. Peters, Winnipeg, Man., at College Mennonite, Goshen, Ind., evening of July 30.

Bishops of the Franconia, Lancaster, Washington-Franklin, and Conservative Mennonite conferences are ex-officio delegates to Mennonite General Conference. Please write to Paul Erb, Secretary Mennonite General Conference, Scottsdale, Pa., for a copy of the reports which will be presented to the Conference. It is important that these reports are read before the time of the Conference.

Open-air singing, Kennel's Woods, near Atglen, Pa., July 30, 1:30 p.m. Daniel Suter, Harrisonburg, Va., guest speaker. Special singing by the Heraldaires Quartet.

Daniel Suter and the Heraldaires Quartet at Maple Grove, Atglen, Pa., July 30, 7:30 p.m.

A weekend Bible Conference, Saturday evening, Aug. 19, to Tuesday noon, Aug. 22, is planned immediately preceding General Conference for folks who would like to spend just a weekend at Laurelville Mennonite Camp. Everyone is welcome. Folks en route to Johnstown, Pa., for General Conference should plan to attend. Laurelville Camp is approximately 40 miles from Johnstown. The speakers for this period of study and fellowship will be: Marcus Lind, Salem, Oreg.; Milo Stutzman, Kingman, Alta.; C. J. Ramer, Duchess, Alta.; E. M. Yost, Denver, Colo.; Richard Yordy, Arthur, Ill. Send your reservations as soon as possible to Laurelville Mennonite Camp, Route 2, Mt. Pleasant, Pa.

Evangelistic Meetings

Norman Bechtel, Spring City, Pa., in tent meeting at Cambridge, one mile north of Compass, on Route 10, July 29 to Aug. 6. Harold Fly, Schenksville, Pa., at Providence, Newport News, Va., July 23-30. Ray Keim, Goshen, Ind., at Alpha, Minn., beginning Aug. 20.

Brunk Revival Campaign on Belleville Mennonite School campus, Belleville, Pa., July 9-23.

The Guernsey, Sask., congregation co-operated with other Mennonite congregations in a Crusade for Christ in the Lanigan, Sask., Town Hall, June 4-11. The evangelist was Jack Osborne, Dearborn, Mich.

ATTEND Mennonite General Conference
at Johnstown, Pennsylvania.

August 22-25.

All sessions are public. You are welcome



Church Camps

Speakers in the MYF retreat at Camp Menno Haven, Tiskilwa, Ill., were Sam Wolgemuth, Youth for Christ overseas director, and Bob Detweiler, Goshen, Ind.

A work week was observed at the new camp site in Oregon, July 1-8.

Enrollment in Boys' Camp at Laureville was 87. E. K. Milkislagle served as director and Harlan Steffen as pastor. The enrollment in Girls' Week was 104, with Fern Hostetler as director and Polly Cutrell as educational director.

The North Central Conference Youth Bible Camp is being held July 17-22 at Solid Rock, Lake Alexander, near Randall, Minn. Lester Mann is the director.

Youth Retreat at Mennonite Youth Village, for young people 16 and over, Aug. 18-20. D. Richard Miller will be in charge, assisted by Jency Hershberger.

Lester T. Hershey is director of the Youth Camp held at Palmer, Puerto Rico. Instructors include John Driver, Alice Kehl, Lawrence Greaser, Carol Glick, and Royal Snyder.

Campers from the Albuquerque, N. Mex., congregation spent three days in the Manzano Mountains.

The summer camp for youth in Arkansas, July 11-13, was in charge of Meryl Grace, Arlen Yoder, Henry Tregle, and James Hershberger.

Ernest E. Miller, director of the Senior Adult Week at Little Eden, reports enough interest this year so that it may be possible to hire a bus to take those to camp who have no way or prefer not to drive a car. If a bus load signs up, the cost will be less than \$10.00 for the round trip, depending upon the size of the bus. A folder is available giving information as to costs, facilities available, etc. This may be obtained by writing to Little Eden Camp, Onekama, Mich. Those interested in attending should make their reservations by writing directly to the camp in Michigan. Those who would like bus transportation should write or contact Ernest E. Miller, 1601 S. Eighth St., Goshen, or Olen Britsch in Archbold, Ohio. If enough passengers are interested, pickup can be made at Archbold also. The bus would probably leave Goshen about 9:00 a.m. on Saturday, Aug. 26. The return trip would begin at about 8:30 a.m. Thursday, Aug. 31. Bus fare may be paid after arriving at the camp on Saturday.

Camp Anigo:
Junior High Camp, Aug. 7-9

Lakeside Mennonite Camp:
Senior Camp (14 and up), July 22-29
Family Camp, July 29 to Aug. 5

Camp Lusi:

MYF Camp, July 22-29
Boys' Ebenezer Camp, July 29 to Aug. 5
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Rocky Mountain Camp:

Junior Hi (12-15), July 24-30
Youth Retreat (16 and over), July 31 to Aug. 6
Junior Hi Trail Camp, July 24-30
Youth Trail Camp, July 31 to Aug. 6

Black Rock Retreat:

Boys' Camp 11, 11 and 12 years, July 24-29.
Junior High Camp, boys and girls 13-15.
Camp 11, July 31 to Aug. 5.
Camp 11, Aug. 7-12.
Music Conference, Aug. 15-20.
Christian Business Retreat, Aug. 21-26.
Adult and Family Week, Aug. 28 to Sept. 2.

Camp Hebron:

Mission Camping, July 22 to Sept. 2
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Justification by Faith, by John Owen; Sovereign Grace Publishers, 1959; xii, 457 pp.; \$4.95.

John Owen (1616-83), a major Puritan divine and statesman during the Cromwellian period in England, devoted his gifts to writing after his party was out of favor with the Restoration. The book here under review is one of the best fruits of his labor. It is a thorough treatment of the doctrine of faith in the Pauline formulation. To be justified by faith is to be reckoned as having the righteousness of God, a righteousness which is imparted and known by the reality of faith. The approach is theological, with all the Arminian and Catholic objections of the seventeenth century considered, and Biblical in the manner of the Puritans. Owen is generally classified as a Calvinist, a category which is correct if one gives him some leeway. He was an irenic Independent.

To the modern reader Owen seems long-winded and tedious with details. There is no diffuseness, however, and all ends of lines of thought are knotted. The topical references to Bellarmine and the Socinians, for example, overtax the knowledge of the modern reader. For the Christian who desires to understand better the theological grounds of faith and can bring to the search some mental astuteness the writings of Owen, like those of the Puritans in general, are well worth reading and possessing. This edition is a photographic reprint from the 1850-55 works of Owen.—Irvin B. Horst.

PROPOSED AMENDMENTS

The following amendments to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

Change Art. VI, Sec. 4, to read: "A Mennonite Commission for Christian Education of six elected members shall promote and give direction to the teaching program in our congregations, as outlined in its own constitution. There shall be six additional members, three to be appointed by the Mennonite Publication Board, and three to be elected by the Commission, the latter subject to the approval of the Executive Committee of General Conference."

NOTICE

The following changes in the constitution of the Mennonite Commission for Christian Education will be presented for approval to Mennonite General Conference, Aug. 22-25, 1961:

1. Art. II, Sec. 1, to read: "The Commission shall consist of twelve members, each serving for a period of four years. Six of these members shall be elected by General Conference, three of them to be chosen in each regular session of conference. Three members shall be appointed by the Mennonite Publication Board, and three members shall be elected by the Commission, subject to the approval of the General Conference or its Executive Committee."

2. Art. III, Sec. 1, to read: "There shall be an Executive Committee of four (chairman, vice-chairman, secretary-treasurer, and field secretary)."

3. Art. III, Sec. 2, to read: "There shall be a Field Secretary who shall serve as the executive officer appointed annually by the Commission from its own membership."

4. Art. V, Sec. 1, to read: "It shall be the duty of the Commission to study the field of Christian education in the local church. It shall define an educational program for the local congregation, interpret its function and pattern, and devise ways and means to promote it."

5. Art. V, Sec. 3, Delete: "the Commission's program and work to be subject at all times to General Conference."

6. Art. V, Sec. 3b, 4, 5 to read as Section 4: "The Commission program and work shall be subject at all times to General Conference. It shall be financed in accordance with General Conference policy and shall report to General Conference biennially."

"Its report shall include:

- (1) An audited statement of finances.
- (2) A comprehensive report of organization and activities.
- (3) A clear statement of program and budget for the biennium.
- (4) Art. V, Sec. 1, to read: "The Commission may amend this constitution in any of its meetings subject to the approval of General Conference."



Vacation Time

Vacation time is here again. As we make our plans, let's remember to include regular church attendance. The One who watches over us never slumbers or sleeps, but He warns us to continue watchful lest we enter into temptation.

Please be careful lest Satan tempt you to shed your modesty. This is a serious national sin. Keep your body properly clothed and act with becoming Christian decorum.

We also have a moral responsibility on the highways. A retired race car driver recently stated that the secret of accident-free driving is concentration. Keep your mind on driving—nothing else. Keep both hands on the wheel 180 degrees apart. Have your tires and brakes and steering in top condition when driving on through ways. Someone said that driving is one tenth skill and nine tenths concentration. As Christians may we exercise care and courtesy. Follow the Golden Rule.

—Floradale Church Bulletin.

WAY OF PEACE

(Continued from page 618)

is the haste with which preachers and simple citizens have labeled the selfish interests of their class, their own race, their own nation with the name of Christ, making a holy cause of the subjection or even the destruction of those whom Christ came to save and to give abundant life.

In any kind of conflict, from the fist fight to the labor dispute, from the family quarrel to the threat of international communism, the Christian sees the world and its wars from the viewpoint of the cross.

"When we were God's enemies,

we were reconciled to him through the death of his Son."

The Christian has no choice. If this was God's pattern, if His strategy for dealing with His enemies was to love them and give Himself for them, it must be ours as well.

—Mennonite Hour.

COST OF REVIVAL

(Continued from page 624)

the solitude of a bedroom or a lonely field. It matters not where. What really matters is: Are we truly in earnest? Are we willing to follow Christ to the cross and there allow self and all selfish interests and ambitions to be crucified?

As dead seeds produce beautiful flowers—as the crucifixion preceded the resurrection, so death must precede revival. We may try to find easier, cheaper ways, but there are none. First we must lose our life. Only then can we know rich, abundant life.

Kitchener, Ont.

COMMUNISM

(Continued from page 625.)

than two hundred. Of these the majority may have been Negroes, as was explained above. Third, the chief device of the communist has been the front, designed to lure the noncommunist into communist-oriented organizations. This was explained above. His fourth conclusion is that "today the communist influence within the American churches is near the zero mark." The two high points of communist influence in the United States were 1936 to 1939 and 1943 to 1946. The communists have consistently lost ground among clergymen since World War II.

Author Roy warns us of two dangers. The first one is to close our eyes to the communist influence upon some American ministers and to ignore the clever tactics of the communists in forming apparently innocent organizations. The second danger is to make broad, general charges against Protestant

organizations and ministers, thus spreading a regrettable distrust of American church leadership and also creating a fear in church leaders of aligning themselves with worthy social causes. "Ignorance or naïveté on both extremes—among those who see communists everywhere and among those who contend that anticommunism rests wholly upon a myth—succeeds only in injuring the cause of religion in America."

What has this book to say to Mennonites? It seems to me it has at least three lessons for us. The first is that we must be very skeptical about the sensational charges of procommunism that are being made by way of radio and certain segments of the religious press. We should be slow to think evil of America's religious leaders and should discount the serious charges made against the American churches until we have infallible proof of their guilt. It is altogether improper for those who believe in love and nonresistance to condemn men or organizations on insufficient evidence or false testimony.

A second lesson is that we must be careful in co-operating with secular peace organizations. In many parts of the world the communists have assumed the leadership of the peace movement and in America they have organized a number of peace fronts. The Stockholm Peace Appeal, the World Peace Congress, and the World Peace Council are all communist-dominated. Certain Japanese Christians, for instance, cannot understand why we do not co-operate with some of these secular peace organizations. Fortunately we have seen the issues clearly and have kept ourselves free of these alliances.

The third lesson is that we must be courageous in our insistence that the Gospel speaks to all areas of life and that it does have social and economic applications. We can expect to be misunderstood. We must risk this. Because we oppose race discrimination, there will be those who accuse us of following the communist line. Because some of us are opposed to capital punishment, we run the risk of being labeled procommunist, although this is hard to understand, since certainly the communists have no scruples against capital punishment.

But it is our stand against war that is most often misunderstood and which causes those who want a holy war against Russia to label us as followers of the communist line. We must continue to champion the unpopular causes which the New Testament lays upon our consciences even when that means being misunderstood and persecuted.

Goshen, Ind.

The church should react against any social system that despises the human personality.—A. Darino.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:13)

Albrecht, Virgil and Martha (Schrock), Alma, Mich., third child, first daughter, Karen Joy, Feb. 2, 1961.

Brooks, Dana W. and Virginia (Kratzer), Wooster, Ohio, third child, first son, Dana Wilford II, June 22, 1961.

Byler, Ray and Arlene (Peachey), Belleville, Pa., second daughter, Marjorie Lynne, June 9, 1961.

Graber, Ben and Neva (Hooley), Indianapolis, Ind., first child, Rhonda Jean, June 26, 1961.

Hege, David B. and Orpha Mae (Glick), Baltimore, Md., first child Michele Renée, June 23, 1961.

Hershsberger, Roman and Florence (Zehr), Fort Dodge, Iowa, fourth child, third daughter, Lori Dawn, June 10, 1961.

Hershey, Lester D. and Edith (Steffy), Parkersburg, Pa., sixth child, second daughter, Janice Elaine, June 16, 1961.

Holsoppe, Samuel and Ida (Alwine), Hollisoppe, Pa., first son, Samuel Ray, June 16, 1961.

Hoover, Lowell W. and Velorous (Shaum), Imlay City, Mich., sixth child, fourth daughter, LaVonda Rae, June 29, 1961.

Horst, Samuel L. and Elizabeth (Good), Harrisonburg, Va., fifth and sixth children, fourth and fifth daughters, Mary Beth and Carol Jean, June 12, 1961.

Landis, Elvin B. and Verna (Hershey), Sadsburyville, Pa., sixth child, second son, Herbert Elvin, June 23, 1961.

Lapp, Ben F. and Geraldine (Alderfer), Watsonstown, Pa., third child, first son, Philip Ray, June 25, 1961.

Layman, Nathan E. and Laura (Shadlinger), Denbigh, Va., first child, Martin Walter, May 9, 1961.

Marner, Ray and Ruth (Swartzentruber), Kalona, Iowa, second daughter, Joyce Elaine, June 10, 1961.

Martin, Lloyd W. and Arlene (Brubaker), Elm, Pa., third daughter, Doris Sue, June 18, 1961.

Martin, Ray and Mabel (Zimmerman), Conrath, Wis., third and fourth sons, Merle Dallas and Merlin Dale, June 5, 1961.

Martin, Samuel B. and Mary Ann (Martin), Elmira, Ont., third son, Brian Dale, June 21, 1961.

Maust, Markel and Miriam (Miller), Accident, Md., second daughter, Deborah Jean, June 25, 1961.

Metzger, Ivan D. and Anna E. (Huber), Strasburg, Pa., fourth child, second daughter, Patricia H., June 17, 1961.

Meyer, Albert J. and Mary Ellen (Yoder), North Newton, Kans., third child, second daughter, Kathryn Louise, June 16, 1961.

Miller, Ervin Jay and Jennis (Hershsberger), Kalona, Iowa, fourth child, second daughter, Coletta Marie, June 11, 1961.

Miller, James A. and Helen (Stob), Ann Arbor, Mich., a son, Timothy Jon, May 20, 1961.

Mishler, Harold and Gyneth (Lichthy), Middlebury, Ind., third child, second daughter, Rebecca Louise, June 3, 1961.

Moore, Donald and Ruth (Herr), Quarryville, Pa., second child, first daughter, Sandra Ann, June 12, 1961.

Murray, John F. and Marilyn (Stauffer), Kouts, Ind., second child, first son, John Charles, June 13, 1961.

Musselman, Melvin and Leona (Grove),

Gardner, Pa., fourth child, second son, Randall Lynn, May 4, 1961.

Ramcr, Walter W. and Elsie (Strichter), Goshen, Ind., fourth child, second son, James Anthony, April 13, 1961.

Ranck, Melvin H. and Emma Mae (Mann), fourth child, second daughter, Eunice Mae, May 24, 1961.

Reber, Ronald and Dora (Brubacher), Fairview, Mich., fourth child, third daughter, Alice Joy, June 10, 1961.

Renno, John R. and Salina (Peachey), Stillwater, Pa., fifth living child, fourth son, Timothy Paul, June 19, 1961.

Roth, Larry and Myrna (Schweitzer), Sturgis, Mich., first child, Brian Lee, June 6, 1961.

Roth, Richard and Eleanor (Schweitzer), Seward, Neb., second child, first daughter, Kristine Kay, June 29, 1961.

Sensenig, Richard E. and Lois (Martin), Evanston, Ill., fourth child, second son, Geoff Lynn, June 22, 1961.

Stoker, Earl F. and Vera (Bollinger), Hopeland, Pa., fourth child, third son, Kevin Scott, June 28, 1961.

Steiner, Palmer and Joan (Kauffman), Apple Creek, Ohio, third child, second daughter, Cynthia Louise, May 19, 1961.

Swartzendruber, William and Verda (Ropp), Kalona, Iowa, first child, Susan Beth, June 13, 1961.

Swartzendruber, David and Violet (Zehr), Greenwood, Del., third and fourth children, first and second daughters, Christine Faye and Carlene Kaye, June 21, 1961.

Swartzendruber, Orley and Jane (Willey), Princeton, N.J., fourth child, first son, Eric Paul, June 18, 1961.

Yoder, Kenneth Earl and Anna Mary (Smoker), Milford, Ind., first child, Steven LaMar, June 22, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blank-Doerr—Elam B. Blank, E. Chestnut Street cong., and Anna Mae Doerr, N. End cong., both of Lancaster, Pa., by Frank M. Enck at his home, June 25, 1961.

Bowman—Turner—Bryl Sanford Bowman and Peggy Ann Turner, both of Harrisonburg, Va., Rawley Springs cong., by Isaac M. Risser at the church, June 23, 1961.

Brenneman—Gingerich—Clair Brenneman, Wellman, Iowa, Lower Deer Creek cong., and Dohna Fay Gingerich, Parnell, Iowa, West Union cong., by Herman E. Ropp at West Union, June 10, 1961.

Buskirk—Babcock—Phillip Buskirk, Brutus, Mich., Maple River cong., and Eleanor Babcock, Petoskey (Mich.) cong., by Earl Hartman at the Petoskey Church, June 16, 1961.

Conrad—Gerber—Mark Conrad, South Bend, Ind., Fairview cong., Albany, Oreg., and Nancy Gerber, Goshen, Ind., Orrville (Ohio) cong., by J. Lester Graybill at the Orrville Church, June 18, 1961.

Fry—Miller—John R. Fry, Manheim, Pa., Risser cong., and A. Charlene Miller, Elizabeth-town, Pa., Good cong., by Clarence E. Lutz at God's Church, June 10, 1961.

Garber—Swartzendruber—Amos W. Garber, Dundee, Ohio, Longenecker cong., and Mary Swartzendruber, Millersburg, Ohio, Greig Ridge cong., by Aden J. Yoder, June 10, 1961.

Gerber—Taylor—Harold John Gerber and Anna Marie Taylor, both of Maple View cong.,

Wellesley, Ont., by Chris S. Streicher at the church, May 20, 1961.

Graber—Stoll—Gary Duane Graber, Washington, Ind., and Ada Marie Stoll, Montgomery, Ind., both of the Berea cong., by David J. Graber, father of the groom, at the church, June 9, 1961.

Hartman—Snyder—LeRoy Hartman, Elkhart, Ind., Cullom (Ill.) cong., and Marlene Snyder, Elkhart, Olive cong., by Daniel H. Stoltzfus at Olive, May 28, 1961.

Hochstetler—Fisher—Milford Dale Hochstetler, Iowa City, Iowa, East Union cong., and Jane Elizabeth Fisher, Iowa City, Sugar Creek cong., by Vernon S. Gerig at Sugar Creek, June 3, 1961.

Hooley—Stieglitz—John Hooley, Manson (Iowa) cong., and Ruth Stieglitz, Milford, Ind., Goshen cong., by S. C. Yoder at the College Church, June 25, 1961.

Horst—King—John Irvin Horst, Salem, Ohio, Midway cong., and Elsie Doretta King, Conrath, Wis., South Lawrence cong., by Leroy Schrock at South Lawrence, June 24, 1961.

Keim—Leighy—Richard Keim and Janet Leighy, both of Scottsdale, Pa., Mennonite Church of Scottsdale cong., by Eugene Herr at the church, June 24, 1961.

King—Peachey—Glen E. King and Julia Peachey, both of Belleville, Pa., Allensville cong., by R. R. Peachey at the church, June 3, 1961.

Landis—Heatwole—Jay Landis, Harrisonburg, Va., Park View cong., and Peggy Heatwole, Harrisonburg, Chicago Avenue cong., by Harold G. Eshleman at Eastern Mennonite College, June 10, 1961.

Martin—Troyer—Titus Martin and Laura Lee Troyer, both of Union City, Pa., Beaver-dale cong., by Richard Hostetler at the church, June 3, 1961.

Metzler—Snyder—Richard E. Metzler, Portland, Oreg., Calvary cong., Brewton, Ala., and Carol Anne Snyder, Filer (Idaho) cong., by Paul R. Metzler at Filer, June 18, 1961.

Miller—Miller—Maurice Glen Miller, Derby, Colo., and Julia Ann Miller, Goshen, Ind., both of the East Goshen cong., by Ray Keim and John M. Steiner at the church, June 17, 1961.

Miller—Showalter—John Henry Miller and Janet Virginia Showalter, both of Sarasota, Fla., Bay Shore cong., by Harold Eshleman at Harrisonburg, Va., June 24, 1961.

Moffett—Lichty—Mark Moffett, Cleveland, Ohio, Orrville Presbyterian cong., and Marilyn Lichty, Parma, Ohio, Orrville Mennonite cong., by J. Lester Graybill at the Mennonite Church, June 17, 1961.

Moyer—Ruth—Lowell Moyer, Souderton, Pa., Franconia cong., and Elaine M. Ruth, Souderton, Pa., Line Lexington cong., by Arthur T. Ruth at the home of the bride, June 15, 1961.

Myer—Mellinger—Mervin H. Myer, Quarryville, Pa., Mechanics Grove cong., and Mary Ellen Mellinger, Soudersburg, Pa., Andrews Bridge cong., by Elmer G. Martin at Lancaster Mennonite School, June 3, 1961.

Schrock—Oswald—Dale Eugene Schrock, Parnell, Iowa, West Union cong., and Gloria Jean Oswald, Hartstown, Pa., Sunnyside cong., by Harvey Schrock at Sunnyside, June 24, 1961.

Schumm—Yantzi—Clare Floyd Schumm and Katie Ann Yantzi, both of Tavistock, Ont., East Zorra cong., by Henry Yantzi at the church, June 16, 1961.

Sears—Falb—Earl Sears, Washington, Ill., Metamora cong., and Jane Falb, Orrville, Ohio, Martins cong., by Harold E. Bauman at Martins, June 18, 1961.

Smeltzer—Rupp—Carl L. Smeltzer, Elkhart, Ind., Olive cong., and Margaret Rupp, Arch-

bold, Ohio, West Clinton cong., by Elna W. Steiner at West Clinton, June 10, 1961.

Swartzendruber—Wagler—Edward Swartzendruber, Petersburg, Ont., Steinman cong., and Marlene Wagler, Tavistock, Ont., East Zorra cong., by Henry Yantzi at East Zorra, June 10, 1961.

Whetzel—Funk—W. Wilson Whetzel and Wilma Funk, both of Harrisonburg, Va., by S. A. Shank at the Salem Church, Needmore, W. Va., June 11, 1961.

Yoder—Holsomback—Marvin D. Yoder and Rachel Holsomback, both of the Locust Grove cong., Elkhart, Ind., by J. C. Wenger at the Goshen Seminary Chapel, June 16, 1961.

Yoder—Yoder—Delmar R. Yoder, Kalona, Iowa, Upper Deer Creek cong., and Linda K. Yoder, Denbigh, Va., Warwick River cong., by Truman H. Brunk at Warwick River, June 10, 1961.

Anniversaries

Esch, Bro. and Sister Menno Esch of Fairview, Mich., observed their fifty-fifth wedding anniversary on March 26, 1961. Open house was held for friends and relatives at the home of their son, Ira. They have 5 sons and 3 daughters, all of whom were present except Lilly, who lives in Colorado.

Steffy, George Steffy and Mary Meyers were married on June 21, 1911, at Lancaster, Pa. They observed their golden wedding anniversary on June 18, 1961, at their home, when about 200 relatives and friends called during the day. They are members of the Paradise Church. They have 7 children: Mrs. Evelyn Huber, Ronks; Mrs. Myrtle Good, Gordonville; George E., Soudersburg; Mrs. Edna Martin, Bareville; Mrs. Ruth Zimmerman, Intercourse; Mrs. Mary Stauffer, New Holland; and Earl, Lancaster. They also have 24 grandchildren and 6 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alderfer, Elizabeth, daughter of Mahlon and Barbara (Blackman) Detweiler, was born at Souderton, Pa., Feb. 21, 1908; died of a cerebral hemorrhage after attending the ordination of a bishop at the Franconia Church on June 13, 1961 (she was taken to Grandview Hospital, where she died the same day); aged 53 y. 3 m. 23 d. On Nov. 5, 1927, she was married to Isaac Alderfer, who survives. Also surviving are 5 children (Arlene and Harold, at home; Robert, Souderton; Stanley, Morwood; and Richard, Lancaster), 5 grandchildren, 11 foster parents (Mr. and Mrs. Levi Landis), and 4 brothers (Lester and Mahlon, Souderton; Titus, Harleysville; and Clayton, Dublin). Two children preceded her in death. She was a member of the Perkiomenville Church. Funeral services were held at the Salford Church, June 17, in charge of Abram Metz.

Andes, Michael A., son of John M. and Susan (Keller) Andes, was born in Lancaster Co., Pa., Feb. 5, 1890; died at the Wertzler Nursing Home, Blue Ball, Pa., June 15, 1961; aged 71 y. 4 m. 10 d. Surviving are 3 brothers (Elias E., Benjamin, and Charles A.). He was a member of the Vine Street Church. Funeral services were held at the Snyder Funeral Home, June 17, in charge of Frank M. Enck; interment in Byerland Cemetery.

Barb, Ida, daughter of Christian Barb, was born near Basye, Va., Oct. 1, 1877; died at the

home of her daughter, Mrs. Montrose Baker, Conville, Va., May 29, 1961; aged 83 y. 7 m. 28 d. She was bedfast for four years and practically helpless for many years due to blindness. Her husband, Ammon Barb, died May 13, 1957. Surviving are 2 sons and 5 daughters (Perry and Walter, Basye; Mrs. Montrose Baker, Conville; Mrs. Blanche Epler, Mt. Jackson; Mrs. Julia Hepner, Mt. Carmel; Mrs. Mabel Cline, Frazier; and Mrs. Rose Rinker Harrisonburg), 26 grandchildren, and 27 great-grandchildren. She was a member of the Woodland Mennonite Church. Funeral services were conducted at Powder Springs, May 31, in charge of J. Ward Shank and James E. Gross.

Brenneman, John D., son of Andrew and Elizabeth (Durr) Brenneman, was born in Allen Co., Ohio, Sept. 5, 1901; died at the Mt. Carmel Hospital, Detroit, Mich., April 30, 1961; aged 59 y. 7 m. 25 d. On June 30, 1934, he was married to Alma Miller, who survives. Also surviving are one son (Lynwood, Detroit), his father of Elida, Ohio; 3 brothers (Paul, Lubbock, Texas; Timothy, Sarasota, Fla.; and Mose, Elida), and 2 sisters (Eather—Mrs. Durbin T. Yoder, Youngstown, Ohio; and Ruth, Albuquerque, N. Mex.). He was a member of the Strathmoor Methodist Church. Funeral services were conducted at the Central Mennonite Church, Elida, in charge of Ivan Weaver; interment in Salem Cemetery.

Brubaker, Ada M., daughter of Samuel O. and Magdalena (Muselman) Martin, was born at New Holland, Pa., Nov. 26, 1887; died at the home of her daughter, Mrs. Lloyd H. Ranck, Paradise, Pa., June 28, 1961; aged 74 y. 6 m. 28 d. She was the widow of Menno Brubaker (minister), Richfield, Pa., where she served the church for fifty years. She was a member of the Crossroads Church. Surviving are 6 sons (Samuel M., McAlisterville; John S., Litzitz; Aaron O., Lancaster; M. David, Mt. Joy; Jacob N., McAlisterville; and Luke A., Lancaster), 2 daughters (Ruth—Mrs. Lloyd H. Ranck, Paradise, with whom she lived the past 26 years; and Mary—Mrs. Alphonse Koch, Belleville), two grandchildren, 3 sisters (Mrs. Anna Moyer, Funchester, Pa.; Mrs. Graybill Harrisonburg, Va.; and Mrs. Paul Graybill, Blue Ball, Pa.), and one brother (Paul Martin, Litzitz).

Buschert, Mary, daughter of Elias and Mary (Shoemaker) Weber, was born near Breslau, Ont., Dec. 20, 1875; died at the Brooks (Alta.) Hospital, June 26, 1961; aged 85 y. 6 m. 6 d. She was married to Norman Buschert, who died in 1935. Surviving are 4 sons and 2 daughters (Earl, Didsboro; Lorne, Calgary; Roy and Gordon, Carstairs; Mrs. Myrtle East, Duchesne; and Mrs. Mabel Francis Carstairs), 24 grandchildren, one great-grandchild, and one brother (Amos, Vancouver, B.C.). She enjoyed good health until just a few weeks before her death. She was a member of the West Zion Church, Carstairs, Alta., where funeral services were held June 29, in charge of C. J. Kerner and Linford D. Hackman.

Graybeal, Thomas Reuben, was born July 11, 1881; died at West Jefferson, N.C., June 5, 1961; aged 79 y. 10 m. 25 d. On April 25, 1961, he was married to Elizabeth Ham, who died Oct. 28, 1949. Surviving are one daughter and one son (Laura—Mrs. Dewey Eastridge, Grayson, N.C.; and Ben, Kinston, N.C.), 2 sisters and 2 brothers (Mrs. Wiley Osborne, Melville, Dave, and John). He was a member of Big Laurel Church, where funeral services were held June 8, in charge of Aquila Stoltzfus and Paul Mast.

Hooley, Enos Melvin, son of Menno and Fannie Hooley, was born at Eight Mile, Mo., Feb. 24, 1895; died of a heart attack at Portland, Ore., June 23, 1961; aged 66 y. 3 m.

30 d. On Dec. 12, 1917, he was married to Mary Chambers, who survives. Also surviving are 4 daughters and one son (Mary Harris, George, Frances Bemmers, Grace Burke, and Sara Dodd), one brother (Alvin, Hubbard, Ore.), and 3 sisters (Ada Miller, Scio, Ore.; Lavina Mast, Atglen, Pa.; and Iva Kauffman, Goshen, Ind.). Two children preceded him in death. He was a member of the Zion Church, where funeral services were held June 26, in charge of John Lederach and John Gingerich.

Kreider, Margaret W., daughter of Levi and Sarah Wenger, was born Aug. 13, 1883; died at her home, Kinzers, Pa., May 3, 1961; aged 77 y. 8 m. 20 d. In 1903 she was married to Willis G. Kreider, who died May 3, 1943, exactly 18 years earlier. Surviving are 4 sons and 4 daughters (Wilmer W., Manheim; J. Louis, Oxford; Leroy H. and Lester G., Kinzers; Margaret—Mrs. Earle Denlinger, Ronks; Kathryn M.—Mrs. Frank L. Hershey, Lancaster; Mrs. Elizabeth Hart, Lebanon; and Arlene—Mrs. Chester E. Sensenig, Kinzers, with whom she resided), 31 grandchildren, 18 great-grandchildren, one brother (Christian L., Salunga), and 2 sisters (Catherine—Mrs. Benjamin Kreider, Ronks; and Mary—Mrs. Irwin L. Groff, Gordonville). One daughter, 3 grandchildren, 2 brothers, and 2 sisters preceded her in death. She was a member of the Kinzer Church, where funeral services were conducted by Martin Hershey, Clair Eby, and Willis Kizer; interment in Paradise Cemetery.

Lehman, Sadie B., daughter of George G. and Emma (Bechtel) Lehman, was born near Middletown, Pa., April 11, 1885; died at the home of her sister, Mrs. Samuel L. Longenecker, Middletown, Pa., May 22, 1961; aged 76 y. 1 m. 11 d. Surviving are her sister (Annie B.—Mrs. Samuel L. Longenecker), and several nieces and nephews. A brother preceded her in death. She was a member of the Stauffer Church, where funeral services were held May 25, in charge of Noah W. Risser and J. Harold Forward.

Mast, Malinda, daughter of Daniel and Sarah (Hershberger) Hostetler, was born at Trail, Ohio, Feb. 3, 1872; died at the home of her daughter, Shanesville, Ohio, June 24, 1961; aged 89 y. 4 m. 21 d. On Feb. 28, 1922, she was married to Noah A. Mast, who died May 21, 1922. Surviving are one son (Ray, Berlin, Ohio), 3 daughters (Mrs. Caroline Lower, Pittsburgh, Pa.; Mrs. Clark Sprankle, Shanesville; and Mrs. Grace Blacka, Sugar-creek, Ohio), 11 grandchildren, and 23 great-grandchildren. Two daughters preceded her in death. She was a member of the Walnut Creek Church, where funeral services were held June 27, in charge of Eldon King and Paul R. Miller.

Miller, Clara, daughter of John and Rebecca (Lauer) Zaugg, was born at Trail, Ohio, June 10, 1873; died at Millersburg, Ohio, June 21, 1961; aged 88 y. 1 m. 11 d. On Dec. 26, 1905, she was married to John C. Miller, who died Jan. 30, 1949. Surviving are 2 sons and one daughter (Paul H., Millersburg; Thomas F., Sugar-creek; and Arlene, at home), 5 grandchildren, one great-grandchild, 2 brothers (Ira, Portland, Ore.; and Amos, East Rochester, Ohio), and 2 sisters (Mrs. Madilla Brand, Trail; and Ida Zaugg, Millersburg). She was a member of the Walnut Creek Church, where funeral services were held June 23, in charge of Venus Hershberger and Paul R. Miller.

Nafziger, Eddie S., son of Simon and Katie (Short) Nafziger, was born near Stryker, Ohio, June 18, 1895; lived on the same farm all his life, and died at his home, following a five-year illness, June 19, 1961; aged 66 y. 1 d. Surviving are one sister (Emma, who shared the farm home with him) and 2 brothers (Clarence, Archbold; and Lyle, Stryker). Two

brothers and 4 sisters preceded him in death. Eddie and his sister assumed the responsibility of caring for 4 nieces and nephews after the death of their father and during the long illness and after the death of their mother. He was a member of the Lockport Church, where funeral services were held June 22, in charge of Walter Stuckey, P. L. Frey, and F. F. DeGroof.

Ober, Minnie, daughter of Moris and Maria (Lauer) Johnson, was born at Schoeneck, Pa., Feb. 15, 1892; died at her home, Manheim, Pa., April 23, 1961; aged 69 y. 2 m. 8 d. Her husband, Elmer M. Ober, preceded her in death. Surviving are 4 daughters and 2 sons (Corra—Mrs. Sanford Hess, Bernville; Ruth—Mrs. Aaron Ebersole, Myerstown; Luke, Duarte, Calif.; Edna—Mrs. Christian High, at home; Jean—Mrs. Richard McCullen, Elizabethtown; and Paul, Manheim), 14 grandchildren, and one brother (Aaron, Willow Street). She was a member of the Gantz Church.

Schrock, Emery E., son of Joseph and Elizabeth (Eigist) Schrock, was born at Flanagan, Ill., Dec. 30, 1902; died of a heart ailment at the Methodist Hospital, Peoria, Ill., June 14, 1961; aged 58 y. 5 m. 15 d. On Dec. 16, 1924, he was married to Freda Schlachab, who survives. Also surviving are one daughter (Velma—Mrs. Wayne Ingold, Morton), his mother of Gridley, Ill.; one granddaughter, one sister (Mrs. Mollie Albrecht, Flanagan, Ill.), and 2 brothers (Elmer, Gridley; and Vernon, Reddick, Ill.). He was a member of the First Mennonite Church at Morton, where funeral services were held June 16, in charge of his former pastor, Kenneth G. Good; interment in Harmony Cemetery.

Schrock, Lydia, daughter of Jacob and Catherine (Shertz) Rediger, was born at Millford, Neb., July 6, 1886; died at her home, Ontario, Calif., June 16, 1961; aged 74 y. 11 m. 10 d. On Dec. 27, 1908, she was married to Joseph C. Schrock, who survives. Also surviving are 4 sons (Lee and Harry, Ontario, Calif.; Joseph C., Jr., Montclair; and Robert, Los Angeles), 2 daughters (Mrs. Floyd Haider, Ontario, Calif.; and Wilma, Montclair), 10 grandchildren, and 2 great-grandchildren. She was a member of the Seventh Street Church, Upland, Calif., where funeral services were held June 20, in charge of W. S. Guengerich and George H. Bear; interment in Bellevue Mausoleum, Ontario.

Suders, Frances M., daughter of Leonard and Blanche (McLucas) Hornbaker, was born at Duffhett, Pa., Nov. 20, 1922; died of cancer at the Chambersburg (Pa.) Hospital, May 30, 1961; aged 38 y. 6 m. 11 d. Surviving are her husband (Franklin L. Suders), 4 children (Judith Ann, Franklin L., Jr., Donald Lee, and Jeffrey Lynn), her parents, 4 brothers, and 4 sisters, all of Chambersburg. Funeral services were held at the Marion Mennonite Church, June 3, in charge of Norman H. Martin and Harvey E. Shank.

Yoder, Floyd, son of Leo and Fanny (Hershberger) Yoder, was born at Kokomo, Ind., Aug. 28, 1946; died of a heart ailment, which he suffered since birth, at the University Hospital, Iowa City, Iowa, June 16, 1961; aged 14 y. 9 m. 19 d. Surviving, besides his parents, are 2 brothers (Elmer and Fred), 3 sisters (Miriam, Lovina, and Laura Mae), and his grandparents (Mr. and Mrs. Joe Hershberger). He was under instruction for baptism at the time of his death. Funeral services were held at the Sunnyside Church, Kalona, Iowa, June 18, in charge of David L. Yoder and Morris Swartzendruber.

Yoder, Ralph C., son of Samuel K. and Emma (Kauffman) Yoder, was born in Somerset Co., Pa., Aug. 26, 1904; died at the Somerset Community Hospital, June 9, 1961; aged

56 y. 9 m. 14 d. Surviving are 2 brothers and one sister (Earl, Hollisopple; Elvin, Los Angeles, Calif., and Mrs. Carrie Yoder, Thompson, Pa.). He was a member of the Stahl Church, where funeral services were conducted June 11, by Sanford Shetler and Melvin Nussbaum.

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Use of paid advertisements in the newspapers and magazines to further the work of the church was endorsed by the Augustinian Lutheran Church in its annual Synod. The plan was called "Preaching through the Press."

The Evangelical Fellowship of India reports in its quarterly journal significant progress in the production and distribution of Christian Literature in the Nepali language. This language is spoken by 9,000,000 people in Nepal and a large number of people in adjoining Indian territory. In recent months there have been produced 47,000 pieces of literature under 16 titles. The Nepali Christian Literature Society expects to publish two magazines, a dozen tracts, and a few pamphlets and about 15 or 20 books during the next year.

Father's Day, this year June 18, was founded in 1910 by the Spokane Ministerial Association.

The Greek Orthodox Church Synod has instructed that lay preachers will no longer be permitted to give sermons in churches or before religious associations. The encyclical also banned the tape recording of sermons. In objecting to the latter ruling, a newspaper in Athens said, "The paragraph in which the transmission of sermons through a tape recorder is forbidden . . . is groundless, as during the ages when the canons were formed the tape recorder was not in existence, but if St. Paul had known of such an instrument, surely he would have made use of it." There are many objections to the ruling concerning laymen. The viewpoint that only ordained people are competent to present the Gospel grows from the concept which divides the church into the laity and the clergy.

A long line of young people stood impatiently in front of a West Berlin Young People's Center. The reason? For two trashy books, one could get one good book. In less than two hours, 1,685 good novels and classics were handed out.

A Kansas historical marker is on the roadside of Highway 50 S near Walton, Kans. It celebrates the coming of the Mennonite immigrants and the bringing of red turkey wheat into Kansas.

Important news recently was the decision of the United States Supreme Court upholding the constitutionality of laws banning retail sales on Sunday in Massachusetts, Maryland, and Pennsylvania. Felix Frankfurter, the only Jewish member of the Court, after a large amount of research, held that a law



ITEMS AND COMMENTS

BY THE EDITOR

requiring citizens to observe one day of rest from work and commercial activity and leaving the choice of the day to their individual preference, would not accomplish the objective sought by Sunday closing laws, that of "an atmosphere of entire community repose." The narrowness of the Court's decision (6 to 3) and the difficulty of nine justices in making up their minds, make it evident that while states have the authority to enact Sunday laws, in the opinion of all except Justice Douglas the question of how far the states can go in imposing sanctions on Sabbatarianism may well be the subject of a number of future constitutional tests. The president of the General Conference of Seventh-day Adventists says that the Court decision upholding Sunday laws creates a hardship for those who observe the Sabbath on a day other than Sunday. However, he says, "if keeping the Sabbath and refraining from business forbidden by the state on Sunday means hardship, then our choice as good citizens and honest Christians must be to endure that hardship."

The Pennsylvania Attorney General says it will be up to local authorities to enforce the state's ban on Sunday retail sales recently upheld by the United States Supreme Court decision. She says that the blue laws (prohibiting unnecessary commercial activities on Sunday) were not enforced strictly before on the local level because there were too many conflicting and confusing opinions handed down in the lower courts.

Christian church officials in Ghana have been sharply critical of a government proposal legalizing the traditional system of polygamy and common-law marriages. The proposal is that while a man would be allowed to have only one legal wife, she would not have grounds for divorce if he entered into a common-law marriage with another woman. A new regulation sharply reduces the time that can be given to English religious broadcasts.

The U.S. Louis Board of Aldermen has passed legislation barring racial or religious discrimination in hotels, theaters, restaur-

ants, and establishments offering accommodations to the general public. A similar bill was defeated in 1954.

The Bible was the most translated book in the world in 1959, with 171 translations, according to a survey released by UNESCO. Khrushchev of Russia was listed as the most translated author in that year—198 translations, but 180 of these never passed beyond Soviet borders. Of more than 29,000 translations registered by UNESCO, Russian publishing houses produced 5,254; West German, 2,068; and France, 1,460. United States with 1,112 was tenth among 77 countries reporting.

James W. Reapsome, recently public relations director of Interspers Fellowship, has been appointed editor of the *Sunday School Times*. He is the sixth editor in the 103-year history of the weekly interdenominational publication.

A report presented to the General Assembly of the United Presbyterian Church observed that "it is precisely at the moment of largest adherence to religious loyalties and religious institutions in its history that the nation's life is marked by disintegration in moral and ethical behavior." This double-minded morality, which divorces morals from professed creed, is called a "judgment upon the churches."

A sacrifice of atonement for the killing of 1,000,000 Jewish children during the Nazi terror regime has been urged by the German Peace for Christ movement. Leaders have appealed to German Christians to raise enough funds to save a total of 1,000,000 leper children in Asia and Africa.

The president of Yale University told graduating seniors: "We are marshaling vast military, scientific, economic, and technological powers, but there is one power without which all these others are as the strength of the blind Samson. This is moral power, the force that is necessary to galvanize all the others. This is what is missing."

Gospel Herald

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*What does it mean to confess
that "Jesus is Lord"?*

Jesus Is Lord

By Kermit H. Derstine

Address on Behalf of the Class of 1961 at Goshen College Biblical Seminary

These last few days of May climax for us three or more years of study and work to begin what is our calling. These have been happy years, at least as we look back on them. But now we face, supposedly, the uncertain future. We may leave seminary with a certain sense of anxiety. We have had our practical work, but we are undoubtedly a little of the hothouse variety. The notes in our files will now need to take on flesh and blood. The professor's voice must decrease while ours must increase.

We may be tempted to go to our place of service like the son of a mine owner who had just proudly received his degree in engineering. His father assigned him to take over responsibility for one of the local mines. On one of the first days, a major leak in the water supply started flooding the mine and caught the son off guard, not knowing what to do. In desperation he called his father to inquire of him what should be done in this emergency. The father, latching upon this incident as an occasion to keep his son from unduly trusting in his education, said, "Stuff your degree in the hole."

We, as the seminary graduating class of '61, do not wish to go out with an undue pride and trust in our degree. For this very reason we have chosen as our motto a statement of faith. We realize it is only as faith transcends human weaknesses that we will be able to accomplish our job. What I want to convey is this: That in uttering the confession, "Jesus is Lord," we are saying we take our stand with the apostles in matters of faith, we are acknowledging the heart of what we feel called to preach and to teach, we are bearing witness to Him who is a living reality in our lives, and we are giving vent to a hope which cannot be shattered by any pessimism whether from within or without the church.

II Cor. 4:5, although a statement of the nature of the Apostle Paul's ministry, can well serve as the text upon which we stand and as a text around which our entire lives seek to be oriented in the future.

*"For what we preach is not ourselves, but Jesus Christ as Lord,
with ourselves as your servants for Jesus' sake . . ." (RSV).*

Keep in mind, however, that what I say about our ministry is no less true of every Christian. We seminarians may have come to feel this call in a special sense, but it is no less binding upon all Christians. So let us look with a perceptive eye at this early Christian confession of faith to see in what ways it still is a living vital confession for the Christian Church.

I

If we say we are taking our stand with the early church, we need to know in what sense this confession was relevant for them and by inference also for us. For it is to

the early church that we owe credit for its usage and meaning. It can be traced back to the early Aramaic-speaking church when they confessed "Maranatha—our Lord come." Paul inherited from the early church the conviction that in the resurrection and ascension, God had made the Jesus of history the Lord, and that it is He who is now seated at the right hand of God the Father. To Paul, this Jesus is the One to whom has been given the name which is above every name. Jesus has become and is today the exalted Lord.

But Paul was not at sea with a transcendent Lord who was somehow removed from the problems and frustrations of the present. Paul also hoped that every tongue would confess that Jesus is Lord. He is exalted and reigning, yes, but He is also the center and sphere of the Christian life. We see this by observing that worship was conducted in His name, prayers were offered to Him in time of need and despair, He was present at the Lord's table, baptism was administered to those who confessed—"Jesus is Lord," and He became the content of their preaching.

Not only does this confession indicate Christ's position as exalted and present Lord, but it also had other functions in the early Christian Church. It was this confession which was the identification tag of the saved person. Paul said, "If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

It also served as the sign and seal of the presence of the Holy Spirit in the life of the Christian. Paul says in I Corinthians, chapter 12, "No one can say 'Jesus is Lord' except by the Holy Spirit."

The most dramatic usage of this confession was in times of persecution. To the pagan Roman the highest virtue was to confess that "Caesar is Lord," and conversely for the Christian to renounce his faith by saying, "Jesus be cursed." But instead, many of them at the expense of their lives said rather, "Jesus is Lord." This confession became an open declaration of faith in the presence of one's opponents.

One writer has said, "Americans are notorious joiners; give them a red button and a certificate, and they will join anything." Not so with the Christian, at least in the early church. To confess that "Jesus is Lord" was a difficult confession to make, yet one which meant the difference between life and death in more ways than one. It is this confession which by faith is also ours in a personal sense.

II

The confession "Jesus is Lord" is not only our confession along with the apostles, but it is this confession that we have felt called to preach and to teach. It is because of this fact that we can say with Paul that "what we preach is not ourselves, but Jesus Christ as Lord." And we realize as only a truly human being can that we have this treasure in an earthen vessel. In ourselves we have nothing that merits being used as a conveyance for this great affirmation of faith. It is only as God has shone within us in revealing Christ that we have anything relevant to say and for which to live.

I have heard of vessels dug from ancient ruins which were merely drab objects until a light was put inside them; then they glowed with striking beauty. Though the Christian or the Christian minister may not have many of the marks which outwardly signify that he is on an important mission, the real test comes when the light of the knowledge of the glory of God shines within him. Then the true color shows. And so it makes little dif-

ference how earthen a vessel may appear on the surface. Under the illumination of God's light in Jesus Christ an earthen vessel can bear vivid testimony that the power belongs to God and not to us. He is not a Lord who is stumped by our humanity with its weakness and sin, but One who uses the wrath and the weaknesses of men to praise Him. As Paul has put it, "[God's] power is made perfect in weakness."

We must remember that everything will depend upon us as Christians not painting for the non-Christian in word and deed a picture of the Lord or an idea of Christ, but on succeeding with our human words and deeds to point to Christ Himself. James Stewart says, "There is ultimately only one problem of communication of the Christian message—the problem of allowing myself, yourself, as the messengers, to be taken command of by the risen Christ." But if we openly and sincerely confess that "Jesus is Lord," we will be taken command of by the risen Christ and what we preach will then not be ourselves but Jesus Christ the Saviour of ourselves and of the world.

III

Furthermore, we cannot confess "Jesus is Lord" without becoming missionary in our motivation and drive. One of the real assets and dangers of higher education is the achieving of the ability to see all things in a calm, cool, collected manner, the ability to make an appropriate analysis and to announce the right decision. But if this confession is taken seriously, we will need on occasion to transcend this cool emotion and form of analysis. For this confession is one matter about which we can become passionate, aggressive, and dogmatic in the good sense. It was a matter of life and death for the early Christian Church, and it is no different today. If this confession does not stir up any passionate preaching, teaching, writing, witnessing, praying, and living, then something is wrong with the sincerity of our confession.

We need to feel the "fire . . . in . . . [our] bones" of Jeremiah, or the "woe is unto me, if I preach not the gospel" of Paul. To quote James Stewart again, "It is when the church passes beyond debating about Christ and really begins to see Christ, risen and alive, Very God and Very Man, 'Joy of living hearts, Fount of life and Light of men'—it is then that the springs of evangelizing zeal and passion are gloriously set free."

The tragedy is that we have labored endlessly over the cultural differences and various other minutiae which have tended to divide and split the Christian Church. If only we would spend a bit of time at the fireside of that which could unite us, how different and prophetic the Church would be. May I suggest that the match to light that kind of fire is the recognition of our common confession that "Jesus is Lord."

IV

To confess "Jesus is Lord" is also to be lifted above the degraded pessimism of our time coming from within and from without the church. The McIntyre's, the Bundy's, the Birchites, the so-called "heralds of truth," and even the local daily newspaper have brought an air of discouragement and pessimism upon us so that Christian and non-Christian alike are confused and discouraged. We are told to look at the situation in Laos, Congo, Cuba, and in the church, and the cry goes up—"Look what the world is coming to." But if we have rightly understood our confession, our cry is changed drastically. Instead of "Look what the world is coming to," it is rather, "Look what has come to the world in Jesus Christ." God has won the victory in the death and resurrection of

(Continued on page 654)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



EDITORIAL

The Way of Christ Is Still Narrow

Guest Editorial

We who follow Christ in these perilous times are engaged in a war that has many fronts.

Action ebbs in one sector only to flare up in another or two or ten others. The enemy is everywhere, assuming many forms and taking at any given time whatever shape best serves his evil purposes, and he is for that reason often mistaken for a friend.

Traditionally fighting men proudly wore the uniform of their country, and could be identified as far as they could be seen. In World War II the Nazis sometimes donned the uniforms of Allied soldiers and thus managed to destroy some who would otherwise have been on the defensive against them. But this trick was no Nazi invention. It dates back to that hour when the devil in the guise of a friend won the confidence of Mother Eve and brought about the downfall of the race.

Deception has always been an effective weapon and is deadliest when used in the field of religion. Our Lord warned against this when He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." These words have been turned into a proverb known around the world, and still we continue to be taken in by the wolves.

There was a time, no longer ago than the twenties and thirties, when a Christian knew, or at least could know, where he stood. The words of Christ were taken seriously. A man either was or was not a believer in New Testament doctrine. Clear, sharp categories existed. Black stood in sharp contrast to white; light was separated from darkness; it was possible to distinguish right from wrong, truth from error, a true believer from an unbeliever. Christians knew that they must forsake the world, and there was for the most part remarkable agreement about what was meant by the world. It was that simple.

But over the last score of years a quiet revolution has taken place. The whole religious picture has changed. Without denying a single doctrine of the faith, multitudes of Christians have nevertheless forsaken the faith and are as far astray as the Modernists who were at least honest enough to repudiate the Scriptures before they began to violate them.

Many of our best-known preachers and teachers have developed ventriloquial tongues and can now make their voices

come from any direction. They have surrendered the traditional categories of religious thought. For them there is no black or white; there is only gray. Anyone who makes a claim to having "accepted Christ" is admitted at once into the goodly fellowship of the prophets and the glorious company of the apostles regardless of the worldliness of his life or the vagueness of his doctrinal beliefs.

I have listened to certain speakers and have recognized the ingredients that went to make up their teachings. A bit of Freud, a dash of Emile Coué, a lot of watered-down humanism, tender chunks of Emersonian transcendentalism, autosuggestion à la Dale Carnegie, plenty of hopefulness and religious sentimentality, but nothing hard and sharp and specific. Nothing of the either/or of Christ and Peter and Paul. None of the "Who is on the Lord's side" of Moses, or the "Choose you this day whom ye will serve" of Joshua; just tender pleading to "take Jesus and let Him solve your problems."

If such as I here describe were cultists or liberals of one stripe or another I would say nothing more about it, but many of them are professed evangelicals. Press them and they will insist that they believe the Scriptures and accept every tenet of the historic Christian faith, but listen to them teach and you are left wondering. They are building upon sand; the rock of sound theology is not under them.

The notion is now pretty well disseminated throughout the ranks of current evangelicalism that love is really all that matters and for that reason we ought to receive everyone whose intention is right, regardless of his doctrinal position, granted of course that he is ready to read the Scriptures, trust Jesus, and pray. The unregenerate sympathies of the fallen human heart adopt this foggy creed eagerly. The trouble is that the Holy Scriptures teach nothing of the kind.

A specific example of the new religious latitudinarianism abroad in evangelical circles is seen in the efforts of certain leaders to whitewash the Seventh-day Adventists. The said SDA's have been misunderstood too long and should be accepted within the evangelical fold. What if they are astray on a few doctrinal points? They believe in Jesus, don't they, and isn't that sufficient? The answer is that it is most assuredly *not*

sufficient, if the Word of God is to be the final authority.

The Apostle Paul warned against what he called "profane and vain babblings," as for instance that of Hymeneus and Philletus, stating that their words would eat as doth a canker and overthrow the faith of some. And what was their error? They merely taught a spiritual resurrection instead of a physical one.

"If a man hath the mind to get the start of other sinners and be in hell before them," said an old divine, "he need do no more than open his sails to the winds of heretical doctrine, and he is like to make a short voyage to hell; for these bring upon their maintainers a swift destruction."

This is nearer to Paul's view than is that of the new evangelical latitudinarians. The way of the cross is still narrow.—A. W. Tozer, in *Alliance Witness*. Used by permission.

Clear, Brief, and Legible

"Make it clear, make it brief, make it legible." This admonition on a business firm's memo pad heads its own advice. No one need guess what it means, and no one is discouraged by long-drawn-out sentences.

This is an excellent standard for written communication in business. For spoken communication one need only change the last word to "audible."

Editors would say the same thing to writers. Congregations would say it to preachers. Everybody would say it to anybody who is trying to say anything. A great deal of the world's tensions comes because we spout interminable words that people do not understand: we scribble pages and pages that no one wades through.

The testimony of one's life, too, should meet the same standard of clarity, brevity, and legibility. The rapid passage of the years takes care of the brevity, for at the most our years are few. There is not much we can do about that. But we can do much to make our lives speak clearly to our contemporaries, and even to the generations to come. There ought to be no question about what we are saying and what we mean. Falsehood and equivocation are intolerable. But so is uncertainty. We must speak a positive word on the faith that is ours. There must be no question where we stand on doctrinal and moral issues. Men may not agree with us, but they must know what we think.

Nor must what we say or write be smudged and blotted by inconsistent living. Our words are legible only when they are illustrated by what we do. The language of action is the most easily understood. And so

when our deeds contradict our words, people will take our deeds as our intention.

There is little time. And there is great danger of an ineffective witness. We must give our minds and hearts to what we are saying.—E.

The Wasting-Away Sickness of South Africa

By DANIEL D. WERT

I find it difficult to write about *Cry, the Beloved Country* without the redundant use of superlatives, for it is a great book.

It is a vigorous novel, with the vigor of a man matured in the midst of great conflict, and with the surge of a great river of people beginning to burst the dam of race, fear, and hate. It is violent with the blind violence of a hate- and fear-filled mob and the hot violence of intolerance and revenge. It is forceful with the sledge-hammer force of fear—fear of the violence of black hunger and of the violence of white reprisals. And it is forceful with the power of love, fear of the known and the unknown, love for the lovely and the unlovely.

It is a noble novel with the nobility of the Stephen Kumalos and the Theophilus Msimangus, and the Father Vincents and the Arthur Jarvises. It is tender with the tenderness of giving and serving and loving. And it is beautiful with the beauty of its setting, the African veld, valley and hill, river and mountain, grass and flower, and with the beauty of the humility and the faith and the hope and the penitence of its characters.

It is soft with the softness of a strengthened grandfather-to-be's touch on the head of a child mother-to-be. It is harsh with the harshness of a brother's unfeeling perfidy. And its sadness is the sadness of lost souls, and lost souls, of lost honor and lost hope, and the sadness of despair, and the tragedy of John, and Gertrude, and Absalom.

And yet it is hopeful with the hope of renewal—renewal of souls and of souls. And it is luminous with the brightness of an African rain-drenched day, of the lights of Johannesburg, of the through-sorrow-found serenity of Stephen Kumalo and James Jarvis and with the radiance of Arthur Jarvis' son's "brightness inside him."

Paton tells his story with vitality and simplicity and describes his people with vigor and purity, without embellishment or artificiality. They are men and women and boys and girls with familiar faces. They are not puppets. They are people. They are our neighbors, our friends, and our foes. With or for them we cry, and are glad. With Stephen, we sit crushed in soul and listen to Msimangu read the book, and we feel that "The voice was of gold and the

voice had love for the words it was reading," and "It was not only a voice of gold, but it was the voice of a man whose heart was golden, reading from a book of golden words."

And sitting and listening, our numbness Stephen's and ours, slowly ebbs. When Theophilus is finished, Stephen for himself and for each of us says, "Brother, I am recovered."

The persons we have met in *Cry, the Beloved Country* are neither all-good nor all-bad, but when we looked at each one the last time we knew where he belonged. And he had been placed there neatly and firmly. There was no middle class. There were the antibodies on the side of health and the microbes on the side of the great wasting-away sickness.

And what is the plot? Is it the story of Ndotosheni, a village of old men and women and children? Is it the story of the Kumalos, of Stephen, and Gertrude, and John, and Absalom, and the nameless girl wife? Is it the story of the Jarvises, or of gold, or of Johannesburg, or of South Africa?

Is it not rather the story of a great sickness, a debilitating, disintegrating, wasting-away sickness, and racial discrimination stemming from man's sinful selfishness and greed and lack of understanding love?

Manheim, Pa.

My Call to the Ministry

By DAVID F. DERSTINE

After eight years in the ministry it is a great source of encouragement to look back and to be able to trace my call to the pastorate. There was nothing dramatic or earth-shaking about the call. However, my vocational choice was made as a result of a network of influences that encircled me and confronted me daily.

A primary influence came from within the home and the Sunday school. Parents and teachers alike challenged my thinking to do something worth while with my life. Always the church and its work were held in high regard by these who thus influenced me. About this same time I sensed an overwhelming need on the part of the younger generation; they needed leadership! Many youth were leaving the church, while others were indifferent to a meaningful Christian experience. Strangely, day after day I felt the certainty of God's call to prepare for service in the church.

I am deeply indebted, secondly, to the inspiring leadership of my seminary teachers, for the warmth of their friendship, and for the love and patient counsel they shared with me while in school. In days of uncertainty and doubt this meant a great deal to me, for these were men of high calling, de-

voted sacrificially to the cause of Christ and the building of His church.

I am eternally grateful, finally, to that sure, still, small voice of God. Just as sure as "I know whom I have believed," so I also know "whom I have followed." And though the road seemed most difficult, He has taught me the truth that "all things are possible . . . with God." With such sure leading I have no regrets whatsoever about my vocational choice.

Blooming Glen, Pa.

Mystery

By LORIE C. GOODING

They say that Jesus needs must die,
And write large books to tell us why.

No other life was pure and fine.
No other one was man-divine.

No other sacrifice could win
The Father's pardon for our sin;

And so the Christ must bear the cross
To save the world from total loss.

By reason they seek to perfect
The doctrine of the intellect.

In reasoning they disagree—
Philosophy. Theology.

Their words I cannot comprehend:
My heart outstrips them in the end—

My heart's on bended knee before
That cross, and shall be evermore:

My Lord, my Christ—how can it be
The Son of God thus torn for me!
Killbuck, Ohio.

Prayer Requests

(Requests for this column must be signed.)

The third little Tibetan child entered Woodstock School, Mussoorie, U.P., India, when classes commenced in June. Since March two others have attended school there. They made the adjustment to an entirely new and different way of life well and rapidly mastered the English language. Pray that this contact may be a means of opening the door for the Gospel to the Tibetan refugees. Approximately 470 refugee children are enrolled in a nearby school in Mussoorie.

Pray for the Howard Charles program as he serves at summer Bible camp in the Tokachi district, Aug. 4-6, in Hokkaido, Japan.

Pray for Shirley Minnich, in Sao Paulo, Brazil, that she may regain her physical strength. The Herb Minnich family has moved from Araguacema to southern Brazil because of her sickness.

The Way of Peace in a World at War

By John Howard Yoder

II. Our Nationality? Christian

It has always been true that men have many loyalties, many attachments to groups or causes for which they are willing to sacrifice. Such loyalty may attach to a family or a school, a sporting club or a business firm. Yet the overwhelming loyalty of most persons in our age is to the nation. Whether under the long-established governments of Europe and North America, or in those other parts of the world where national independence is a recent attainment or a goal still sought after, it is to the nation that young persons give their enthusiasm; it is for the nation that men will give even their lives; it is for the nation that they will, if need be, kill and destroy in war.

What does Christ say about the Christian and national loyalty? For centuries, most professing Christians have believed that their faith made them not only more obedient citizens, but also more courageous soldiers; that God helped them not only to love their neighbors but also to hate and destroy their enemies. Since the Roman Emperor Constantine allied his government with the church, priests and preachers have been crowning kings, blessing armies, and praying for the defeat of their nation's enemies, all in the name of the Prince of Peace. Almost every theology and every denomination has explained how this had to be so; until today churchmen can be found who will argue that even the hydrogen bomb, even poison gas or pestilence, can be used by Christians against their fellow men if only the nation so commands. But what does the Gospel say?

The Bible does not ignore the existence of nations; once the missionary Paul, addressing a group of philosophers, spoke of how the Creator God had "made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation . . ." (Acts 17:26, RSV). But most often when we read in Scripture of "the nations," it is to say that out of every tribe and tongue and people and nation men have been redeemed to belong to God's people.

"You are a chosen race, a royal priesthood, a holy nation, God's own people," writes Peter of the Christian Church. I Pet. 2:9, RSV. The nation to which the Christian belongs first is "God's own people," the fellowship of the saints, the church of Jesus Christ. This "people for God's special possession" is united not by a common language or territory or government, but

by one and the same divine call and a common response; reconciled to God, men belong to each other. The unity thus created breaches every wall and rends every curtain, whether of bamboo or of iron.

Then the apostle said that in Christ God had joined "Greek and Jew . . . barbarian, Scythian, slave, free man . . ." (Col. 3:11, RSV); today he would say, "white and colored, Russian and American, labor and management."

This new nation, the people of God, is the Christian's first loyalty. No political nation, no geographical homeland to which a man belongs by birth, can take precedence over the heavenly citizenship which is given a Christian in his new birth.

These pious phrases—citizenship in heaven, new birth, people of God—are nothing new. They are in fact so familiar, so well-worn, that it occurs to few Christians to stop and think what it would really mean to take them seriously. Well, what would it mean?

The clay never rebels against the wish of the potter; just so a real Christian will never say "no" to Christ regardless of what He would have him to be.—M. E. Bontreger.

First of all, when God calls us to put first loyalties first, this means that Christians of different nations, even of enemy nations, have more in common with each other, belong more closely to each other, should care more for each other's welfare, than for that of their unchristian fellow citizens. Not for nothing do Christians call one another, "Brother." How then could a Christian, for the sake of his country's prestige or possessions, seek to take the lives of his own spiritual brothers and sisters, when their sole offense was to have been born under another flag?

Today there is sweeping through the Christian churches a great wave of concern for the dividedness of the church. Differences of creed and denominational barriers are felt to be an offense against our Lord's will that His followers should be a unity as He and His Father are a unity. Churchmen labor over creeds and put forth the effort to be able to worship together. Yet is it not a yet more flagrant betrayal of Christian unity, when children of the same Father, disciples of the same Lord, will at a word

from their secular rulers take up arms against one another?

When we confess belief in the church universal, this must also mean that we cannot grasp all of God's will by keeping our minds tidily fenced in within our own borders. For instance, when the Apostle Paul (Rom. 13:1) instructs his readers to be subject to the powers established over them, we cannot conclude, as do so many Christians, that this applies only to us and to our government. Paul wrote this about the rule of pagan Rome. He says not that freedom-loving people shall be subject only to democratic governments, but that "every soul" shall be subject to the established rulers. If this is the Christian's duty in North America, it is as much the duty of Christians in China or France, in Poland or India.

Now our governments may feel that they have reasons to refuse to recognize the existence of certain hostile powers, and even to seek their downfall. Some Christians even make a great virtue of advocating a more belligerent national policy than their government exercises. Some would even make it seem impossible that a Christian could live under a fascist or communist government without rebelling. Thereby they only admit their lack of understanding of the universality of the church, which through most of her history has thrived when under unchristian, even tyrannical, governments, and has stagnated when she became the spiritual sponsor of a nation's aims.

Finally, the primacy of the Christian's loyalty will show in our sense of ultimate values. We all know that, in the minds of many serious people, what really matters about human history is the development of democratic government, of material abundance, and of guaranteed human rights. This is what we read about in the history books.

All of these things do matter; and generally we will find Christians doing much to achieve them. But what matters most, the real reason that God lets time go on, is not this; but His calling together His own people through the witness of the Gospel. Not building and protecting a bigger and better democracy, but building the church is God's purpose; not the defeat of communism, or of hunger, but the proclamation of His kingdom and the welding of all kinds of men and women into one new body, is what we are here for.

Kings and empires have come and gone in times past and shall continue to come and go until the day of Christ's appearing. For the Christian any government's interest—even the security and power of a peaceable and freedom-loving democracy—to be sought at the cost of the lives and security of our neighbors and brethren around the world, would be selfishness and

idolatry, however it be glorified by patriotic preachers and poets.

Not only in Abraham's time was it a testing of faith to be called by God to abandon all else out of loyalty to that "city . . . whose builder and maker is God"; for even more so today, when nationalism has become a religion for millions, will the true depth and reality of the Christian profession of hosts of church people be tested when they must choose between their earthly and their eternal loyalties.

What is our allegiance? It is to that people "elect from ev'ry nation, yet one o'er all the earth." Our nationality? Christian.

—Mennonite Hour.

Menno Haven Camp Rally

By LAURENCE M. HORST

May 30, Memorial Day, was set aside in Illinois for a state-wide camp rally. Two hundred and thirty acres of rolling grass and timber land with a ten-acre lake and a spring-fed creek give room and facility for a growing program at Camp Menno Haven. The enthusiastic response to Camp Rally Day was evident as 312 enrolled for the privilege of a day in God's beautiful out-of-doors. It was a learning experience as Roy Henry, a pastor and naturalist from Newton, Kans., directed a nature hike to point out the hand of God in the common things, like weeds, trees, flowers, songs of birds, work of the bee. Beyond the group out on the lake were several pairs of mallards. It was pointed out that they would likely stay for the summer, choosing the growth alongside the lake for their nesting place.

During the nature hike the youth and others interested were taken by hayrack, pulled by tractors, on a guided tour of the campgrounds.

The more formal program was given along the grassy slope of the lake as Roy Henry spoke on the subject, "Spiritual Reasons from Nature." After a barbecue chick-



Roy Henry, pastor and naturalist, Newton, Kans., calls attention to leaf structure while leading a nature hike—Camp Rally Day, May 30—at Camp Menno Haven.

Our Mennonite Churches: Smithville



In 1958 a considerable number of the members from the nearby Pleasant Hill congregation formed a new congregation and built a new church on the eastern edge of Smithville, Ohio. There are 138 members. Gerald Studer is the present pastor.

en dinner, recreation, and the nature hike, Don Snider spoke to the group on "Camping and Christ's Church." Camping can be a spiritual venture and as such deserves a place in the Christian education program of the church.

It was a real encouragement to the Camp Board to see the goodly number of elderly people who came to enjoy the day at Menno Haven. The Lord blessed the experiences at camp, and as the hundreds departed for their homes, they did so with a sense of thankfulness to God for the privilege of having spent the day with Him.

Chicago, Ill.

A Tap on the Shoulder

By GLADYS KENNEL

When God wants you to do something, He gives you "a tap on the shoulder." That's the way Peter Marshall used this phrase. Here is what happened when some Christians felt this "tap on the shoulder" and acted.

Less than two years ago I read about the work that women were doing in using Christian literature to witness to new mothers. The first article I read I found interesting. Nothing else. But after reading a second article I felt "a tap on the shoulder" to do the same work here in Chester County, Pa. Having been a maternity patient nine times (now ten) in the one hospital, I realized the needy field.

I called Miriam Graybill, wife of the pastor of our Mennonite church in Coatesville, our nearest city with a hospital. Imagine my amazement to discover that she had an identical "tap on the shoulder" and while in Lancaster had purchased several tracts.

Neither of us was satisfied with these tracts. The group from Lancaster County were most helpful to us in finding the tract that said nearest to what we wanted to say. We felt it wise to include a personal touch, and so we agreed to include a short handwritten note with each letter. Shortly after this I told my sister-in-law Edith Hershey about what we planned to do. She wanted to help. The three of us started to mail to the Coatesville hospital.

The numerous "taps" that Christian mothers in our community have received in connection with this work have been unusual, convincing me anew of the real work of the Holy Spirit. A small group of us are now mailing to five hospitals. Through the leadership of Anna Mary Hershey we have placed *Meditations for New Mothers* in the maternity section of the Coatesville hospital. We hope to gain permission to do the same in the other hospitals.

We are not done. Just recently Becky Graybill said, "I like to help with this work. I hope they do this when I'm a mother." Becky is seven. Was her statement foolish child talk? I don't think so.

When Mrs. Amos Sweigart of Pottsville confided of her "tap" to start a similar work in her city, she said, "I have learned in my visitation work that the new mother is more ready to think of her spiritual life than at any other time." She was echoing my own observations.

"Do we need any better reason to work diligently to get the message of Christ as Saviour and Helper to these new mothers? Shame on us as Christian mothers (and fathers, too) if we neglect to grasp this opportunity that makers of baby food, magazines, soap powders, and fabric softeners have found to be fruitful.

Parkessburg, Pa.

Blessed Is He That Readeth

BY MRS. MARIAN S. HOSTETLER

Literature Meeting Held

Alta Erb has said, "The success of the church library cannot be judged by the number of books found on its shelves. The real test is the use that is made of books." I would like to suggest a parallel statement: The success of the library meeting cannot be judged by the number of people found on the benches. The real test is the use that is made of the information.

I am sure that is how all of us feel who did attend the library meeting held at the Kalona Mennonite Church, Kalona, Iowa, on May 2, 1961. Attendance was low, but enthusiasm was high. If each librarian, committee member, pastor, and literature secretary returned to his church to share this enthusiasm, then at least eight churches or over 1,000 people benefited from this meeting. The meeting was sponsored and planned by Eugene Garber, Iowa-Nebraska Literature Secretary, and Mrs. Wallace Bender, Iowa-Nebraska WMSA Literature Secretary.

Following the opening devotion by Bro. Garber, Mrs. Bender discussed "This Is Our Task." Her ideas and observations about the wide possibilities open to a librarian proved to be a good beginning for the panel discussion which followed. As the group was small and quite informal, almost everyone was drawn into the discussion of "The Librarian's Task." The afternoon session was highlighted by a talk on "The Challenge of Promoting Reading in the Churches" by Anna Frey, Iowa Mennonite School librarian and teacher.

Reading is a challenge because it broadens our horizons, widens our hearts, and enriches our minds. The job of creating interest in reading belongs to each one of us, in the home, school, and church. A few thoughts from our meeting may challenge you also.

Home and Church Work Together

Home atmosphere lends itself so readily to many types of reading. Whether we read alone, or aloud together, we can share and discuss what we have learned. This sharing process helps to choose the good and discard the bad. What we read becomes more a part of ourselves when we discuss it with others.

Books are naturally a part of church life too. As a topic is discussed, a class taught, a sermon preached, related books can lead us farther on in the subject, or branch out into the specifics that attract us. Thus the pastor, superintendent, teacher, sponsor, or junior leader becomes the instrument in creating interest in reading.

In spite of many added tasks that may fall to the librarian or his committee, two main jobs remain: choosing books and getting people to read them. Setting up goals for a church library will help much in determining what goes into the library. There must be a balanced diet of spiritual food for all ages, vocations, or interest groups. Sunday-school teachers and workers will need study and teaching helps. Children need books on nature and character education. There will be books on our Mennonite heritage, and books reaching out to others.

Publicity seems to be the key word in getting books and people together. It may be a personal sharing of a book enjoyed, or a poster on the bulletin board aimed at the masses. The library itself can do a lot of publicizing if it is neat, well organized, and has plenty of room for books—and people too!

Many Mennonite church libraries are still small or at least limited to books. But others are including some "special fea-

tures." A file of Bible story pictures and good flannelgraph materials in the library seems to be better stewardship than for each potential storyteller to have his own file. Maps for use in Sunday school can also be shared by many classes if kept in the library. Bound GOSPEL HERALDS make wonderful source material for topic preparation, but are found in very few homes. Some town churches are successfully having a story hour after school or on Saturday; reading to the children and also allowing time for browsing. Extra work? Time consuming? Yes! But there are enemies of reading. If we want to overcome these enemies, we MUST work—in our homes and in our churches. Blessed is he that readeth—and also he that inspires reading.

Kalona, Iowa.

There is one thing that may be said about ignorance—it causes a lot of interesting arguments.—Selected.

Sunday School Lesson for August 6

Dorcas, a Woman of Good Works

Acts 9:36-43

Thank God and Luke for giving this glimpse of a devoted Christian woman. Only seven verses are used to tell her story, and yet what an influence her life has been in the history of the church! One can only wonder how many Dorcas societies have followed in the steps of this disciple.

What can we know of her life? She was a "disciple." What did that mean in those days? How did she hear about Christ so that she could believe? One wonders if she might have been a widow, since so many widows mourned at her death. Both of her names meant the creature with the beautiful eyes. What made her eyes so beautiful?

But what gave her a good reputation? Every man and woman in a community has some kind of reputation. "Full of good works" suggests that she must have done many good works for many people. Must we think that making clothes for widows and their children was her only "alms-deeds"? We remember that Palestine had many poor people. In what deeds might she have served?

How full of good works is your life? While this particular instance speaks of a helpful woman, a man's life may and can no doubt should have this same "full" reputation. Who doesn't live in the midst of people who need help you can give?

The death scene shows us how much Dorcas had put herself into the love of people. Her love begot love. Her charity was not cold but given in love. She did not serve to relieve her conscience or to do her one good deed each day. She had no thought of earning merit.

Why did God give this woman's life back? Because of Peter's faith? Because the widows needed Dorcas? To show forth the power of God? Might it not have been for Peter's, Dorcas', and God's sake? "Many believed in the Lord" as the miracle became known, and no doubt many more believed when Peter preached in Joppa for many days.

This noble woman showed her faith by her works. She was very active in serving love. How she blessed the community! What expressions of love are you giving in your community with heart, head, and hand? Discuss what the members of your class should and could do.

"To do good and to communicate forget not: for with such sacrifices God is well pleased."—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Beginning in Villa Adelina

By Mario and Barbara Snyder

How does one begin mission work in a new area? Before coming to Villa Adelina, a suburb of Buenos Aires with no evangelical churches, a minister friend told us there is no greater thrill than to begin a new work and then to come back years later and see it a flourishing church.

Often Mario wondered whether he would ever return. He left Argentina in 1947 with his parents; he was grateful to God who made it possible to return on Sept. 19, 1960. It was a joy to arrive and see some twenty friends at the airport. The next Saturday friends had an Argentine "asado" (fellowship meal) at the Ramos Mejia church and recounted boyhood stories; then we had a brief service, and Mario started to speak at 11:15 p.m.

But 13 years had passed since Mario left and many things in the church had changed. The children's home, the Bible coach and tent, the printery at Trenque Lauquen were gone! The Bible school at Bragado was now the Montevideo Mennonite Biblical Seminary. Only the Swartzenrubers, Litwillers, Hallmans, and Edna (Good) Ruibal are left from 13 years ago. Small towns that were outposts of main congregations no longer had preaching services. But in the church directory were listed new names like Floresta, Ituzaingo, and La Plata in the greater Buenos Aires area, and several smaller congregations like Mechita, America, Villegas, and La Falda have developed and are now contributing to the work of the church despite the fact that some members have gone to the capital. Buenos Aires, the capital, has a third of the population of the country: seven million people! Today 15 churches have a full program and 12 outposts, while 13 years ago there were 17 and 10 respectively.

Another noticeable difference was more national pastors than missionaries. To old-timers like Luayza, Cavadores, Lanik, Suarez, and Perugorria are added names of young men of 23 to 30 years of age, Acosta, Casas, Palomeque, Garcia, and Oyagurem, plus a group of 15 lay workers and preachers who give time and leadership, and, as at Cordoba, have made a contribution in the absence of missionaries. Now while Hallmans are gone, the churches in Cordoba are guided by lay workers.

Of Mario's youth chums, one is a min-

ister, another is principal of a high school, a third is a lawyer, and a fourth is an accountant. All this is encouraging as it represents stable, well-prepared leadership for tomorrow's church.

Another significant difference is that the church is more indigenous and is supporting itself more. The Bragado church increased its giving 112 per cent. Others are doing similarly. Lay delegates recently at conference sessions discussed and voted for a \$100,000 pesos increase in the evangelism fund.

Another difference is the impact which evangelicals are making on Argentina. They work unitedly in preaching the Gospel. T. Hicks, O. Smith, and C. Arrastia hold city-wide campaigns in stadiums filled night after night. Believers are praying and working together for Christ. The Federation of Churches has able leadership and a Mennonite pastor serves as president; through its departments the Federation has endeavored to help the Argentine church. It is laying foundations for Billy Graham's arrival in late 1962.

The man on the street is open to the Gospel. Earlier it was common to have some type of opposition, as Roman Catholics paraded in front of Mennonite churches, and stones were thrown on the roofs. But due to the influence of the former government the myth of Roman Catholi-

cism has been broken somewhat. Today freedom exists to preach the Gospel on the streets.

But after noticing changes, we were ready to get to work in Villa Adelina. The first thing we did was to establish those ever-important "contacts." We went into shops and made purchases. By going regularly to the same shops, the shopkeepers began to recognize us and took time to chat a while, often opening the subject of religion themselves. Another method was to make friends with neighbors. The sooner strange faces became familiar, the sooner we felt at home in a foreign country. However, people here were not as open as they were at home. In time, doors opened without effort on our part. One day a neighbor girl rang our doorbell and asked if we would please translate a letter they had received from a distant relative in Pennsylvania. We did so gladly. This family is Catholic, but from the letter we progressed to a friendly relationship; they look after our house when we are away for a day or two, and we share with them the bounty of our lemon trees.

Another day our dinner hour was interrupted by the sharp staccato ringing of our doorbell. The neighbors down the street, whom we hadn't met, were agitated because their pet morro-negro bird had escaped and alighted in one of our trees. So we all trooped outside to try to catch it by throwing water at it. The bird flew away, but now we have more than just a nodding acquaintance with them. Yesterday the wife stopped by and asked if we could teach her little girl English. And so English classes were begun in our living room with five pupils. Word got around, and the classes have grown to twenty.

Tract distribution is a pointed means of contact as well as a witness in itself. Through regular distribution of tracts, with our church stamp on the back, we discovered a few evangelical families around town



Mary Kathryn, Mario, Anne Elizabeth, Barbara, and Mark Philip Snyder arrived in Buenos Aires in September, 1960, for their first term of mission service. Snyders serve at Villa Adelina.



Other missionaries to Argentina include the Goldfuses (l. to r.), Ross, Joseph, Ruth, and Anita; the Brunks (l. to r.), Dorothy, Susan, Gary, Patricia, Louisa, and Lawrence; the Siebers (l. to r.), John Elvin, Floyd, Alice, James Boyd, and Wanda Grace; and the Bylers (l. to r.), B. Frank, Dennis, Mark, Anna, Carol, Marjory, and Stanley. The Goldfuses served their first term 1955-58 and returned this month. The Siebers have served two terms since 1948, and they also returned this month to the field. The Brunks, who serve in Buenos Aires, have been on the field since 1949, except for furloughs in 1954-1955 and this past winter. Bylers started their third term last year since entering the field in 1947; they serve in the large interior city of Bragado.

Other missionaries to Central Argentina include the Delbert Erbs, William Hallmans, Clyde Mosemanns, and Amos Swartzentrubers.

with no church home. It was a joy to meet other Christians in a strange place. Immediately we were friends.

One woman was just as delighted as we. She had lived in Villa Adelina for twelve years and was starved for Christian fellowship. Since our acquaintance she has become a faithful attendant at Sunday morning services in our home, bringing her two-year-old twins and one time her aged parents, a dear old couple who spoke broken Spanish, who taught us to say "good-by" in Armenian.

Our children were an unexpected means of contact. Children can often walk in where angels fear to tread. When we began

optimistically to hold Sunday services, our six-year-old got busy on her own initiative and invited the neighbor children. Surprisingly they came, and we were still thinking they were Catholics. When we began having street meetings in the plaza, we advertised first by walking through the streets, handing out announcements, tracts, and Gospel portions. We noticed that people readily accept anything handed them by an engaging little moppet, whereas they often tend to be suspicious of adults.

When we began holding street meetings, we experienced the greatest satisfaction, however. We began street meetings during Holy Week and have continued on Sundays

since. When we began, we did so with fear and trembling. We had participated in street meetings before. But we found it's one thing to go to skid row and preach to those poor unfortunates. It's entirely different when you "perform" in your own community for people who are intelligent, well-informed, self-satisfied citizens. We were fortunate, in those first meetings, to have the help of a church member from Bragado, who fearlessly proclaimed the Word of God and was a source of moral support in our fledgling attempts. (Later, when we expressed our appreciation to his pastor for the way he helped us, the minister was somewhat surprised. Our friend apparently had

discovered, too, how much easier it is to witness in an area where no one knows you!

We were glad for the first-rate music provided by Bruce Woodman, a Baptist from Joliet, Ill., who lives in Buenos Aires with his wife and children. He gives full time to interdenominational evangelistic work. He has a fine baritone voice and sings anywhere, any time, for his Lord. We begin meetings by having Bruce play his trombone to attract attention; then he sings a few songs, and Mario gives a message. Sometimes other evangelicals come along, and give their testimony. We hand out tracts to those passing by. At our first meeting two teen-age boys on bicycles passed by, then stopped, and one was overheard telling the other, "Let's listen to these guys; I like their music better than over there," indicating the Catholic church across the street, which was holding a Holy Week mass at the time.

After mass, the priest gave out little prayer booklets, charging five pesos each. We had been giving Gospel portions, and people began asking how much they cost.

We had the privilege of telling them the portions were free, as well as the Gospel! With the Catholic church facing the plaza, we witnessed to people who cut through the park on their way to mass or confession. Since we have meetings more or less regularly now, the listeners have grown in numbers. One day 20 or 25 people were listening. Since people won't go to church, the church must go to the people. With winter here chances of holding outdoor meetings are limited for a time. Won't you pray fervently that these meetings will bear fruit in the lives of those who hear?

The mission concern of the church here is growing. The church is looking to new fields. Five new churches in five years in greater Buenos Aires should be started. Bahia Blanca and the South should be entered; Cordoba is becoming industrialized and growing. Young people have started a T. K. Hershey missionary fund for supporting a national worker. We covet your prayers as we go to the street with the message of Christ and build the church of Christ in Villa Adelina, and together labor with our fellow workers in Latin America.

Mennonite Youth to Serve Migrants During Summer

Over a score of Mennonite youth will assist migrants this year in summer projects. Working in about six northern states and Arkansas, the volunteers will operate child care centers, direct social, educational, and recreational activities, and minister to spiritual needs among migrants.

These projects are administered by MRSC, MCC, and conference VS offices. However, much of the work is in co-operation with national service organizations. The Migrant Ministry, as it is known in 34 states, is a church-sponsored, Christ-centered program which, according to a Migrant Ministry leader, "ministers to the total man, never forgetting the worth of the individual and his greatest need—the love of Jesus Christ."

Migrant Ministry is interdenominational and interracial, a co-operative effort of Christian churches on national, state, and local levels. In communities where local churches need help, VS offices offer volunteers and other assistance.

Mrs. Carl Gladstone, Director of Michigan Migrant Ministry, comments, "Foremost among the denominations giving voluntary service in the Migrant Ministry is the Mennonite Church. Its voluntary service program is one of great value and service. In Michigan we have come to look upon VS-ers as consecrated, reliable young people who endeavor to serve God and humanity by giving time, talents, and ef-

forts in Christian service, even if it means real sacrifice."

As we continue to minister to the migrant, it becomes evident that more qualified and spiritually dedicated youth are needed to carry on the program. As persons assume responsibilities in migrant projects, the prayers of home folks are needed. More than this, many Mennonite churches are discovering migrants in their communities every year. Services for migrants have become very rewarding to many congregations who have taken up the challenge in their own back yard.

Missions Today Evangelizing the Elite

By J. D. GRABER

"Only the educated class . . . supports revolutionary propaganda." So wrote Ivan Turgenev, a Russian revolutionist, a hundred years ago. This was in the pre-Lenin, in fact in the pre-Marxist days. At that time the masses were still illiterate. Most of them were illiterate and so there was little point in writing to or for them. Revolutionary ferment was going on

among the intellectuals and Turgenev directed his literary efforts toward them.

Communists to this day make a special point of cultivating the intellectuals. It is the student groups in the various capitals and large cities of the world who stage the parades and precipitate the riots. University professors are the liberals, sometimes with red tinges, and, somehow, communist propaganda is an exercise of the intellectuals. Of course the central elements of Marxist philosophy such as dialectic materialism and historical determinism that presses relentlessly on to the new society and the eventual utopia—these are difficult intellectual concepts that take a lot of learning and understanding. The illiterate laboring masses do not understand this theory. They are made to believe by these revolutionary intellectuals that they are being exploited by the wicked capitalists and that communism will usher in the socialistic-utopia where their lot will be much better.

Should Christian missions pay more attention to the intellectuals? This is a sensitive group, and if we ignore them and permit Marxist philosophy to take them over, we are neglecting a pressing opportunity. There is a religious vacuum among these intellectuals and their "religion" is rapidly becoming that of communism. Here is a genuine frontier. Here is a crucial battle line.

The intelligentsia and the laboring classes are the two dechristianized strata of much of modern society. This is particularly true of Latin America and Europe. We should be putting more effort into reaching these two classes because the future weal or woe of many of these modern nations will surely be determined by what a combination of these two classes think and do.

We have our Student Services Committee giving special attention to Mennonite students in our leading universities. This is significant because by and large these are the future leaders of church and community. They also must continually be challenged to be a living witness among other university students. There is tremendous potential for good or evil in every one of these highly trained persons.

In Buenos Aires our missionaries are studying how best to meet the challenge of the university student to conserve Mennonite and other Christian students in university as well as trying to reach the rest of these intellectual masses—students and their teachers. The communists are giving them very special attention. We must press the claims and the challenges of the Gospel on them while we still have opportunity. We do not know how late it already is in all of Latin America.

Elkhart, Ind.



MISSION NEWS

Overseas Missions

Salunga, Pa.—Farewell services were scheduled to be held for Omar and Lois Stahl and Ray and Wilma Gingerich on July 9 at the Bossler Mennonite Church with Urie A. Bender as speaker; for Don and Anna Ruth Jacobs the same day at Chestnut Hill Mennonite Church, with George R. Smoker, speaker. The Jacobs family was scheduled to leave for their second term to Tanganyika July 10. The Stahls and Gingerichs planned to leave July 14 for missionary service in Europe.

Saigon, Vietnam.—The James Stauffers report the first baptism for the mission here. Phuoc (meaning blessing) had believed in Christ for ten months. He was converted through reading the Gospel of John, and one day he told James, "Now I want to be a lamb of God." His father, who died thirteen years ago, was a Christian, but his mother and grandparents are Buddhists. Phuoc moderates the Friday evening evangelistic services and assists Arlene Stauffer with a class of community children.

Sao Paulo, Brazil.—David Hosteler reports that the Evangelical Bookstore, founded in May, 1959, in Campinas (200,000, pop.), continues to serve a relatively wide area with evangelical literature, records, Bibles, and hymnals. Since its opening approximately 5,000 Bibles or portions have been sold.

Ana Schroeder, who has taken the seminary course at Montevideo, will work in Valinhos during the Hostelers' furlough. She will do visitation, help young teachers prepare for Sunday school, and work with young people and children here and at a small outpost, Barao de Geraldo. Churches in Curitiba and Sao Paulo have agreed to contribute to her support as a national worker.

Glenn Musselmanns, returning from furlough, will work again in Sertaozinho. In September the Cecil Ashleys and Allen Martins will have completed their course in Portuguese language study in Campinas.

Araguacema, Brazil.—Maynard Rohrs, now on furlough in the United States, report on last month's activities in Araguacema. Their family visited at Macauba, where the new tribe missionaries and Wy-cliffe translators are working with the Caraja Indians. On Sunday morning they held Sunday school in the Portuguese language; the evening service was in Caraja.

On the last Sunday at Morro do Mato, Pastor Herb Minnich visited the work and preached. The meeting, held outdoors because the building usually used for church service would not accommodate all who came, included a film on the Christian life.

During May at Araguacema an open-air service was held in the town square. Speakers included Francisco, a Pentecostal minister, and Urie Bender, who visited Aragua-

cema in May in the interest of Christian literature. A large representation of town people attended.

Near the end of Bro. Bender's two weeks in the area, communion and feet-washing services were held in which both native and missionary brethren and sisters participated.

Since the Herb Minnich family is in Southern Brazil because of Sister Minnich's sickness, the young men are teaching and preaching in Sunday school and church, which gives them experience and growth in their Christian lives.

Although the walls and gables are up, work on the new church building is stopped for the present since wood is needed for the frame.

Somalia.—A new wave of interest in Bible study in all Somali mission centers includes that in Mary Gehman's Bible story hour each Friday morning, which attracts many boys who dare not come to regular services.

Mahaddei Uen.—The first Bible class re-

quested by seven men and boys here was conducted by Merlin Grove on June 10. The meeting was not publicized, but each person who came was told privately the time of the meeting. At the beginning of the class it was explained carefully that there would be clear teaching on the Word of God. Each of them said, "That's what we want." The theme of the course is "God's Great Salvation."

Tanganyika.—Farewell services for Pastors Zedeke and Ezekiel, two brethren who arrived in New York on July 15 on their deputation visit to the United States, were held by the Tanganyika Mennonite Church in Musoma on July 8.

Bragado.—Mario Snyder preached at Bragado and Mechita on July 2, presenting concerns of the mission extension program. This was part of a plan in which several pastors will promote this cause in different pulpits in the near future.

Kamishihoro-machi, Hokkaido.—Ruth and Rhoda Resler are preparing a 15-minute tape of singing and stories from children for the radio kindergarten broadcast.

In other developments, Ishimoto-san held weekend reconsecration meetings here. The colportage team working in this area used the kindergarten as headquarters for two weeks.

Argentine Committee Meets

Floresta, Argentina.—The executive committee of Argentine Mennonite Conference met here June 27.

Among items considered was a cable from Daniel Miller stating that students from the Montevideo Mennonite Biblical Seminary will visit Argentine churches in Buenos Aires, Cordoba, and Bragado in August, to interest youth in the pastorate.

Delbert Erb reported on the new magazine, *El Discipulo Cristiano* (The Christian Disciple). Staff includes Ernesto Suarez, editor; Mario Snyder, managing editor; and R. Asseff, administrator.

The extension committee reported on summer colportage teams for work in Cordoba sierras for four weeks; the capital, two weeks; province of Buenos Aires, two weeks; and Neuquen, six weeks. Members of the committee and Mario Snyder and B. Frank Byler plan to visit congregations to explain missionary strategy for outreach in this month.

New strategy is based on every member winning one in the next five years. In addition, it calls for challenging each church and pastor to cover the town and surrounding area. Starting work in new areas, especially in large population centers which have resources for establishing an indigenous church, will be encouraged. In addition, work will be started in places related to existing churches where believers already live and are soliciting help. Young couples and professional people will be invited to initiate work which could later be followed up with an evangelistic campaign

and pastoral arrangements. In addition, churches will be challenged to consider privileges and responsibilities in sending missionaries to foreign fields, mainly Latin America.

In other action, the extension committee agreed to prepare eight or nine Bible studies to give understanding, conviction, and challenge to members. It also wants to distribute a prayer sheet, including prayer requests from the work, patterned after Prayer Guide used in North American churches.

It was resolved to endeavor to obtain a German-speaking couple-worker to serve in the Santa Rosa area since opportunity exists for a bilingual ministry there.

Of returning workers, Ross Goldfuses will go to La Plata, and Floyd Siebers will go to America.

Since cost of living has increased, the executive committee suggested pastors who need to do so continue to work on the side to supplement earnings.

The committee resolved that Aug. 27 be set aside as the Sunday for Thanksgiving services and for collecting missionary banks for the extra \$100,000 pesos for the evangelism fund.

The pastors' institute is scheduled for Aug. 15-18 at Mateu YMCA campgrounds, north of Buenos Aires. The conference, with the theme, "How to Help Congregations Prepare for Evangelism," will be based on the pattern used by Latin-American workers in Texas, in 1954. Resource persons from various denominations will also be invited.

Board Meeting Tapes Available

Copies of tapes recorded at the annual meeting of the Mennonite Board of Missions and Charities, held at Morton, Ill., June 22-25, 1961, are now available. Following are contents: tape 1, "My Call," Elizabeth Erb, Prayer, Sadie Oswald; Tiskilwa Sextet; "Missions," Marianna Stutzman; speaker, Paul Lederach; tape 3, "My Call," Aaron King; Prayer, Glenn Musselman; Fisher Mixed Octet; speakers, Norman Derstine, Alta Erb, Nelson Litwiller; tape 4, WMSA Public Session; tape 5, Paul N. Kraybill; "My Call," Mark Lehman; Prayer, E. C. Bender; Rehoboth Chorus; tape 6, Youth Night—MYF services; "Odd—By Whose Standard?" Ed Stoltzfus; tape 7, Worship, C. J. Ramer; Hopedale Quartet; "Learning Without Knowledge," Harold B. Street; tape 9, Mission Sermon, Oslah Horst; tape 12, "My Call," Vern Miller; Prayer, John Beachy; Metamora Quartet; Welcome, Ivan Kauffman; "The Church in Mission," J. D. Graber; tape 14, "My Call," George Smoker; Prayer, Don Heiser; Illinois Men's Chorus; speaker Harold B. Street; tape 15, Worship, John Drescher; Telegrams and Greetings, J. D. Graber; Roanoke Quartet; Message, Nelson Litwiller; tape 17, Consecration Service, Jesse Martin and John Mesemann. Price of tapes is \$5.95; order by number from Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. (Canadians should include postage of 51¢ for one tape or 99¢ for two tapes when ordering.)

Voluntary Services

Corpus Christi, Texas—A girls' group, called the J-O-Y Club, is under the direction of Mrs. Orlo Fisher with V-Ser Marcella Bohn as assistant. About 18 girls (aged 10 to 15 years) attend. For devotions, they are studying the Home Bible Studies course, God's Great Salvation.

Denver, Colo.—Three V-S fellows spent a day at Colorado Springs recently, helping to put the roof on the new Beth-El church building there.

Logden, Oreg.—Sandra Nelson, a young Christian from this community, is being sent to Mexico for six months of voluntary service. She will be helping Maynard and Helen Headings, who are missionaries (under Pacific Coast Conference) at Ciudad Oregon.

Salunga, Pa.—Lola Lehman, Gordonville, Pa.; Mary Hossler, Elizabethtown, Pa.; and Arlene Kreider, Columbia, Pa., left June 16 to teach summer Bible school in the South. Mr. and Mrs. John Breneman, Lancaster, Pa., left for the South later to assist in summer Bible school during July and August.

New York, N.Y.—Wesley and Marian Newswanger, Chester, Pa., began serving at the New York VS Center on June 20.

Miami, Fla.—Doris Ann Breneman, Lancaster, Pa., and Lois Graver, Lancaster, Pa., joined the Miami VS unit June 26. Lois is the third sister of the Graver family to be

serving in VS at present. Naomi (Mrs. Jay Carper) is in Atlanta, Ga., and Shirley (Mrs. James Hershey) is in New York City.

Stanfield, Ariz.—Recently a young man in a migrant camp served by VS-ers made a decision for Christ. Unit members had prayed daily for him for several weeks. He has now expressed interest in uniting with a Mennonite church. Workers have been considering a more permanent work in the area to supplement regular camp activities.

Phoenix, Ariz.—VS-ers report that 40 pupils were enrolled in summer Bible school in the Spanish camp, with 13 boys scheduled to take part in the first week of camping.

Botijas, P.R.—Further investigations have been made by missionary John Driver and VS-ers John Lehman and Leroy Yoder regarding a community service project here. Botijas is approximately 20 miles from Aibonito, adjacent to the area already being served by Mennonite missionaries.

Premont, Texas—Iva Lois Maust, who had been serving with the Mathis VS unit, assisted Richard Fahndrichs, regular workers, with their work for some weeks. She will be spending some time at Alice, Texas, helping with summer Bible school and acting as nurse for their camp program; then she will return to Premont where she will serve the rest of the summer.

Divide, Colo.—Plans are moving forward to establish a long-term VS unit to assist with the work among juvenile delinquents at Rocky Mountain Mennonite Camp. A cook-housekeeper is needed immediately. Fellows are being served at three different camp sites by summer volunteers, but one-year volunteers are also needed. Interested

persons should contact the Personnel Office, c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Elkhart, Ind.—An urgent need for nurses to serve at Mennonite Hospital, Aibonito, P.R., has not yet been filled. Any R.N.'s who are interested should contact the Personnel Office, c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., immediately.

St. Anne, Ill.—Workers at Camp Rehoboth on various occasions have been granted the use of a truck and other equipment in order to carry out their program. These were made available by Marvin Miller, Morocco, Ind., who states that he is happy this is one way he can contribute to the church's program. Other VS units have also frequently benefited by gifts of equipment and food through generosity of individuals and church groups. The Mennonite Relief and Service Committee is grateful for contributions like this.

Hesston, Kans.—VS-er Wesley Yoder, West Liberty, Ohio, has been granted an early termination from I-W service. He is needed to help at home since his father was injured in a farm accident.

Chicago, Ill.—Verl Hochstedler, who has been serving as a VS orderly in La Junta, Colo., and his bride (the former Shirley Reynolds) are being transferred here. They will serve at Bethel Mennonite Church, where they will assist with general maintenance, club work, visitation, and the kindergarten program.

Glenwood Springs, Colo.—James and Fern Derstine, Lansdale, Pa., completed their service as unit leader and hostess July 14. Richard and Jeanette Baum, Doylestown, Pa., have replaced them.

Summer Service Activities

Over 250 young people are involved this summer in Mennonite Central Committee and Mennonite Relief and Service Committee summer service assignments.

Under MCC, four girls serve at Institute of Logopedics, a school for children with hearing and speech defects, in Wichita, Kans.; nine are helping with Christian educational and recreational programs at Wheat Street Baptist Church, Atlanta, Ga., and South Street Community Center, Nashville, Tenn.; eight are counselors or in charge of other activities at Wiltwyck School for Boys, Esopus, N.Y.; Children's Center, Laurel, Md.; and Junior Village, Washington, D.C.; 17 serve as psychiatric aides at state hospitals at Fergus Falls and Hastings, Minn.; 10 are working in medical research at National Institutes of Health, Bethesda, Md., and with emotionally maladjusted and mentally retarded children at Woods Schools, Langhorne, Pa., and Brookland Plantation, Edisto Island, S.C.; 14 work in a recreation, crafts, home economics, health education, and Christian education program with agricultural migrant laborers in Hamilton and Waterville, N.Y.

Approximately 75 Canadian young people are serving in projects administered by

Harvey Taves and Tom Dow from Waterloo, Ont., MCC offices. They serve as nurses' aides, orderlies, attendants, counselors, and cooks at camps and schools for crippled and mentally retarded children, mental hospitals, sanatoriums, and a hospital for post-polio and chronic patients.

In the MRSC summer program, nine young people are serving in a migrant ministry at Springdale, Ark., and Berrien County, Mich.; nine are involved in MYF assignments to help local MYF groups with ideas and inspiration; six serve in Mennonite institutions—Mennonite Children's Home, Kansas City, Kans., and the Home for the Aged, Eureka, Ill.; 37 are involved in summer camp activities at Mennonite Youth Village, White Pigeon, Mich., Rocky Mountain Mennonite Camp, Divide, Colo., and Camp Shalom, Kearney, Ont.; 39 served in two-week work camps at Camp Amigo, Sturgis, Mich., and Rocky Mountain Mennonite Camp; 15 joined community caravans to help mission workers in the Alberta-Saskatchewan Conference, the Chicago area, South Texas, and at Montreal-Nord, Quebec, with summer Bible schools, camps, and general assistance; four are serving in miscellaneous assignments at Elkhart, Ind., Youngstown, Ohio, and Kansas City, Mo.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. William Mayer, Pigeon, Mich., was the speaker in a youth conference at Farm-
erstown, Ohio, July 7-9.

Bro. John Miller and family, Evanston, Ill., are making an extended visit to Koinonia Farm, Americas, Ga.

Bro. Irvin Detweiler, formerly of the Franconia district, has accepted appointment as pastor at East Goshen, Ind., effective Aug. 15. He was ordained to the ministry on July 23.

The golden anniversary of the quarterly mission meetings at Zion, Hubbard, Oreg., was observed on July 4. This was the two hundredth meeting.

Bro. John M. Landis is spending July and August with his former congregation at Ashley, Mich.

Bro. Ray Showalter, just returned from Puerto Rico and at present a student at Bethel College, North Newton, Kans., spoke in an evening service at Hesston, Kans., on July 2.

Bro. Austin Berkey, who, although handicapped by blindness from birth, has completed his seminary course from Goshen, spoke at Indianapolis, Ind., on June 9.

Bro. John Drescher, Marshallville, Ohio, spoke to the Holmes County Ministerial Meeting at Berlin, Ohio, on July 4.

Bro. George R. Brunk spoke in farewell services for the Don Jacobs family at Chestnut Hill, Columbia, Pa., on July 9.

A new church building will replace the temporary shelter that has been used for some years by the Virginia Mission Board at Red Hills, Jamaica.

Music instructors at the new Central Christian High School, Kidron, Ohio, this fall will be Donald Sommer, Kidron, and Donald Risser, of Maugansville, Md.

Bro. J. Otis Yoder gave a series of lectures on Revelation at Greenmonte, Greenville, Va., July 7-9.

Bro. Elmer Bontrager, Bloomfield, Mont., attended the Alberta-Saskatchewan Conference at Creston, Mont., July 1-4.

The Mellinger Chorus, Lancaster, Pa., sang to groups in northern Pennsylvania on July 9.

Sister Mercedes Melendez, a teacher at Betania School, Puerto Rico, spent a two-week vacation in the mainland and attended the Mission Board meeting at Morton, Ill. Sister Melendez is a member of the Executive Committee of the Puerto Rican Conference.

Sister Ruth C. Roth, who will work as librarian in Bradley University, Peoria, Ill., this year, was a counselor in a Workshop for Student Library Assistants at Indiana University.

Bro. Boyd Nelson, of the Information Offices at Elkhart, attended an Every-Member Canvass Conference at Williams Bay, Wis., July 9-12.

The Ohio MYF has elected Bro. Paul Yoder, Jr., Midway, as president-elect. He will first serve as vice-president for one year. Incoming president is Eugene Stoltzfus, Aurora. Theme for the annual convention held at the Beech Church, Louisville, June 23-25, was "Youth on the Frontier." Program participants included Bill Detweiler, Victor Stoltzfus, and Gerald Hughes.

Sister Mary Eleanor Bender, of the Goshen College faculty, is studying this summer in Geneva, Switzerland.

South Central Conference congregations in the Rocky Mountain area have voted in favor of forming a new conference. All the conditions have been met except action of General Conference accepting this new conference. An application will be presented to General Conference in August.

Bro. Ivan Magal's father, who lived behind the Iron Curtain of Europe, passed away on May 18. He had written earlier that the broadcast, The Voice of a Friend, given in Russian by his son, could be heard where he lived.

Bro. Marvin Hostetler of the Martins congregation, Orrville, Ohio, was ordained to the ministry at Hi-Way Chapel, East Greenville, Ohio, on June 18. Rudy Stauffer, John Drescher, and M. L. Troyer officiated.

Bro. Ralph Lebold was licensed, not ordained, to serve as pastor at King Street Mennonite Church, London, Ont.

Bro. A. J. Metzler and wife returned home on July 15. Bro. Metzler is suffering from hepatitis.

Bro. Chester Bauman, 19-year-old son of Principal Harvey Bauman of Christopher Dock Mennonite School at Lansdale, Pa., died suddenly, apparently as the result of a fall, on July 11 while at a youth fellowship meeting. He was MYF president at Finland.

Bro. Lothar Fromm, student at Goshen and Elkhart during the past year, is spending two months at Mennonite Publishing House studying our publishing work with a view of securing help for work in his home church in Germany.

A second printing of 14,000 each of the

three Nursery Home books has been completed. The first printing of 15,000 each was made in 1957.

The Broad Street Church, Harrisonburg, Va., has purchased an adjoining lot for possible expansion and off-street parking.

Announcements

Tanganyika Deputation: July 30—Elizabethtown, a.m., and New Danville, evening; July 31—Norman Square, Philadelphia; Aug. 2—Kralis; Aug. 3—Conestoga; Aug. 5—Millwood.

Mennonite Medical Association at Camp Friedenswald, north of Elkhart, Ind., Aug. 12, 13.

Grant and Ruth Stoltzfus at Mechanic Grove, Quarryville, Pa., evening of July 29 and all day July 30.

Farewell service for James Hess family, East Chestnut Street, Lancaster, Pa., evening of July 29.

Calvin Shenk, appointed to Ethiopia, at Poole, Ont., July 30.

Seventy-fifth anniversary at Peabody, Kans., Aug. 6.

Alta Housour writes from Formosa that anyone desiring to receive her regular newsletter should write to Miss Mabel Hahn, 126 West Indiana Ave., Elkhart, Ind.

Kenneth G. Good, pastor of First Mennonite Church, Hyattsville, Md., would like to be informed about people of Mennonite background in the Washington area. He would also remind vacationers in Washington that they are welcome at the Hyattsville services. The address of the church is 4217 Coleville Road. Bro. Good's address is 6207 41st Ave., Hyattsville, Md.

Change of address: Alta Housour from Elkhart, Ind., to 13 Tien Mei Chieh, Hsin Chu, Taiwan. J. E. Gingrich from Johnstown, Pa., to 414 River Vista Drive, Goshen, Ind. James R. Hess from Lancaster, Pa., to Trujillo, Honduras, Central America. W. W. Groff from Goshen, Ind., to Ashton Court, Landour, Mussoorie, U.P., India. Paul Peachey from Falls Church, Va., to 4114 Emory Place, Washington 16, D.C. Telephone: 362-7924.

Victor and Viola Dorsch, Somalia, at Columbia Mission, Columbia, Pa., evening of July 30.

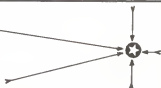
Calendar

Allegheny Conference, Springs, Pa., July 28, 29.
Indiana-Michigan Christian Workers' Conference, United Missionary Campground, south of Elkhart, Ind., Aug. 1-3.
South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 13-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Michigan Mennonite Sunday-school meeting, Rexton, Mich., Aug. 18, 19.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Leesville Camp, Sept. 15, 16.
Indiana-Michigan Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Grafton, New Holland, Pa., Sept. 30 and Oct. 1.

ATTEND Mennonite General Conference
at Johnstown, Pennsylvania.

August 22-25.

All sessions are public. You are welcome



JESUS IS LORD

(Continued from page 642)

Jesus. And although the forces of evil for a time cloud over this fact of victory, we as Christians are called to lift our eyes from beyond pessimism to the triumphant hope, the assurance that He who began a good work in us will bring it to completion at the day of Jesus Christ.

T. S. Eliot, in *Murder in the Cathedral*, has a very pointed way of putting the mood and spirit with which we graduates and all Christians are called to face our world. The priests had barred the doors to the great Church of Canterbury against the would-be assassins. Thomas the Archbishop, who is within the church, will not permit this. He says:

Unbar the doors! throw open the doors!

Will not have the house of prayer, the Church of Christ,

The sanctuary, turned into a fortress. . . .

The church shall be open, even to our enemies. Open the door!

And when they protest, thinking him reckless and mad and desperate, urging him—

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Donald and Catherine (Derstine), third child, first daughter, Cathy Lynn, July 2, 1961.

Beachy, Vernon and Nora (Miller), Yoder, Kans., fifth child, third son, Joe Darrel, June 8, 1961.

Boll, Elvin B. and Clarence (Ebersole), Portland, Maine, first child, Kathleen June, July 2, 1961.

Brenneman, Elmer Isaac and Nellie (Stidham), Grantsville, Md., first child, a son, Delata Ray, June 28, 1961.

Brubaker, Vernon and Eva (Snider), Kitchen, Ont., second son, Douglas Conrad, May 10, 1961.

Eash, Sam and Esther (Miller), Burrton, Kans., second child, first daughter, Sheila Dawn, July 7, 1961.

Eichelberger, Orrin and Verda (Sommers), Rocky Ford, Colo., first child, William Jay, June 24, 1961.

Evans, Wayne and Nora (Opel), Oakland, Md., third daughter, Bonnie Ruth, April 18, 1961.

Fricke, James and Dorothy (Peifer), Goshen, Ind., first child, James Edward II, June 19, 1961.

Gehman, Abraham K. and Drollene (Mack), Bally, Pa., second child, Deborah Jane, June 24, 1961.

Gesler, George and Mabel (Neuenschwander), Apple Creek, Ohio, twelfth child, ninth daughter, Lydiann Jean, July 2, 1961.

Gingerich, Delbert and Jorene (Behnke), Buda, Ill., third child, second daughter, Janice Elaine, July 6, 1961.

Hege, Omar M. and Miriam (Shank), Clear Spring, Md., fourth daughter, Marlene, July 5, 1961.

Herr, Eugene and Mary (Yutzy), Scottsdale, Pa., third child, first daughter, Ellen Beth, July 8, 1961.

Hilty, James and Carol (Seal), Goshen, Ind., second child, first daughter, Rebecca Sue, April 26, 1961.

Klopfenstein, Harry and Kate (Eash), Goshen, Ind., sixth child, second son, Philip Glen, May 19, 1961.

Kornhaus, Eldon and Wava (Gable), Orrville, Ohio, second child, first daughter, Benita Kay, June 21, 1961.

Litwiller, Glenn and Dortha (Kauffman), Delavan, Ill., fifth child, third daughter, Diane Sue, July 7, 1961.

Martin, Harold W. and Twila (Wissler), Ephrata, Pa., third child, second son, Keith Alan, July 5, 1961.

Martin, Harry G. and Rhoda (Thomas), Red Lion, Pa., fourth child, second son, Richard La Mar, July 17, 1961.

Martin, Warren R. and Lois M. (Horst), Maugansville, Md., first child, Michael Lee, June 25, 1961.

Meyer, Albert and Mary Ellen (Yoder), North Newton, Kans., third child, second daughter, Kathryn Louise, June 16, 1961.

Miller, Lester Roy and Mary (Stidham), Milford, Del., first child, Sherree Ann, June 18, 1961.

Neff, Roy and Ellen (Hershey), Paradise, Pa., second son, Richard James, June 27, 1961.

Phoenix, Doyle K. and Deloris (Roth), Grants Pass, Oreg., first child, Josephine Doris, June 28, 1961.

Roth, George W. and Ella May (Wideman), Tofted, Ala., fourth and fifth children, second son and third daughter, John David and Jean Marie, June 15, 1961.

Schmucker, Delbert and Anna (Weirich), Goshen, Ind., first child, Debra Ann, May 15, 1961.

Schrock, Clemens and Diane (Darr), Goshen, Ind., second child, first son, Paul Douglas, March 25, 1961.

Schweitzer, Robert and Sharon (Pearce), Milford, Neb., third son, Rick Lee, July 4, 1961.

Sensenig, Donald J. and Alta Ruth (Charles), Lititz, Pa., first child, Loretta Jean, June 14, 1961.

Shaibley, P. Eugene and Ruth Anna (Sangrey), Washington Boro, Pa., first child, Nelson Eugene, June 26, 1961.

Snyder, Harvey and Dorothy (Brubaker), Kitchener, Ont., third child, first son, Lewis Anthony, June 14, 1961.

Vernier, Eugene and Gladys (Yoder), Louisville, Ohio, first child, Sheila Jean, June 8, 1961.

Wagler, Leander C. and Beatrice (Yantzi), Tavistock, Ont., third daughter, Wanda Marlene, June 21, 1961.

Wiseman, Ben and Ruth (Ropp), first child Darrel Edward, June 28, 1961.

Yoder, Norman and Annie (Thiessen), Yoder, Kans., second and third daughters, Luanne Renee and Lana Faye, May 27, 1961.

Yoder, Raymond and Martha (Mast), Woost-

You would bar the door

Against the lion, the leopard, the wolf, or the boar,

Why not more

Against beasts with the souls of damned men, against men

Who would damn themselves to beasts. . . .

his answer rings out clear:

We have fought the beast

And have conquered. . . .

Now is the triumph of the cross, now

Open the door! I command it. OPEN THE DOOR!

It is we as well as all Christians who are urged by this example and this great confession to unbar the door—to triumphantly face our world. To forsake our fear of the enemy. To see God's power to transcend our earthen vessels. To realize that the power of Satan has been conquered and to confess that this has taken place in the Jesus who is now our Lord. It is in this confession and with this courage that we have access to all the necessary armor needed for the battle.

Quotes from James Stewart taken from his book, *A Faith to Proclaim*, Hodder and Stoughton, London, 1953, pp. 155 ff. The quotes from T. S. Eliot are from the same source.

er, Ohio, second daughter, Linda Lynnell, June 20, 1961.

Yoder, William E. and Lora K. (Schwartz), New Paris, Ind., first child, a son, Lavon Jay, July 8, 1961.

PROPOSED AMENDMENTS

The following amendment to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

Change Art. VI, Sec. 4, to read: "A Mennonite Commission for Christian Education of six elected members shall promote and give direction to the teaching program in our congregations, as outlined in its own constitution. There shall be six additional members, three to be appointed by the Mennonite Publication Board, and three to be elected by the Commission, the latter subject to the approval of the Executive Committee of General Conference."

• • • • •

The following changes in the constitution of the Mennonite Commission for Christian Education will be presented for approval to Mennonite General Conference, Aug. 22-25, 1961:

1. Art. II, Sec. 1, to read: "The Commission shall consist of twelve members, each serving for a period of four years. Six of these members shall be elected by General Conference, three of them to be chosen in each regular session of conference. The three members shall be appointed by the Mennonite Publication Board; and three members shall be elected by the Commission, subject to the approval of the General Conference or its Executive Committee."

2. Art. III, Sec. 1, to read: "There shall be an Executive Committee of four (chairman, vice-chairman, secretary-treasurer, and field secretary)."

3. Art. III, Sec. 2, to read: "There shall be a Field Secretary who shall serve as the executive officer appointed annually by the Commission from its own membership. . . . It shall be the duty of the Commission to study the field of Christian education in the local church. It shall define an educational program with General Conference, interpret its function and pattern, and devise ways and means to promote it."

5. Art. V, Sec. 3, Delete: "the Commission's program and work to be subject at all times to General Conference."

6. Art. V, Sec. 3b, 4, 5 to read as Section 4: "The Commission program and work shall be subject at all times to General Conference. It shall be financed in accordance with General Conference policy and shall report to General Conference biennially."

Its report shall include:

(1) An audited statement of finance.
(2) A comprehensive report of organization and activities.
(3) An annual statement of program and budget for the biennium."

7. Art. VI, Sec. 1, to read: "The Commission may amend this constitution in any of its meetings subject to the approval of General Conference."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bechtel—Brothers.—Wilmer L. Bechtel, Spring City, Pa., Pottstown cong., and Faythelma A. Brothers, Battle Creek, Mich., Heath Street cong., by Norman H. Bechtel, father of the groom, at Heath Street, June 24, 1961.

Bender—Gerber.—Harold J. Bender, East Zorra, Tavistock cong., and Audrey Ann Gerber, Cassel, Ont., cong., by Henry Yantzi, May 6, 1961.

Bender—Godshall.—Nevin J. Bender, Greenwood (Del.) cong., and Lourene M. Godshall, Harleysville, Pa., Franconia cong., by Nevin V. Bender at Plains, June 24, 1961.

Bixler—Gisel.—Paul Bixler, Kidron (Ohio) cong., and Lavonne Gisel, West Clinton cong., Pettisville, Ohio, by Irvin Nussbaum at West Clinton, June 24, 1961.

Blank—Bare.—Paul Isaac Blank, Parkersburg, Pa., Maple Grove cong., and Gloria Jean Bare, Bird in Hand, Pa., Stumptown cong., by Elmer C. Martin at Stumptown, July 1, 1961.

Cromwell—Miller.—Larry Cromwell and Beverly Miller, both of Hutchinson, Kans., by Sanford E. King at the Baptist Church, May 6, 1961.

Hooley—Ernest.—Ernest Roy Eicher, Burr Oak, Mich., Locust Grove cong., and Marilyn Ruth Hooley, Middlebury, Ind., Forks cong., by Donald E. Yoder at Forks, July 9, 1961.

Guengerich—Swartzendruber.—Robert Roy Guengerich and Shirley Jean Swartzendruber, both of Upland, Calif., by Geo. H. Beare at Ontario, Calif., June 23, 1961.

Hooley—Stieglitz.—John E. Hooley, Manson (Iowa) cong., and Ruth R. Stieglitz, College Mennonite cong., Goshen, Ind., by S. C. Yoder at the College Mennonite Church, June 25, 1961.

Horst—Eby.—Nelson R. Horst, Chambersburg, Pa., and Ida Mae Eby, Greencastle, Pa., both of the Chambersburg cong., by Amos E. Martin at the church, July 1, 1961.

Horst—Martin.—Henry W. Horst, East Earl, Pa., Bowmanville cong., and Grace B. Martin, Denver, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, June 24, 1961.

Kauffman—Lapp.—Titus Fisher Kauffman, Gordonville, Pa., and Barbara Ann Lapp, Paradise, Pa., both of the Bart cong., by Nevin Bender at Bart, June 10, 1961.

Kennel—Bachmann.—Norman Kennel and Mathilde Bachmann, both of the Iowa City (Iowa) Mennonite Church, by Wilbur Nachtigall at the church, July 8, 1961.

Kratz—Wenger.—Paul Leonard Kratz and Evelyn Marie Wenger, both of Harrisonburg, Va., Pike cong., by Daniel W. Lehman at Weavers Church, July 8, 1961.

News-wanger—Weaver.—Mahlon F. News-wanger, Bird in Hand, Pa., Old Road cong., and Mary Ella Weaver, Strasburg, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, July 8, 1961.

Peachey—Longacre.—Thomas L. Peachey, Belleville, Pa., Locust Grove cong., and Faith G. Longacre, Bally, Pa., Hereford cong., by Paul E. Longacre at the church, June 17, 1961.

Rittenhouse—Yoder.—John D. Rittenhouse, Lansdale, Pa., Plains cong., and Esther Mae Yoder, Boyertown (Pa.) cong., by Paul D. Yoder at Boyertown, July 2, 1961.

Schmucker—Erb.—Homer E. Schmucker, North Main cong., Nappanee, Ind., and Karen

Erb, Benton (Ind.) cong., by Irvin Nussbaum at Benton, June 30, 1961.
Schmucker—Schleitzbaum.—Ray Schmucker, Plevna, Kans., Sterling Mennonite cong., and Caroline Schleitzbaum, Hutchinson, Kans., Pershing Street cong., by Sanford E. King at Pershing Street, July 2, 1961.

Shantz—Jantzi.—Lyll Shantz and Ruth Irene Jantzi, both of Waterloo, Ont., Erb Street cong., by J. B. Martin at Waterloo, July 8, 1961.

Sherman—Spicher.—Charles W. Sherman, McVetown, Pa., and Vesta M. Spicher, Belleville, Pa., both of the Barrville cong., by Elam Glick at the church, July 1, 1961.

Snyder—Nafziger.—Howard Snyder, La Junta, Colo., and Carolyn Nafziger, Archbold, Ohio, by William Nofziger at the Zion Church, June 3, 1961.

Stoltzfus—Espenshade.—Monroe Z. Stoltzfus and Julia Ann Espenshade, both of the Rock cong., Elverson, Pa., by Ira A. Kurtz at the Conestoga Church, July 8, 1961.

Van Amburg—Erb.—Lyle Van Amburg, Eagle, Mich., and Ruby Erb, America, N. Dak., by A. J. Stoll at the Casselton Church.

Wagler—Gerber.—Irvin Wagler, East Zorra cong., Tavistock, Ont., and Ruth Carol Gerber, Cassel cong., Tavistock, by Henry Yantzi, May 27, 1961.

Weaver—Slabaugh.—Richard Weaver, Lancaster, Pa., Weaverland cong., and Ruth Slabaugh, Hartsville (Ohio) cong., by Moses Slabaugh.

Weaver—Zimmerman.—Emory Weaver, Ephrata, Pa., Martindale cong., and Eileen Zimmerman, East Earl, Pa., Weaverland cong., by J. Paul Graybill at the home of the bride, June 24, 1961.

Zook—Clemmer.—Grant W. Zook, Oley (Pa.) cong., and Lorraine L. Clemmer, Souderton, Pa., Franconia cong., by Curtis Bergey at Oley, June 17, 1961.

Anniversaries

Augustine. Mr. and Mrs. Simon Augustine of the West Clinton Church, Pettisville, Ohio, observed their golden wedding anniversary in their home, Pettisville, Ohio, Sunday, June 25, 1961, with a family dinner at noon, and open house in the afternoon. A quartet from the three churches, West Clinton, Tedrow, and Central, sang for them. Mr. and Mrs. Augustine were married June 25, 1911, at the home of her father, Joseph Rychnier, by the late Bro. Eli Frey. They have always lived in the Pettisville community. He is at present employed at the Sauder Manufacturing Co., Archbold. They have 4 sons and one daughter: Clair, Union City, Mich.; Mary, Virgil, Maynard, and Lyle, of the Pettisville community. They also have 14 grandchildren living; one grandson died in infancy.

Troyer. Manassah A. Troyer and Amelia

Zimmerman were married June 30, 1901, at the home of the officiating minister, Charles Yoder, McPherson Co., Kans. They celebrated their sixtieth wedding anniversary on Sunday, June 25, 1961, with a dinner for relatives and friends in the Armory Building, Harper, Kans. Bro. and Sister Troyer moved from McPherson County to Harper County in 1902, and were charter members of the Crystal Springs Mennonite Church. They have lived in the Crystal Springs community since that time, and Bro. Troyer is still active in farming.

One son and six daughters were present for the occasion: Ross, Harper; Gladys—Mrs. Glen Baker, Bluff City; Irene—Mrs. Lloyd Nychols, Pittsburg, Kans.; Jo—Mrs. Walter Marner, Littleton, Colo.; Beulah and Nettie—Mrs. Henry Yoder, Crystal Springs; and Amy—Mrs. Willie Mast, Benton, Ohio. A number of grandchildren and great-grandchildren also attended.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Baecher, Jacob, son of Christian and Fannie (Stalter) Baecher, was born at Streator, Ill., Oct. 3, 1897; died of a heart attack at Elliott, Ill., July 6, 1961; aged 63 y. 8 m. 3 d. Surviving are one sister and 2 brothers (Emma—Mrs. John Zimmerman and Edwin, Morton, Ill.; and Joseph, St. Petersburg, Fla.). He was a member of the East Bend Church, where funeral services were held July 8, with J. Alton Horst officiating.

Freed, William F., was born April 11, 1892; died of a heart attack near Harleysville, Pa., June 10, 1961; aged 69 y. 1 m. 30 d. His wife survives. Also surviving are 3 daughters and 6 sons (Naomi—Mrs. Ephraim McKie, Wylerport; Jacob, Doylestown; Norman, Telford; Harold, at home; William, Souderton; Curtis, Orange, N.J.; Arlene, Portland, Ore.; Ralph, Sellersville, and Lorene, at home), and 4 sisters and 2 brothers (Mrs. Flora Landes, Franconia; Mrs. Katie Deweller, Souderton; Mrs. Sallie Allebach, Harleysville; Mrs. Emma Koll, Earlington; Jonas Elroy; and Raymond, Harleysville). He was a member of the Townwinn Church, where funeral services were held June 15, in charge of Ellis L. Mack and Marvin Anders.

Gahman, Samuel G., son of Samuel and Mary (Gross) Gahman, was born Aug. 10, 1876; died at Dublin, Pa., April 20, 1961; aged 84 y. 8 m. 10 d. On Oct. 6, 1900, he was married to Maggie Tyson, who died Aug. 14, 1947. Surviving are one brother (John, Souderton), 5 sons and one daughter (S. Elmer and Joseph, Dublin; Alice—Mrs. Harold Yoder, Blooming Glen, Pa.; Willis, Dublin; Melvin and Chester, Souderton), 21 grandchildren, and 6 great-grandchildren. Three daughters

Discussion of Congregational Music Problems (problems submitted by campers)

at the

Church Music Conference

LAURELVILLE MENNONITE CAMP,

R.D. #2, Mount Pleasant, Pennsylvania

AUGUST 5-12, 1961



and 2 sons preceded him in death. He was a member of the Deep Run Church, where funeral services were held April 25, in charge of Abram Yothers and Erwin Nace.

Hertzler, Joseph M. (changed spelling of his name), son of Jonathan W. and Emma Hooley) Hartzler, was born at Allensville, Pa. Nov. 8, 1906; died of cancer at Lewistown, Pa., June 30, 1961; aged 54 y. 7 m. 22 d. Surviving are 2 sisters (Minnie—Mrs. H. Clay Miller, Ft. Lauderdale, Fla.; and Edna—Mrs. William Schildt, Yeagerstown, Pa.) and one brother (Francis, whereabouts unknown). He was formerly a member of the Maple Grove Church. Three weeks prior to his death, he confessed Christ, but, because of illness, was never received back into the church. Funeral services were held from the funeral home at Belleville, July 3, with Waldo E. Miller officiating.

Hunsberger, Anna M., daughter of Joseph and Anna Meyers, was born Sept. 22, 1869; died at Hatfield, Pa., Jan. 15, 1961; aged 91 y. 3 m. 24 d. On Oct. 10, 1891, she was married to Tobias Hunsberger, who died March 16, 1957. Surviving are one son and 3 daughters (Harry, Annie, Lizzie, and Margaret), 14 grandchildren, and one brother (William). She was a member of the Deep Run Church, where funeral services were held Jan. 19, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

Meyers, Barbara, daughter of Christian and Anna (Moyer) Meyers, was born Nov. 28, 1878; died in Plumstead Twp., Pa., May 25, 1961; aged 82 y. 5 m. 27 d. On Nov. 11, 1899, she was married to Eli W. Meyers, who survives. Also surviving are 3 sons and 5 daughters (Mrs. Ella Mae Strouse, Hagersville, Pa.; Cornelius, Dublin; Ida—Mrs. Walter Landis, Pipersville; Clara, Margaret—Mrs. Henry Borneman, and Eli, Doylestown; Sarah—Mrs. Norman Meyers, Pipersville; and Elmer), 7 grandchildren, and 4 great-grandchildren. One daughter preceded her in death. She was a member of the Deep Run Church, where funeral services were held May 30, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

MRS BEN SPRINGER
UNDER
FILE



ITEMS AND COMMENTS

BY THE EDITOR

The crime rate in the United States continued its trend upward during the first three months of 1961, according to FBI Director J. Edgar Hoover. In the most discouraging report he has yet made on the nation's battle against a rising wave of crime and violence, Hoover said the crime rate for the first quarter showed an overall increase of 10 per cent in serious offenses over the same period in 1960.

book publishing were broken. Americans bought more books than ever before in their history. There came from the presses nearly 16,000 new books or new editions of old books, with a total estimated sale of \$1.3 billion, more than twice as high as any year in the 1920's. The figures for the first months of 1961 show that the trend is still onward and upward, according to an article in *Life* magazine.

The Presbyterian Board of National Missions reports that the Cuban government has taken over 14 schools maintained by the Cuban Presbyterian Church. The Board does not know of any interference with the activities of the Presbyterian churches in Cuba.

An Episcopal bishop says that President Kennedy's call for a Peace Corps to aid underdeveloped nations is a judgment upon the church, because "this has been our responsibility." The bishop goes on to say that "due to the fact we have been unwilling to accept our marching orders from our Lord, the government must assume more of our defaulted responsibilities and tax us to do at the secular level what we did not do in the name of the Prince of Peace."

Prophecies that television and continued interest in sports would lessen still further reading of books in this country have proved to be false. In 1960 all records for

Church Camps

Edward Stoltzfus, West Liberty, Ohio, speaking at chicken barbecue for benefit of Sunday School Meditations at Camp Tel-Hai, Honey Brook, Pa., 4:00 p.m., July 29.

Antiphonal singing at Camp Hebron, Halifax, Pa., 7:00 p.m., Aug. 6. Henry Longenecker, leader. Bring Life Songs No. 2.

Music Conference at Camp Hebron, Sept. 3, 4.

Laurelville Businessmen's Family Week, Aug. 26-30, with Carl Kreider, B. Charles Hostetter, and J. N. Hostetter as speakers. Richard E. Martin, director.

Laurelville Mennonite Camp:

Family Week, July 29 to Aug. 5
Music Conference, Aug. 6-12
Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30

Little Eden Camp:

Business and Professional, July 29 to Aug. 5
Fellowship and Family, Aug. 5-12
Farmers, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 28-31

Mennon Haven Camp:

Junior High, July 24-28, and July 31 to Aug. 4



AS YOU GO

by John H. Yoder

Does the time-honored pattern of so-called "foreign missions" belong to the colonial age? Since that age is rapidly coming to a close, does this mean that the pattern of the world mission of the church must now undergo change? The answer to both these questions appears to be "yes." The author of this pamphlet has outlined the reasons for such an answer. Here are ideas that could change the course of history for the church and the nations. This is No. 5 in the Focal Pamphlet Series. 35¢

Available at your local bookstore
HERALD PRESS, Scottsdale, Pennsylvania

Gospel Herald

*The Holy Spirit is God in us.
This is the secret of power.*

TUESDAY, AUGUST 1, 1961
VOLUME LIV, NUMBER 30

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God in Us

By Titus Bender

All human history finds meaning in one central purpose—reuniting man into fellowship and oneness with God. The Biblical account of man's separation from God through sin, and the subsequent redemption and regaining of fellowship with God through Jesus, teaches us that, in spite of man's rebellion, God longs to live in man. He can do so only if we are delivered from sin. If God lives in man, life is vibrant with purpose and spiritual adventure. If God does not live in man, man is dead and would better never have been born. God's eternal conquest, so far as His relationship to man is concerned, is the quest to regain admission into the heart and life of man and to give him life. The death knell for Satan and his host is ringing even today as believers are already crying with the Apostle Paul, "Christ liveth in me."

The Bible reveals development in the effort of God to regain entrance into the heart of man. Although the work of the three persons of God is intermingled, because God is one God, yet the emphasis on the work of each person is significant. God the Father is *God approaching us*; God the Son is *God with us*; God the Holy Spirit is *God in us*.

The Bible reveals the Father as *God approaching us*. The Father could not meet man face to face because His righteousness cast terror and despair into sinful man. Yet God approached man by giving the law and by revealing His jealousy for man as He met sin with vengeance. Finally He revealed His yearning approach to man by giving Jesus.

The Son is *God with us*, "Emmanuel." To redeem, God needed to do more than approach us in His power and purity; He needed to become man. Jesus is God with us.

The Holy Spirit is *God in us*. Our bodies are the temples of the Holy Ghost. In a very real sense Jesus lives in us too, but this is through the operation of the Holy Spirit. The Holy Spirit is God in us. This is the secret of power. This is the eternal goal of God for man—*God in us*.

Jesus knew that unless God would dwell within us in the person of the Spirit, the kingdom of God would be an idle dream, with no power or incentive to bring it to realization in the life of man. So in His last heart-to-heart discussion with His disciples just before His ascension, Jesus promised the Holy Spirit and gave them instructions concerning the Spirit's work. From this last discussion with His disciples as recorded in Acts, come three statements of Jesus revealing the empowering of the Spirit.

"Tarry Ye Here"

Jesus instructed the eleven not to leave Jerusalem but to wait for the coming of the Holy Spirit. They understood this to be a call for a prayer meeting where they searched for the will of God and waited in expectancy for the outpouring of the Spirit.

He Shall Be Like a Tree

BY ONEIDA M. YODER

I was like a tree on the desert
Before you came my way.
My branches were bare, my heart was dry,
And I suffered alone through the day.
For the dam was high which my sin had built
And it kept back the water of love,
And the blazing sun dried the gentle rain
Which you sent down from above.

My soul saw the life of the other trees
And desired a life of the same;
So I gave you the rights to the dam of sin
And into my life water came.
Your love flowed over my sin-parched soul
And washed it clean from sin.
I opened my heart to your cooling love
And your loving presence came in.

Now I stand on the bank of the river of life,
Drinking deep of that wonderful stream.
I thank you, Lord, for your great, great love,
Boundless and free and supreme.
All my life I shall bear the fruit of your love
And close by the river remain.
And, Lord, my prayer shall ever be:
Do Thou my soul sustain.
Harrisonburg, Va.

We hear two versions of a statement concerning prayer: "Prayer changes things," and "Prayer changes people." Both are true. But God does not change things without regard to the heart condition of those who pray. We are urged to ask, seek, and knock. Jesus Himself prayed while others slept. The purpose of periods of intense prayer is not to force something out of God, because our Father loves to give us good gifts. But the Spirit of God cannot move until we who are called by God's name seek God's face with honesty and earnestness, permitting Him to re-enliven our own souls. Then God can move. God will change things if we let Him change us first, creating us more and more in the likeness of Jesus.

One of the most valuable gifts from God is time. *We have not been willing to spend sufficient time in seeking the power and moving of God's Spirit.* We say that the kingdom is costly, but too often we value time too highly to pray except in a rush. We give a quick list of requests to God and rush off without waiting for His returning answer. God's Spirit will not move as He would like to move unless we sacrifice time. This is not a call to laziness. This is the call

of Christ to those who would be a part of the moving of His kingdom. This is the call of Christ not to be satisfied with God living just within the door, but to let Him remake us daily and give us power. This is His call, "Tarry ye here."

Notice further that the disciples gathered together for prayer were of *one accord*. There is particular power in the united prayer of believers, provided they are of one accord in seeking God's will. Unless our hearts beat together with love for our Saviour, for each other, and for the work of the kingdom, our united prayer is paralyzed. I do not believe Peter, John, and all the rest in the prayer meeting had exactly the same ideas about the life of the church. But they had achieved unity of the Spirit. Bitterness was dissolved; Jesus was the center of their attention, and the Spirit was searching them and calling them to a life of dedication. Then He came within them with power. The believers were tarrying together in one accord.

Notice again the *air of expectancy* as they prayed. They expected the Spirit to move. They remind us of the prayer meeting being held to pray for rain when the dry weather was bringing desperation to a community. One woman came to the prayer meeting carrying an umbrella. One thing is certain—if God's people come to Him in the prayer of surrender, in one accord, expecting God to work, He will never fail to move through the power of His Spirit. We expect too little from the Spirit of God. Perhaps we have our minds too firmly set as to how God ought to move, or whom He ought to convict of sin. No doubt we are not quite willing to let God work; it may cost us too much. And so we mumble a prayer and do not expect God to move. I can almost feel the air of expectancy in that upper room prayer meeting. Jesus said to His followers, "Tarry ye here."

"Ye Shall Receive Power"

In telling of the Spirit's coming, Jesus did not dwell on a long list of hair-raising signs that would follow, although many did follow. Jesus got to the point of the purpose of the Spirit's coming—"Ye shall receive power." The disciples, furthermore, centered their efforts on *solving needs* through God's power. They did not pray for rushing wind and tongues of fire. God sent these as an evidence. The disciples did not seek gift of tongues at this time to prove their spirituality. God gave them this gift so that they could preach to each person in his own language.

We have no evidence on the day of Pentecost or thereafter that the true disciples cast out demons or healed lame people to prove the Spirit dwelt within them, but to let God meet the particular need of particular individuals. Furthermore, in his letter to the church at Corinth Paul cautioned against the use of tongues for purposes of display. The purpose of the Holy Spirit was not for display but to give power to meet individual needs. Whatever evidence God chooses to add for His glory is not our boast or aim. We need power through the Spirit to meet human need.

The believers received *power to understand* the meaning of the Gospel. The apostles had groped for the meaning of the kingdom, honest though they were, until God took up His abode within them through the Holy Spirit. Where, before, Peter had shrunk from jeering and from the cross, now he stepped forward boldly, convinced of the true meaning and power of the Gospel. When the Holy Spirit has real control within, we see all of life in the light of eternity and eternal values. The Spirit gives power to understand when He lives in us.

The Spirit gave the believers *power over sin*. Think back once again to Peter at Christ's trial. When Jesus caught his eye after Peter's denial, Peter wept. But where was the power over sin? However, when the Spirit gave power to understand the nature and power of sin, He gave power to overcome it. Many a person has listened to a sermon, nodding his head, and saying within himself, "I want to live the way the Bible teaches." But where is the power? There is no power over sin except the power of the Spirit, when God lives in us.

We take a look at our world and our communities and too often resign ourselves to being able to do very little to bring the power of God to bear on our sin-shackled friends. Perhaps we have not experienced sufficiently the power of the Spirit which can use even us in the sin-destroying work of Jesus. God in us spells victory over sin if we will pay the price.

In the third place, the Spirit gave the believers *power to love*. These believers did not consider their possessions their own. Why should they? All they had was simply a gift from God. It belonged to God and to whoever had need. The essence of the church that day was a sharing community bathed in the love of Jesus. I am not saying the Book of Acts teaches a formal method of economics, namely, Christian communism. But I am saying that the too

(Continued on page 677)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1964)

PAUL ERB, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the week in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



EDITORIAL

The Supplementary Budget

The Mennonite Board of Missions and Charities was in one of its business sessions at Morton. Urie Bender, Secretary of Literature Evangelism, had told of the opportunity offered to us to secure a strategic location for a religious bookstore in Brasilia, the new capital city of Brazil. He showed by a diagram how this unique city is being built in the shape of an airplane in the vast spaces of central Brazil. He helped the Board to see how great a means to Christian witness this bookstore would be in this new center of a great country.

No item of business in the entire meeting seemed to capture more interest than this one. New projects are usually interesting, and this one seemed to be especially compelling. There was urgency in it, for a communication had to be sent from this meeting if we wanted to accept the option on this location. There was a general feeling that this was an opportunity the Board dared not pass by.

The financial consideration was \$38,000—\$20,000 for the building, \$6,000 for one year's support of a worker, and \$12,000 for housing. This project had been placed in the budget. Approving the budget, which was very nearly the same as last year's, should take care of it.

But the rub was that this item was in a supplementary budget. This supplementary budget was a new device. Even though the treasurer's report showed that our giving increased last year by almost \$200,000, disbursements exceeded the budget and balances were reduced. The experience of the past year indicated that without an increase in regular giving there could not be an increase in expenditures. Therefore the basic budget submitted for the Board's approval was substantially the same as last year's disbursements. It includes the ongoing items to which we are committed. It would enable our missionaries to carry on, but not to accept opportunities and needs for expansion of program.

The various budgets, however, as submitted by the administrators on the field did include new items. Our workers see many open doors which should be entered. The Board officers, recognizing how impossible it is to ignore these requests for expansion, and yet pressed by the realities of cold figures, decided to add to the basic budget a supplementary budget to include items which could be approved only as funds above the basic budget became available.

Included in the supplementary budget

are such items as a new location in Puerto Rico, which the conference sees as an open door; a student center in Buenos Aires, to help the church in Argentina to conserve its young people; housing for three missionaries in Argentina, where rents are high and uneconomical; a Tokyo church location; a church location in Villa Adelina, Argentina; a needed secondary school in Nigeria; teacher housing at Montevideo Seminary.

The Board's constituency gave for missions last year about \$14 per member. To make the basic budget this year we will need to give about \$16. To cover both the basic and supplementary budgets we will need to give \$21.

Some congregations have already inquired about taking on some of these supplementary items as "extra" giving. That is, they would do this above the \$20 per member that should be the average giving to the

basic budget. Other congregations may wish to consider this. These are all things that should be done, in the judgment of both missionaries and Board officials. But they will be done only if (1) general giving increases considerably, or (2) congregations take these projects on as plus giving.

According to past patterns of giving, the Board executives will not know until late in the year whether the basic budget is being met. And so they will not know for sure whether they can authorize the supplementary items. There is danger, therefore, that the program will be frozen at present levels in a day of opportunity which calls for expansion of the Christian witness. This can be prevented only by increased giving throughout the year.

Comparing our missions giving with that of some other small evangelical churches convinces us that we have not reached a level at which we must level off. If we can give more, and we probably can, then it is wrong for us to tell our missionaries to freeze their program at present levels.

By the way, the message said we would take the location in Brasilia. The Board had faith that somehow the money would be available. [See "Stop Those Spendthrifts" page 660]. —E.

The Empty Orphanage

Guest Editorial

An orphans' home stands in Palestine, Texas. Built in rambling ranch-house style, the home was completed last summer. One of the best in the country, it is richly endowed through the will of Sarah E. J. Cartmell, who left a fortune to the orphaned and aged of Texas. The home cost \$83,000 and could care for fifteen children. But it is empty. One housemother quit because she had nothing to do. But the trustees have never turned down an application. No one has even asked to get in.

Why is this home empty? The will under which the home operates states that the orphans must be "neglected and destitute." In these days, a genuine orphan is hard to find. Most residents of orphans' homes come from broken homes. Only 5 per cent are real orphans—those whose parents are both dead.

A home for the aged built with money from the Cartmell will is full and has a long waiting list. In an attempt to find children, the trustees offered to take children with one living parent. Still no applications.

It is plain to see that it is as hard to give money away as to earn it. Orphans are generally considered the most needy souls. They are—wherever and whenever they are found. But it is hard to help people who do

not know and whose needs we do not know. Those who make wills—and this includes most of us—need wisdom. While it may sometimes be better to give our gifts during our lifetime, there are reasons to provide for the use of our resources after our death.

Here we can benefit from the counsel of friends and trusted leaders. We cannot know in detail what needs will be greatest in the next decade. It is within the donor's right to restrict his gift as he sees fit. But he should not make restrictions that make the gift useless.

All our giving—whether through wills or otherwise—needs a long-range view. It is easier to respond to emotional appeal than to a reasoned plea. Facts seem cold, but in the long run, they prevail. Some congregations are giving guidance to their members in this area. More should be done. We need help in finding the places most deserving of our help. The church and its related institutions have earned our trust and deserve our first interest. While independent causes come and go, the program of the church continues.—*The Mennonite*.

Only he who can see the invisible can do the impossible.—Gaines.

Stop Those Spendthrifts

By A SPIRITUAL BROTHER

Just arrived back from the Mission Board meeting at Morton, Ill. The whole meeting was spoiled for me by the treasurer and a few of those meddlesome members of the executive committee. I don't know what they mean by saddling such a big budget on the church. Every year they push it higher. Do they think we are made of money?

Last year they budgeted for \$1,508,401 and overshot it. This year they jacked it to a new high of \$1,520,631. To make it still worse they tacked a supplementary budget of another \$300,000 on the back of it. One shortsighted Board member wisecracked that if we are supple enough, we can reach the supplementary budget.

Is our Mission Board treasurer out of his mind? Will he never be satisfied? He insists that the regular budget is pared to the bone. He talked at length of expanding programs and rising costs on all our fields and insisted that we must give better. Fiddlesticks. There is only one solution; we must reduce our missionaries' allowance and re-trench our program.

Why, last year we already gave \$14.68 per person to missions. This year they insist we must give a minimum of \$16.62 to break even. And if we want to reach the supplementary budget, we must give \$21.47. Think of it, every baptized member. I say "No." The regular budget must be reduced and the supplementary budget scrapped. Let the

Mennonite congregation in Tokyo build their own church. It will be good for them. Let the new missionaries going to Argentina secure their own housing, or let the members on the field provide it out of their own pockets.

One Board official spoke eloquently of the strategic opportunity we have of entering Brasilia, the new capital of Brazil, with a bookstore. Imagine, \$20,000 for this item alone! Why should we establish a missionary-training fund now when we never had it before? And raise the missionaries' allowance again? No! All this talk of rising living costs and the great missionary challenge of our times is just an underhanded scheme to squeeze more money out of the church. They'll bleed the church to death if some of us don't have the good sense to stop them.

The very idea of intimating that I am not really serious about missions if I drive two big Chryslers and let our missionaries go begging. I was sore about that all the way home. Instead of giving 58¢ per member per week they now want to push it up into the high 60's. I tell you the church can't afford it: it's too much. By the time I pay for my new cottage at the lake I can't give a cent more than last year. Nor can my neighbor, Ananias, by the time he has installed that new swimming pool in his back yard.

But what really burned me up was the way Nelson Litwiler raised his voice and demanded to know if it is right to build a \$50,000 house and not provide any house for new missionaries going to the field. He

looked right at me when he said it. He claims he didn't but I know he did.

Nobody is going to tell me how to spend my money. Anyway, I have always been a generous giver. Why, last November Laura and the three children agreed with me to give \$25 to the Missions Drive. We have certainly done our share. Why, that's \$10 more than the \$14.68 average. I say it again, stop those spendthrifts in Elkhart.

Brand from the Burning

By GLEN M. SELL

"Present!" Yes, that was the voice of Bro. Carl May, answering to Heaven's roll call. You see—, well, let's start at the beginning.

Carl, aged forty-three, sitting upon a wheel chair, arrived at Point of Decision, Saturday morning, April 1, 1961. His eagerness to board the Glory Train was quite evident the moment I began speaking to him. By noon, all satisfactory arrangements had been made. The Ticket of Faith, given for the asking, was safely tucked in his bosom. The Conductor, Holy Spirit, helped Carl aboard after presenting him with a White Robe of Righteousness. His journey begun, little did anyone realize how quickly the destination would be reached.

No, Carl was not alone. Christ Jesus, the Engineer, had made it possible for Joy and Peace to accompany him. The Holy Spirit also kept constant vigilance. He provided Carl with the Pillow of Contentment and never ceased to make available the Bread and Water of Life. Carl lacked nothing save his health.

Tuesday evening, April 11, the Glory Train brought Carl into the Haven of Church Fellowship. He was eagerly received by the brotherhood. His fellowship with us was short-lived, however, for the Engineer beckoned him on.

Sunday morning, April 23, Bro. Carl arrived at his eternal Destination, having only twenty-two days of Enlightened Travel. Yes, Father God had beckoned and Carl obeyed—a brand snatched from the burning and the first representative in Glory from the Gaithersburg Mennonite Church.

Gaithersburg, Md.

Resolution on Capital Punishment

Whereas, God is the Author of human life; *whereas*, This life is sacred and of infinite worth in the sight of His Maker; and *whereas*, The taking of this life falls within the providence of Him only who gave it; therefore be it

Resolved, That the Indiana-Michigan Mennonite Conference go on record as witnessing against capital punishment.

—Adopted June, 1961.

First Edition KJV Bible Shown



Charles W. Ferguson (right), senior editor of *The Reader's Digest*, is shown a first-edition copy of the King James Bible by Dr. Robert Taylor, Executive Secretary of the American Bible Society. The Bible, published in 1611, was on display at a luncheon commemorating the 350th anniversary of the King James Version, held in connection with the 145th annual meeting of the American Bible Society in New York City, May 11.

The Way of Peace in a World at War

By John Howard Yoder

III. Disarmed by God

"What causes conflicts and quarrels among you? Do they not spring from the aggressiveness of your bodily desires? You want something which you cannot have, and so you are bent on murder; you are envious, and cannot attain your ambition, and so you quarrel and fight" (Jas. 4:1, 2, NEB).*

These words of the Apostle James have not been worn out. When there is conflict among men, whether within small groups or between nations, we try to dignify the clash with lofty principles. We may speak of truth and honor, of democracy and of human rights, of great causes and of noble goals. Yet the apostle is not deceived: "What causes conflicts . . . among you? . . . Your bodily desires? . . . You are envious."

He has seen deeper than we care to admit. True enough, men—and even groups of men, and perhaps even, rarely, a nation—can seek sincerely some unselfish purpose; but only seldom and not for long. If great, noble, unselfish causes are constantly proclaimed to be the guides of a group's actions, even the most gullible of us has learned to check a second time to see what the real reason is. In international affairs a nation may show great concern, as they usually say, to "liberate" some poor people from "tyranny"; when what they really care about is the price of sugar or the use of some mine or port, or the aggrandizement of their political influence. In the leadings between labor and management, each side speaks of the good of the national economy, when the real desire is for an immediate one-sided gain, even at the cost of a rise in prices for everyone. In a neighborhood or family disagreement, we hastily announce that serious moral principles are at stake—honesty or decency; where, as a matter of fact, it is our own pride that drives us.

If we thus understand the true root of conflict among men, this explains a number of things. It explains first of all why the Christian is and must be a man of peace. The Christian is not primarily someone who has joined a church, or has accepted certain teachings, or has had certain feelings, or has promised to live up to certain moral standards, though all these things are part of the picture. The Christian is a person who has been, in the words of Jesus, "born anew"; who has started life over in a new way, who by the power of God working in him is a new person. Conflict before was a normal, a built-in part of his nature; but now he has been disarmed. The spring from which flowed enmity and strife has been clogged; the scrawny shrub of bitter-

ness has been cut down to the stump. It may well spring up again; but he knows how to deal with it as with any other temptation—in repentance, confession, and spiritual victory.

The reason, therefore, for the Christian's being called to live above this world's battles is not that one of the Ten Commandments enjoins us not to kill, and not even that Jesus as a new Lawgiver orders us to love our enemies. The Christian has been disarmed by God. He needs no orders to love his neighbors, beginning in the smallest circle of daily relationships, or his enemies; he is driven to this by the love of Christ within him.

God's will is not in being at a certain place but in doing His work wherever the place.—Lynford Hershey.

The fact that selfish desire is a root of conflict explains furthermore why we cannot really expect whole nations and societies to build a peaceful world. Christian behavior flows from faith; we cannot impose it on entire nations. Many persons, when they hear of Christians whose conscience forbids their bearing arms, will argue that it is quite unrealistic to expect nations to follow this example. This is a strange argument. We do not wait, in our teachings about moral purity and holiness in any other realm, for the world to be ready to follow us before we follow Christ. We know clearly that to be called by Christ means being different from the world; how then should our living the disarmed life depend on whether nations are ready to lay down their weapons? Jesus predicted that there would continue to be wars as long as this world lasts, just as He predicted that man's faith would grow cold and men's morals loose. But this cannot be a reason for Christians to follow this world's ways, any more than the prevalence of theft or of waste is a model for Christians to follow.

When we say that we do not really expect nations to take the path of suffering and discipleship, this does not mean that it is wrong for Christians to desire and to work for peace among nations. The Apostle Paul expressly instructs us to pray especially for rulers and for all men in authority, in order that we may lead a peaceful life. God's will is that men should be able to live quiet and godly lives; to permit this is the duty of government be-

fore God. We therefore can and should pray and testify concerning the folly of trusting in earthly arms, concerning the undermining of democratic government by peacetime military establishment, concerning the dangers of radioactive contamination and of "accidental war" which the great belligerent powers impose on the rest of the globe, and especially concerning the hideous immorality of the weapons now being devised.

It might even be that, with more and more men and women uneasy and disturbed about the menace of militarism, the example and the refusal of a few resolute Christians might sound out as an alarm and a rallying cry for intelligent citizens who were waiting for someone else to have the courage to speak first and to suffer for it. But the Christian does not renounce war because he expects intelligent citizens to rally around him. He knows that they usually won't. He takes his stand because the defenseless death of the Messiah has for all time been revealed as the victory of faith that overcomes the world.

But wait a minute; someone will be asking, Is this the whole picture? Is there not, after all, a moral difference between freedom and tyranny? Is it not our duty to care and even to sacrifice for the preservation of our civilization? Certainly not all such sacrifice can be accounted for as "selfish desires." Are we not socially responsible? The Christian who has been disarmed by God would here have several things to say, but they may be gathered up into one question. Did not Jesus Christ face the same problem? Was not He, who was just as human as you and I, concerned for the victims of oppression? Was not He, with the thousands who gathered around to make Him King, a man before whom the path to political responsibility was opening? Did He not believe that it was God's prophetically announced will to glorify Himself by establishing righteousness among the nations and to make Zion the center from which justice would go out to all peoples?

And yet, somehow, all of this did not swerve the Son of Man, in whom we see what God wants a man to be, from His certainty that to seek and to save the lost, his path must be one, not of power, but of humility; not of enforcing justice, but of incarnating love. As Peter wrote, "He . . . committed his cause to the One who judges justly" (1 Pet. 2:23, NEB);* and yet has not the ministry of this one defenseless Man—and of the line of disarmed martyrs in His train across the years—done more to unseat tyrants and to defend basic human rights than all the belligerent zeal of those who were seeking to defend God's people against the godless with the weapons of men? For the wrath of man does not accomplish the justice of God.

When the Apostle Paul says that "the weapons we wield are not merely human" or "not those of the world" (II Cor. 10:4, NEB),* most of us, accustomed to thinking on the "merely human" level, would have expected him to say, "not human but spiritual," or, "not of this world but other worldly." But he says, "not merely human, but divinely potent." This is the "almighty meekness" of our reigning Lord. When the Christian whom God has disarmed lays aside carnal weapons it is not, in the last analysis, because they are too dangerous, but because they are too weak. He directs his life toward the day when all creation will praise, not kings and chancellors, but the Lamb that was slain as worthy to receive blessing and honor and glory and power. Rev. 5:12, 13.

—Mennonite Hour.

*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

From Baptism to Jail

BY PAUL ERB

To be taken direct from his baptism in a Beachy Amish Mennonite meetinghouse to the Elkhart County, Ind., jail was the experience of 22-year-old Ernest Collins, alias William J. Souza, on July 9, 1961.

Collins escaped from a Rhode Island prison last March where he was serving a sentence for burglary. Coming from a broken home, he had known little but irreligion and crime.

Under an assumed name Collins had been in California. Hitchhiking on his return east, he dropped in for several services at Hope Rescue Mission in South Bend, Ind. There on May 2, under the ministry of a group from the recently organized Woodlawn Beachy Amish church east of Goshen, Ind., Collins came forward for prayer and spiritual help. Invited to attend the midweek Bible meeting of the congregation the next evening, Collins found his way to the community, and remained there, staying in the home of the bishop, Elam S. Hochstetler. He was instructed for baptism, and participated actively in the worship of the congregation. In June he attended the annual Youth Fellowship meeting near Meyersdale, Pa.

Gradually he came to realize that his concealed past prevented an honest fellowship with these good people. He informed Bro. Hochstetler that he had been misrepresenting himself and wished to make a public confession.

On Sunday morning, July 9, he stated to the Woodlawn congregation that he had been falsely assuming the name of Bill Souza, that he had escaped from prison, and that he intended voluntarily to return to

Our Mennonite Churches: Johnsville



This building was purchased a few years ago and is the home of the Johnsville, Ohio, Conservative Mennonite congregation. The membership is 33. The bishop-pastor is Ray F. Miller.

prison, leaving the next day. That afternoon he agreed that he should surrender himself to local authorities. An evening baptismal service was arranged.

However, a lady of the community, not of the congregation, heard of the confession and decided it was her duty to report these developments to the authorities. She phoned to the FBI at South Bend, who asked the sheriff at Goshen to arrest Collins.

When the sheriff learned from Hochstetler of the plans for baptism, he agreed to wait until after that service to make the arrest. Many of the congregation knew of this, but Collins did not.

When the happy new member of the church returned from the service, the sheriff met him and asked whether he was Collins. He readily admitted that he was, and went along to jail. Thus he was prevented from voluntarily turning himself in as he had planned to do.

The Woodlawn congregation is convinced of the sincerity of the young man. When I visited him, Collins told me with joy in his

face that he intends to live a Christian life in prison. When he has served his term, he wants to return to his Amish friends and brothers. "Here is where I first found love," he said.

I Wanted to Be a Nurse

BY ELIZABETH ERB

"What do you want to be when you grow up?" This question was often put to me, as it is to all children. My answer was always the same: "I want to be a nurse."

I cannot recall any time when for one minute I entertained the thought of anything other than being a nurse. Likewise, I cannot recall any particular incidents which influenced me in this decision. When I was seven years old, my mother had an operation. I remember that at that time the hospital nurses showed me the operating room. I was thrilled. But seeing the operating room was not an influencing factor in

my choice; it was rather a strengthening factor in a decision which had already been made.

But what is more significant to me than these things is the day I heard the Lord's call to His service. I realized then that Christ had first claim on my life, and that perhaps my desire to be a nurse was a selfish ambition. For two years I laid aside the thought of nursing and sought only to know what the Lord's will for my life was.

Meanwhile I continued my academic preparation for nursing, since the Lord had revealed no other plan to me. Then one day in prayer the Lord gave the assurance that nursing was also His choice for me. I took my nurse's training, then took Bible training, and have found happiness in the Lord's work in India.

Cleveland, Ohio.

What Reviewers Say About—

The Holy Spirit and the Holy Life

BY CHESTER K. LEHMAN

"With so much confusion in our day among various groups as to the person of the Holy Spirit, it is imperative that a Biblical study of this sort should be made. C. K. Lehman, head of the Biblical Department and Professor of Theology at Eastern Mennonite College, begins by citing the Holy Spirit at creation and follows by tracing the work of the Spirit among the great men throughout the Old Testament.

"The work of the Holy Spirit in holy living is well brought out. He brings out that we are justified by faith, not only to be accounted righteous at the beginning of the Christian life, but to be accounted righteous all through life. The historic position of the work of the Holy Spirit in the teachings of men like Martin Luther, John Wesley, Pilgram Marpeck, and Menno Simons is carefully examined. A careful study is made of the doctrine of sinless perfection.

"To those who want a sound scholarly study of the work of the Holy Spirit, this book is a must on your reading list."

—*Missionary Challenge*.

• • •

"This is a book worthy of the study of any Christian who is interested in the development of all the spiritual potential of the Christian life. It is a real soul challenge."

—*The United Brethren*.

• • •

"Because we believe the work of the Holy Spirit in the ethical life of Christians is a fruitful field for research among us, we read this book with avidity."

—*Mission Messenger*.

This \$3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Case Number 474

BY PETER J. DYCK

His case number is 474. There has been a long search for him. More than 30 pieces of correspondence from various countries have through the years collected in his folder in our MCC East-West Office. In time one speaks of "cases," and this is one of many. But suddenly the "case" is solved—No. 474 has received a face! Hans Wiebe of Russia and more recently of the Soviet Zone of Germany stands personally before us.

In the year 1953 his father wrote to the MCC, at that time to C. F. Klassen, "... and then there is another son. We have heard that on Feb. 18, 1945, he was supposedly in Bavaria. Following the war, when Germany had an emergency tracing service, we filed a notice but without success. His name is Johann Wiebe."

"But without success." How often must one hear this, unfortunately. Many are waiting for word from their loved ones. "If only one knew whether he is dead or alive," said one mother. "As painful as the news of his death would be, it would be easier to bear than this continual uncertainty." As long as the "case" is not clarified, the search must continue. And when it happens that the lost is found, as it did in the case of Hans Wiebe, then we rejoice with him and his relatives almost as though it were one's own brother whom one had found after years of searching.

Two things which easily weary people are hunting and waiting. Both are severe tests of patience. In the East-West work these two qualities are prerequisites and these, coupled of course with the gracious leading of God, led to the closing of Case 474. About 45,000 brethren of the faith are in Russia and many families are still waiting for reunion. We don't know whether we will bring this work to completion, but we in the East-West Office have adopted the slogan of the old rabbi: "It is not your duty to finish the task, but neither are you at liberty to abandon it."

"Dear MCC," wrote Hans Wiebe after the long-awaited contact was finally established. "With great joy I have received your letter of June 11 and thank you for it with my whole heart. You can probably not imagine how one feels to finally receive a sign of life from one's relatives after 16 years. Please accept my most sincere thanks."

On New Year's Day we were able to visit Hans Wiebe and his wife in their one-room apartment and present a parcel in the name of his mother in Canada as well as "in the name of Christ" through the MCC. We used the occasion for a family outing and it was a happy experience for our children

A Prayer

FOR THIS WEEK

Dear God, we just want to tell you again how much we love you. Amen.—A Hesston College Chorus Member.

Prayer Requests

(Requests for this column must be signed)

Pray for the Howard Charles program as he serves at summer Bible camp in the Tokachi district, Aug. 4-6, in Hokkaido, Japan.

Pray for the Eugene Blossers as they move to Sapporo, Hokkaido, Japan, as they go house-hunting and in undertaking responsibilities of foster parents to a growing family of school children, to whom they will be parents as the children attend the American school there.

Pray for a young man in a Texas congregation who is going with a Catholic girl friend. Pray with him for her conversion.

A continuing joy to the teachers at Dharmatari Christian Hospital, India, is to see former students becoming co-workers, taking increasing responsibilities in teaching students and in nursing service. Pray that they and the new students in the school will be good nurses and will witness for the Lord.

Pray for the staff of the South Texas Mennonite Camp for Latin-American Youth, meeting July 24 to Aug. 4. Orlo and Dorothy Fisher are directors.

Pray for Delorus and Marcella Bohn as they prepare to teach kindergarten in Corpus Christi, Texas.

Pray for divine wisdom and strength upon Weldon and Lorene Martin as they conduct the Luz y Verdad correspondence course and carry numerous other responsibilities in South Texas.

Pray for a devout Christian girl at Mathis, Texas, for leading in the choice of a life companion.

Pray for Paul and Ann Conrad as they lead the congregation at Mathis, Texas. Pray for this congregation as they choose an assistant pastor from among them.

to meet and greet the Wiebes after they too had heard about "Case 474." With heads bowed in prayer we thanked God not only for the New Year but also for the new beginning so graciously and wonderfully granted to our friends, the Wiebes. Both of them now have work and are looking hopefully to a better future. Plans for this future include a trip to Canada to visit with the mother, brothers and sisters.

—MCC News Service.



OUR SCHOOLS

Integrity

BY CLAYTON GOTWALS

*A talk given at Student Chapel,
Goshen College*

I want to say a few words about integrity, in particular as it applies to us college students. Of course integrity is universal, is independent of age groups. Truth does not change with the ages of those involved. Thus the question could be raised: Why talk about this matter with particular reference to college students? But I do believe that this period of our lives is a particularly crucial one in relation to this matter of integrity, that the attitudes which we develop and use in our college days will be strong determinants of the level of integrity which we will live by for the rest of our days.

The dictionary defines integrity as "soundness of moral principle and character; uprightness; honesty"; the quality of fairness certainly enters in. A person with integrity is an honest person. He can be trusted never to cheat you, steal from you, or betray your interests. As an elderly businessman might put it, he'll never "hornswoggle" you.

Throughout the Bible it is clear that God demands moral uprightness of His children. Jacob's deception of Isaac when he got Esau's birthright is presented as a sin for which Esau had to suffer later. Ananias and Sapphira were judged for what on the surface appeared to be a worthy act, but which was colored underneath with deceit.

Also, when Christ rejected the complex moral code of the scribes and the Pharisees as an avenue to salvation, He indicated that the performance of good acts alone was not enough. One had also to have the right attitude for doing them. And, it is, I believe, our attitudes which are often the source of our trouble, especially in these college days of approaching independence from parental authority.

I don't want to repeat a list of acts which are dishonest and which we college students shouldn't do. We all know that lying is wrong and that it usually traps us in the end; we know that stealing of any kind, whether it be change from a friend's purse or equipment from the school, is wrong; and we know that cheating is wrong, that we are only fooling ourselves when we attempt to get by in this manner. We know all these things. We have heard them time and again. What then seems to be the problem? Why do typewriters occasionally dis-

appear from rooms? Why have we found it advisable to keep our rooms locked in C. Z. Yoder Hall? I believe the answer lies in the fact that some of us do not have moral values which we follow because we are convinced of their rightness—principles of life which we personally believe in.

When we were young (we are now grown up), our parents told us what we should and should not do, what was right and wrong, and enforced the validity of their claims with a penal system. We did what was right or else! We did not do certain things because we knew we would "get it" or "catch it" if we did do these things. What I believe results from this system of penal training is that many live up to a certain level of morality and honesty, but do so for the wrong reasons. We are usually honest because we have learned that it is expedient to be so. In other words, we often do not have a strong set of our own moral values. We have what our parents handed to us, which we accepted on the basis of the consequences of not accepting it. This is a weak foundation for morality, for integrity, and can easily break down if the threat of punishment is not present. Here in college we are, many of us for the first time, in such a situation. Thus, I believe, many of us have shifted away from those secondhand moral values and have gradually adopted a philosophy which directs us to do what we can get away with. Instead of considering whether a certain act is right, we are more concerned with the chances of getting caught, or what the penalty is.

Consequently, I believe that all of us sometime along this road between dependence and independence, between immature, irresponsible youth and mature, responsible adulthood, must take another look at ourselves, our ways of operating, and decide what we ourselves think is right and honest and fair. We must formulate a code of ethics which is our own because we believe in it, and then follow it because it is right. We can never develop any strength of moral character unless we ourselves are convinced that certain ways of doing things are not right and that thus we should not do them.

It is only in this way that we can develop that strength which we have all observed in certain other people, who, when they are presented with a situation involving a decision, can say, "No, I don't think it is right," rather than "No, it's too risky."

The only way by which we can achieve this integrity of character, this basic honesty, this quality of trustworthiness, is to develop for ourselves what we believe, and then on this basis, follow what we believe.

May They Be Kind

BY ALICE H. YODER

The bridal party had been seated and served; the guests were now being waited upon. My three-year-old daughter, becoming restless, decided to tell the bride and groom her Bible verse. Standing between them she repeated in her childish voice, "And be ye kind one to another, tenderhearted, forgiving one another." There were smiles as we thought what an appropriate verse with which to begin marriage.

Several years later my second daughter, two and one-half, seeing our minister coming up our walk, greeted him with, "And be ye kind one to another, tenderhearted, forgiving one another."

Both my daughters were too young to know they were quoting one of the greatest teachings of Jesus. They could not realize that if they live these words, their lives will be happy, full lives. If they do not, their lives will be selfish and barren.

People are described as having kind faces. Usually such persons are gracious persons, listening intently when others speak, being interested in their interests and problems, and giving of themselves to make others happy.

There are many kind people; many more who are not. There are those who are kind part of the time.

I pray for my children and for the children of Christians around the world. God give us wisdom so that our children may grow up to be people who have tender hearts, people who forgive, and people who are kind.

Albuquerque, N. Mex.

Sarasota Christian School

The Sarasota Christian Day School (grades one through ten) has completed three years of service to its patrons. The school, a nonprofit religious corporation, is operated by interested persons from the four Mennonite congregations in Sarasota. Last year the school was moved from the Sunday-school annex of the Tuttle Avenue Church to a new four-room school building on East Bahia Vista Street, one and one-half miles east of Pinecarr. The enrollment of the school was 52 in 1960.

Levi Miller, Kalona, Iowa, has been appointed principal for the school year beginning Sept. 5. Other full-time teachers are Norma Ropp and Ellen Kauffman. Mrs. Clayton Wenger and Bro. Andrew Jantzi are part-time instructors in the Junior High Department. Ethel Mellinger is on leave of absence and is attending Eastern Mennonite College.

H. Michael Shenk, Secretary.

† GENERAL CONFERENCE

Johnstown Next

Except for the young people who are going to Lebanon, the next general focus of Mennonite interest is Johnstown, Pa. There, on Aug. 22-25, Mennonite General Conference will meet in its thirty-second biennial session. Member conferences have elected about 275 delegates, and additional hundreds are expected to listen as delegates discuss reports and recommendations, adopt statements of position, and elect officers and committeemen who will carry on the work for the next biennium.

A rich feast is promised also in a series of addresses centering around the theme of the church. Such well-known speakers as Harold E. Bauman, Paul N. Kraybill, Myron Augsburger, Peter Wiebe, B. Charles Hostetter, Elmer G. Kolb, Paul Mininger, and John H. Hess are on the program. Clayton L. Keener will preach the conference sermon, the first Lancaster Conference bishop to serve in this capacity. There will be inspiring worship periods in each session. Jesse B. Martin will serve as moderator and Earl Maust will be in charge of the singing.

Several important documents will be considered by General Conference this year. One is a "Statement of Christian Principles to Guide the Church in the Remuneration of Church Workers." Another is a "Statement on Christian Parenthood," which supplements the statement on Christian Marriage adopted two years ago. The chief business of the meeting will be consideration of a new statement of Christian faith, the most complete creedal statement that has ever been prepared for the use of our church. It is probable that for many years we shall be referring to the "Johnstown Confession."

Several of the standing committees will propose important recommendations. The Conference will act on constitutional revisions changing the name of the General Problems Committee and the method of electing the Commission for Christian Education.

The host to the Conference will be the Allegheny Conference. General Conference met at Johnstown fifty years ago. Twice since then it met in the Kishacoquillas Valley of central Pennsylvania. But this is the first time the Allegheny Conference has ever entertained General Conference.

Johnstown is in a historic Mennonite community, the city having been platted from the farm of Joseph Johns, an Amishman whose monument now stands in the city. There are eight Mennonite churches in the immediate vicinity, one within the city. Johnstown is a city of about 70,000 people. Coal fields in the area have made it an im-

portant steel center. It is located in the heart of the Appalachian Mountains.

The conference sessions will be held in the city-owned War Memorial Auditorium, where there will be ample space and facilities. Meetings will be held at one end of the building, and meals and refreshments will be served at the other end. There will be ample room in the concourse for the desks of the entertainment committees, the displays, the bookstore, and other facilities. Delegates will be seated on the main floor during the day sessions, and other attendants in the balcony. The building will be available the morning of Aug. 22, and guests should arrive there during the day to register and get their room assignments.

Adequate parking will be provided in metered areas near the Memorial. But the meters will be capped during the conference days, and cars bearing authorized stickers may park there all day.

Lodging will be provided in motels and hotels in the city from \$5.50 and up per day. There will be free lodging and breakfast in Mennonite homes within a radius of fifteen miles. Rooms may be engaged in advance by writing your preferences to Richard Kissell, R. 2, Hollsopple, Pa. Those wishing rooms in the city should write immediately. State how and when you will arrive in the city.

Meals will be served at the Memorial Building noon and evening from Wednesday noon to Friday noon by a commercial caterer. Restaurants are also available.

Institutions and organizations wishing to put up displays should communicate their space requirements to Mervin J. Hostetter, R. 4, Box 29, Johnstown, Pa. Displays should be put up on Aug. 22.

Sessions of the General Council will be held at First Mennonite Church, 703 Somerset St., beginning at 8:30 a.m., Aug. 22. The first public session will be held at the Memorial Building at 7:00 p.m. that day. All sessions are open to the general public, and our brotherhood is urgently invited to be present. No business will be conducted during the evening sessions. The closing session is Friday afternoon, Aug. 25.

Johnstown is easily reached by highway. Those coming from the Ohio Turnpike leave the Pennsylvania Turnpike at Pittsburgh and go to Johnstown by U.S. 22 and Pa. 56. Those coming from the west by U.S. 40 take Pa. 71 a few miles beyond Washington, Pa., and enter Pennsylvania Turnpike at New Stanton, leaving at Somerset. Go to Johnstown by U.S. 219. Or go from Donegal Interchange on Pa. 71 and 271. From the east leave the Turnpike at Bedford and go by U.S. 220 and Pa. 56. From the north come by U.S. 219. The Memorial Building is on U.S. 219 near the center of the city.

Johnstown is on the main line of the Pennsylvania Railroad, and most day trains stop there. But consult the timetable when planning your connections. There is also Greyhound Bus service. You will be met at the station if you request it. Address Dorsey Eash, R. 4, Johnstown, Pa.

Those holding clergy certificates other than Eastern need not get Eastern Clergy Certificates to buy a railroad ticket to Johnstown. Your ticket agent has instructions from the Trunk Line-Central Passenger Committee to sell you a round-trip clergy ticket Aug. 10-23 to Johnstown on whatever clergy certificate is valid in your area. There is a return limit of thirty days. Diverse routes for return trip are authorized on basis of one-half first-class fare for route of travel. This privilege is extended to all ministers, not only delegates.

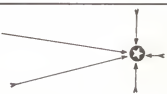
Johnstown has an airport, but only the Allegheny planes stop there, three planes a day. Connections from western lines can be made at Pittsburgh. Or air passengers to Pittsburgh might come on to Johnstown by train or bus.

Reports to be given at Conference are being printed and will be mailed to all delegates, so that they can read them before coming to Johnstown and be prepared for discussing them. This is the first time that reports are in the hands of delegates beforehand. It is hoped the time formerly used in much reading can now be used in discussion. Bishops of the nonmember Franconia, Lancaster, Washington-Franklin, and Conservative Mennonite conferences are ex-officio delegates, and may get a book of reports beforehand by writing to the secretary.

We solicit the prayers of the church in behalf of this important meeting of the church.

—Paul Erb, Executive Secretary.

ATTEND Mennonite General Conference
at Johnstown, Pennsylvania.
August 22-25.
All sessions are public. You are welcome





FOR OUR SHUT-INS

Starlight Peace

BY THE LATE GERALDINE BENNINGTON

Midnight meditations: when ill and unable to sleep, a shut-in arose and looked at the stars a while.

*Struggling heart, be still,
'Tis only this moment's
Committal.
Not yesterday's—
Not tomorrow's—
Tonight's.*

*God changes not.
Heavens, speak peace.
Speak of God.*

*Desire, submit to God.
"Not my will but Thine."
But will Thy will be mine?
Lord, make mine Thine.*

*Heavens, speak peace;
Speak of God.
God changes not.*

*God so loved that He gave
His Son, yea, to the grave.
The Son learned to pray,
"Not mine but Thine."
Even Christ pleased not Himself:
Let my soul no lesser will crave
Than Thine.*

Shut-In to Shut-In

*"Thou preparest a table before me"
(Psalm 23:5a).*

"Can God furnish a table in the wilderness?" we may ask with the doubting Israelites. This wilderness of pain and inactivity, of loneliness and uncertainty? My wilderness? Can God?

"Thou preparest a table before me in the presence of mine enemies." We are told that the Palestinian shepherd goes into potential pasture and uproots all the poisonous plants, laying them on stone pyres to dry and be burned. Only then are the sheep led into the pasture to feed, "in the presence of . . . [their] enemies." From this practice David took the figure of Psalm 23:5a.

What is the table which the Shepherd God prepares? We may think of it as the supply of our total need. It is a pasture green with redemption and the complementary diet. Although we graze in the presence of enemies (pain, loneliness, uncertainty), they are powerless to poison us unless we feed on them instead of prepared pasture. Our Shepherd has uprooted them. They only serve to point to the greatness and tender care of the infallible Shepherd. Tomorrow they will be fully disposed of, and we will not be tempted to nibble at them.

Thanks be to God. "Sheep may safely graze."—Our District Messenger.

The Happiness Bank

The following poem, mailed to Service Fellowship persons, could well be weighed by any "pausers before life's traffic light." And its message is for everybody who, like Paul, considers loss for self to be gain for Christ. Paying out pays dividends for others, true enough, but "the pigeons come home to roost" too, and from surprising directions. And though the spending soul does not seek it, happiness turns out to be among its rewards.—Ed.

The happiness bank is the richest on earth;
No expert can reckon how much it is worth;
Through ages and ages it never has ceased
To pay out its funds, yet its wealth has increased.

No one can deposit the smallest amount
Except as a gift to some other's account;
But when this is done it increases and grows,
Then back to the giver it steadily flows.

The selfish and greedy ne'er enter its doors,
For the loving and helpful its treasures it stores.

Would you be a depositor? Try it today;
Give a treasure to someone, for that is the way.
—Anonymous.

Service Fellowship Note

BY J. PAUL SAUDER

God bless you, "pauser before life's traffic light." And you too, former "pauser," running now at resumed speed, albeit with caution, as we hope. God bless you, and make you not merely good, but good for somebody or many somebodies.

Here is an outline for you to fill in, either in full sentences or jottings. And, if you want to do it, send the completed thing in to us. Who knows whom you might encourage, besides yourself. This

outline was sent to us last Thanksgiving time by Geraldine Bennington, who reported to the Lord's presence less than a month later. In this, her last letter to us, she talked of writing this out, for she had "done some scribbling and had considerable pleasure telling tales on Miss Handicap, whom I've dubbed Mattie; also in reaffirming faith in the Lord Jesus."

We do not at this date know whether the article advanced beyond scrap paper stage; so we would like to read yours. Here is Geraldine's outline for

"My Handicap and I; We Live Together"

- I. Introduction of Handicap.
 - A. Name.
 - B. Relationship.
 - C. Description.
- II. Introduction of Jesus Christ as—
 - A. Owner.
 - B. Counselor.
 - C. Controller.
 - D. Provider.
- III. Struggles in Living Together.
 - A. Frustration or confusion may bring unhappy reactions—
 1. Toward Jesus.
 2. Toward others.
 3. Toward self.
- IV. Help and Solutions.
 - A. Love Christ more than self.
 - B. Regard handicap as temporary; look forward to its dismissal.
- V. Discoveries About Purpose of Living with Handicap.

Elkridge 27, Md.

Pauser's Thanksgiving

BY THE LATE GERALDINE BENNINGTON

Thank you, Lord,
for the call of a friend
in need of prayer help,

for oases in the desert
of fever and inactivity,

that God's love and grace
are ample for every individual
in any circumstance,

for the miracles of physical
and spiritual healing,

for tape recorders and
their operators.



Of the first seven Protestant missionaries in India, two were printers.—J. D. Graber.



TO BE NEAR TO GOD

Waiting on the Lord

By DAVID W. MANN

Sunday, August 6

Waiting on the Lord.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). When we are busy, even though it is in the Lord's work, we find it is taxing not only to our physical and mental strength, but also to our spiritual lives. How wonderful that a few moments of waiting before the Lord in the midst of the press of many duties afford to the child of God gracious refreshing, increased strength, and preparation for the tasks which lie ahead. Let us thank the Lord for this day and its special opportunities to "wait" and be renewed.

Monday, August 7

Waiting in Quietness.

"Be still, and know that I am God" (Psalm 46:10). The silence is alive with the voice of God. But we must be still in order to hear it. Like the ticking of a clock that goes unnoticed until the house is quiet, so the voice of God goes unheard until we wait in quietness—and listen. As we wait today, let us stop the "spinning of our wheels," lay aside our cares and the thoughts of the day's duties, and wait in quietness. What is the Master saying to us today?

Tuesday, August 8

Waiting with Expectancy.

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God" (Psalm 123:1, 2). How many promises we have from the Lord that He will come and dwell with us, that He will meet us, and commune with us. Is it not true that we meet the Lord and He meets us when we are looking for Him? Believing His promises, let us expect to meet Him now, in reality, as we wait with eager hearts.

Wednesday, August 9

Waiting with Longing.

"My soul waiteth for the Lord more than they that watch for the morning" (Psalm 130:6). The priests of old watched for the appearance of the rising sun as the signal to offer the morning sacrifice. But beyond the sacrifice the psalmist with great desire sought the Lord himself. Even so in our "morning watch" it is not the time we spend, nor the routine we follow, but the Lord we meet who makes these moments precious and renewing with strength. Let us wait today with a passionate and con-

suming desire to commune with the Lord God Almighty.

Thursday, August 10

Waiting with Patience.

"I waited patiently for the Lord; and he inclined unto me, and heard my cry" (Psalm 40:1). Perhaps one of the hardest things for busy people is to wait with patience on the Lord. Phillips Brooks spoke for many of us when he replied to a friend's question as to why he was so

impatiently pacing the floor, by saying, "I'm in a hurry and God isn't." As we remember that God is never behind schedule, whether it be in answering our prayers or culminating our plans and programs, let us wait with patience and be renewed in faith and strength.

Friday, August 11

Waiting and Resting.

"Rest in the Lord, and wait patiently for him . . ." (Psalm 37:7). Have you ever been hiking with a heavy pack on your back and experienced the refreshing that comes from stopping in the cool of some shady spot and taking the weight off your back and your feet? This is our glorious privilege, as Christians with our Lord. Those burdens and concerns you are carrying! Stop, and unload them at the Saviour's feet. Pause in your hurried schedule long

(Continued on page 676)

Sunday School Lesson for August 13

John Mark, a Young Missionary

Acts 12:25; 13:4, 5, 13; 15:36-39; Col. 4:10; II Tim. 4:11b; I Pet. 5:13

A suggested class procedure: read together what is told in the Bible about Mark to learn some facts about him. Then discuss why he might have gone home. (Why do people fail in God's work?) Then discuss the possibility of making good after failure.

When the angel delivered Peter from prison, Peter went to John Mark's house. 12:12. Why did he go there? What does this tell us about Mark? For one thing, he had opportunity to know Peter well.

When Barnabas and Saul returned from Antioch to Jerusalem, they took John Mark with them. 12:25. What might have been their purpose?

When these same men went on the first missionary journey, they took Mark along. 13:5. When they came to enter the mainland, Mark left them and went home.

Paul couldn't sanction taking Mark along on the second journey and so Barnabas took him and Paul took Silas. 15:38-40.

From Paul's letters to the Colossians and to Timothy we learn that Mark won his place in Paul's esteem.

What do we learn from Peter's letter about Mark? Many think that Mark got his facts for his Gospel from Peter.

Why might Mark have gone home before the others did? Let the pupils give possible reasons. (Don't forget—we learn by our own thinking.) Possible causes were—homesickness; the hardships and hazards of the rugged country ahead looked too

difficult; disagreement with Paul's plans to go to the Gentiles; resentment of the fact that Barnabas was only in second place of the strong man, Paul; resentment of his own position as an attendant only (sometimes leaders forget to be careful with the young, untried men); perhaps Paul was too busy to see the best in Mark and discouraged him in some way (it seems that Barnabas could see good in others easily); some think Paul had contracted malaria fever in the lowlands and perhaps Mark feared he might get ill or already felt ill. Perhaps this young man just lacked steadfast purpose.

Does failure at one time mean the life is a failure? Let pupils recall experiences when they felt this way. Consider the attitude one takes toward one's failure. Let each pupil suggest someone who once failed but made good later.

How can we help men and women who once fail? Will we give them another chance? Will we carefully consider all the circumstances? Consider the importance of our attitudes toward our children's failures, our attitudes toward those in the church who may fail, our attitudes toward our friends' failures.

Remember how Jesus reinstated Peter.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Help the Mentally Handicapped

By Mrs. Anne Sommermeyer

Editor's note: Mrs. Sommermeyer is a member of the mission church, Foyer Fraternel, near Paris, France. Interested in work with mentally retarded children, she founded and taught at "La Nichee," a small school for retarded children located on the church grounds. Mr. and Mrs. Sommermeyer are now working in co-operation with the Foyer Fraternel toward opening a workshop which will give employment to mentally retarded teen-agers and adults.

For French Protestantism the care of the mentally deficient is not a novelty, since more than a century ago, one of its leading lights, Pastor John Boast, had already laid the cornerstone for the "Prophetic City," a home for their care. If certain of his techniques may be considered outmoded because of modern research in psychiatry, medicine, and education, the evangelistic bases specified by this forerunner rest intact. They also inspire those who minister to the mentally deficient, whether institutionalized or living with their families.

If today one no longer hides these children, it is because institutions are no longer large enough to contain all 500,000 of them. Each time a family must keep its mentally deficient child at home, the parents must find around them the means of education and care, and later the possibilities of work. But because of the actual state of things today, the presence of such a child represents a moral and material burden often overwhelming for the family.

Fortunately people no longer think that all mental deficiency is due to some sort of family defect. We know now that the Mongoloid child comes into existence by some mysterious biological hazard which never appears twice in the same family, even where there are identical twins. We know that small accidents during pregnancy or delivery can cause mental deficiency, as can



Mrs. Sommermeyer converses with one of the children.



Mothers of children who attend La Nichee here pose at a tea given by Mrs. Sommermeyer. This is one way parents have chance to share concerns.

also infectious diseases during early infancy. Thus the fact that we have been able to bring into the world and to raise normal children, in spite of surrounding dangers, should fill us with an immense gratitude toward God which will overflow in a real and active love for these severely tested families and children which the Lord has placed in our path.

A long experience with such families has shown us that they suffer cruelly from solitude, lack of understanding (even from doctors), and unhealthy curiosity of those who look at their children with tactless regard. Family and friends often create a void around the parents thus afflicted; this is a reaction almost instinctive which calls for



This small building, originally Foyer Fraternel before the larger church edifice was built, is now used by Mrs. Sommermeyer in her program. The building, located on the church grounds, was used earlier for church services, club program, etc., as seen here.

much clarity to analyze and overcome. It is sometimes also difficult for people of good will to see a mother completely absorbed by a small child who always poses the same problems. She is besieged with good advice such as, "You must put this child in a home; it would be for his good . . ." which she will never follow. She is ready to face any trial, save that of separation from this child so beloved, who is perhaps an only child or the one with the most fragile health.

It is necessary, no matter what it costs, to sustain these parents in their battle, not only in doing everything intelligently possible through our profession as educator, but also in accomplishing with the parents a real missionary service—a slow and patient service, which may more often be listening and appeasing their anguish with a smile, a cordial welcome, than discussing or preaching. It may also be a service especially of intercessory prayer which enables the Lord to solve problems otherwise humanly and materially insoluble.

A special need today is a ministry to mentally deficient teen-agers, especially those who have had some education in an atmosphere corresponding to their needs, and who on leaving the place of their schooling,



Equipment behind Foyer Fraternel will be available for recreation for the teen-agers and adults enrolled in Mrs. Sommermeyer's school.

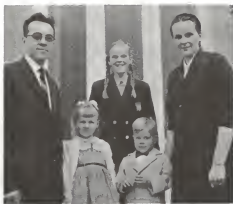


This boy works in ceramics now that he may be gainfully employed later. In the left background is the rear of the church, Foyer Fraternel.

find themselves condemned to idleness by the thoughtlessness of a society too harsh for the weak. How many of these young people will search, especially in the large cities, for contacts with immoral people who will be delighted to find in them those easily molded to their ways, if in solitude and bitterness they have not already lost the few abilities which, with much difficulty, had earlier been developed in them.

Offering them a healthy field of activity adapted to their abilities, creating around them an atmosphere of confidence and acceptance, stimulating in them the spirit of helping one another, in such a way that their resources become greater as they work serving each other and for wages, however small, is what will give them assurance of being men and women like the rest of the world. How will they understand the love of the God who loves them especially because of their misery, if we do not do all possible to show them this love which we know God has for them?

We have begun this venture with the means at hand, profoundly convinced of the call of our Lord. After the experience of five years with a small school for mentally deficient children, we hope to open in the fall a "Center of Aid by Work" for mentally deficient teen-agers and adults. Helped by the Mission Mennonite Francaise and by



Robert Witmer (left) with his family, is missionary pastor at Foyer Fraternel, the congregation which now sponsors the project for mentally deficient teen-agers and adults.

the affection and intercession of our young church, the Foyer Fraternel, we are thankful for the strength to engage ourselves in a new venture in faith. From now on is posed the problem of finding young people to aid us who are ready to take serious training for an exciting ministry. We address ourselves to you, not to ask for your money, but for your heart, your intercession, your interest, and perhaps some years of your life which will join you to us in a service poor paying, but engrossing and marvelous.

Faith and Revolution

BY PAUL PEACHEY

This is an age of revolution. We hear, we see, and we read about upheavals of one sort or another daily. Virtually every aspect of our life today is affected by abrupt and profound changes.

Quite likely, however, the most impor-



Cuba recently closed its doors to missionaries. Here Henry P. Yoder, former missionary to Cuba under Franconia Mennonite Board of Missions and Charities, interviews a Cuban refugee at the Office of the Protestant Latin America Emergency Committee in Miami, Fla., a position he holds temporarily until other work opens. His services are loaned to the Office by the Franconia board and MCC.

tant changes in our world today are those which are least visible to us. Since World War II numerous nations have declared their independence and their determination to rebuild their national existence. Up until that time, many people expected the spread of a so-called Christian civilization throughout the world. The rise of the new nations marks an abrupt end to such a dream. We are witnessing, therefore, the end of the dominance of Christendom (the so-called Christian civilization of the Western world).

Furthermore, within the so-called Christian nations, Christianity is losing, perhaps permanently, its favored position. The implications of these combined developments for the Christian Church can hardly be exaggerated. Whereas for centuries Christianity relied upon the sympathetic support of the institutional structure of Western civilization, from now on it will have to pay its own way, so to speak. Commenting on this new situation, Dr. W. A. Visser 't Hooft, speaking at the East Asia Christian Conference in Kuala Lumpur, Malaya, in 1959, said, "As it looks out upon the world

of 1959 the Christian Church does not find, as in 1910 [the time of the first of the modern missionary conferences held at Edinburgh], that the stream of world history seems to flow in the same direction as the stream of the history of the kingdom of God. On the contrary, the two histories seem to enter into a period of conflict with each other."

In America, however, the trend seems to be in the opposite direction. With increasing church membership and church wealth we seem to be headed toward an even greater "Christianization" of our society. But this growth is deceptive. To be sure, there has been genuine revival in places. But there is seemingly compelling evidence that the search in American piety at present is rooted in uneasiness and fear rather than in genuine faith. Or, if it is faith, then it is chiefly a lopsided emphasis on the conservative values of faith.

Now certainly in our time of flippant disregard for traditional values, Christianity should speak with conservative accents. Indeed, an evangelical Christian today can hardly escape the occasional label of an old fogey. The Christian faith today must provide stability in the midst of uncertain change.

Nevertheless, an examination of the Biblical message discloses that the conserving impulse is not the heart of the Gospel. The thrust of the Gospel is not to undergird the structure of society as it now is, but rather to upset it. An accusation brought against early Christians was that they "turned the world upside down" (Acts 17:6). The Bible, of course, is opposed to sin. On occasion the scope of immorality is cataloged. It is made clear that people who engage in sin shall not inherit the kingdom of heaven. But throughout the scope of Bible history barefaced sin, readily recognizable as such, does not constitute the chief threat to true godliness. It is rather the temptation to



Nigeria gained its independence Oct. 1, 1960, from the British Empire. Unlike other newly independent countries, it welcomes missionaries to alleviate social problems. Here the Minister of Town Planning from Abiriba, East Nigeria, introduces the Premier for his main address at the opening of Abiriba Akahaba Joint Hospital Jan. 9, 1961. Medical missionaries John Grasses and Cyril Gingerichs serve here.

identify the kingdom of God with the self-interest of those who reap the earthly benefits of the existing order. Therefore, the Bible is concerned not primarily with putting the brakes on social change, but rather with undermining, in the perspectives of eternity, the idolatrous institutions of this worldly society.

The forms of organized Christianity today were laid down during the era of "Christendom," that period in history when the institutions of society furnished friendly support to church endeavors. In America that time was characterized by rural and small town life. Sunday blue laws, the five- or six-day working week, the eleven o'clock Sunday morning service, sufficient wealth for strong church institutions, tax exemption for church property, etc., provided the framework for organized Christianity. In world perspective, the time is past when such conditions will obtain. And yet to most people today the touchstone of piety is the dedication with which one seeks to preserve these passing forms, rather than the daring with which one steps into the future.

Arnold Toynbee observes that it is "uncommon for the creative responses to be made by one and the same minority. Indeed, the party that has distinguished itself in dealing with one challenge is apt to fail conspicuously in attempting to deal with the next." Translated into our present problem, this would suggest that Christianity is so weighted down today by its gilded past that it is unable to meet the fresh challenge of finding itself to be once more a minority within a non-Christian world society.

Mennonites have come late to institutional power. Only in modern times has the world been congenial enough to allow Mennonites an institutional development. But one is reminded of Israel and Moab. After the attempt to stop Israel by a curse failed, the Moabites gained their end by friendliness.

What we need today is not the nostalgia of the "Little Brown Church in the Vale," but a mobile and electric lay movement. Infiltration is the word rather than the building of fortresses. Christ's insistence that we are brethren with no master but Christ must once more become real. Paul's goal to present every man mature in Christ must once more grip us as the purpose of Christian living. The substance of church life must become once more the adventurous exploration in Christ rather than liturgy, elocution, or aesthetics. The locale of meeting must be the bivouac of a people en route rather than the staid temples of suburbia.

Religious forms which can be transmitted externally without immediate Christian decision may play a useful function in Christian nurture and witness. But the true



India already poses difficulty for United States missionaries to enter the country. Cecil Buschert, Carstairs, Alta., a Canadian citizen, however, was able to obtain a visa. Cecil, a VSe, here stands with his cook, Samuel, outside his temporary home. Cecil is a builder helping at the new "Nav Jiwan" hospital at Satbarwa.

forms of Christianity are always the manifestation of the deeds of faith which perpetually break forth afresh. These deeds are always the deeds of concrete people in a concrete time and at a concrete place. Therefore, he waits in vain for new and prefabricated (and "safe") forms to replace the residuum of past piety to which we cling nostalgically. In a time of revolution—indeed, at all times—the mark of faith is the renewal of grace and not the preservation of transient traditions.

Missions Today Make It Plain

By J. D. GRABER

"Lord, help our brother to make the message plain." This is the way a minister once prayed just before I was to preach. I took it as a mild rebuke, but more as a powerful suggestion to try to preach so that people understand—the people on the back benches, children, educated, unlettered, everyone. This is a big order, but one the speaker must continually try to meet.

If no one has learned anything, no one has taught anything. This is a high standard for a teacher. The same applies to the preacher. When people have not understood, there has been no sermon. When the love of Christ has not come through, the Gospel has not been preached. People may reject the message and spurn the love of Christ, but they must do it deliberately and not out of ignorance.

Some Principles of Gospel-communication by Preaching. This is the title of a series of statements on the subject published in the August, 1960, National Christian Council Review of India:

1. Do we always strive to proclaim Christ—seeking to reveal Him so that He can make His own communication and personal challenge? Is this the clear object of every sermon and every encounter with a non-Christian?

2. Do we do our utmost to keep the argument of our sermon clear and straightforward? Do we avail ourselves of the power of systematic repetition of carefully selected phrases or words?

3. Do we make clear the tremendous responsibility of accepting or rejecting Christ the Saviour?

4. Is our language simple enough for the least educated in the congregation to understand?

5. Do we aid our hearers by turning what is abstract thought into concrete examples, pictures, and stories? We can learn here from the illiterate person who when asked to describe someone's character does not do so in the abstract, but gives a significant story about him.

6. Do we "make love our aim"? Is this essential ingredient of communication obviously there?

7. Do we refrain from taking into the pulpit what are no more than our personal theories, remembering that it is no place for doubts and uncertainties?

8. Do we avoid the use of theological verbiage which makes it difficult for our members to fulfill their duty of passing on the truth they hear? Do we make it our task to "break it down" for them, aware that otherwise we are obstructing the church in her task of communication?

1961
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MISSION NEWS

Overseas Missions

Bukiroba—David W. Mahemba was ordained pastor for the Robanda, Ikoma, field in Tanganyika on June 18. David, presently a student at Bukiroba Bible School, will finish his studies there Nov. 15, 1961. He will then return to Ikoma, a large field. David began work in Ikoma and was instrumental in building it up. A thriving primary school is located at Robanda, from which many children come regularly into the church.

Kawakami-gun, Hokkaido, Japan—The Shensks report that the church building here is progressing nicely and that all the blocks for the first floor have been laid.

Charles Shensks report a rewarding trip to Naka Chambetsu, where they visited the home of a Salvation Army Christian. She received them warmly and expressed interest in their holding meetings. The Salvation Army minister from Sapporo goes once every six weeks when roads are open but has experienced difficulty reaching anyone else there; the minister felt that a foreigner could arouse more interest and possibly reach more people. Shensks want to supplement the Salvation Army minister's work by scheduling meetings in the community hall or school auditorium. The Shensks visited two other homes, one about three miles beyond the bus route. After getting to the home of Tada-san, the father was so shocked to see foreigners that the Shensks weren't asked in out of the rain until the son came to the door. They borrowed some books the Shensks had along and expressed interest in attending a meeting.

Taiki-cho, Hokkaido—Eugene Blossers enjoyed the fellowship of four colporteurs of the Japan Bible Society who sold Bibles in this area. One of them, a pastor, preached on a recent Sunday evening and all four gave testimonies at the midweek meeting.

Buenos Aires, Argentina—Clyde Mosemann, pastor of Ramos Mejia church, reports inauguration of their first annex at Tronador, 235, Haedo, on July 2; the place was well filled. Plans include a preaching service for adults Thursday evenings and children's meetings Saturday afternoons.

Mennonite pastors in Buenos Aires (Lawrence Brunk, Mario Snyder, Clyde Mosemann, A. Luayza, A. Darino, and Martin Duerksen) have planned to get together weekly in one of their church communities in a co-operative effort to distribute literature and make contacts.

Ellen Moyer, M.D., saw about 42 patients in June.

Elkhart, Ind.—A cable received here July 10 stated that Floyd Siebers and Ross Goldfuses arrived safely in Buenos Aires, July 10. A cable received July 12 stated that Daniel Dieners arrived safely in Nigeria.

Somanya, Ghana—Carson Moyer reports that Erma Grove arrived June 28 and was with them until July 1. Now Sister Grove is living in a dormitory at the university, vacant during vacation. She was able to move into the house at Amasaman by the end of July, at which time she will begin to get ready for Anna Marie Kurtz.

Home Missions

Chicago, Ill.—The Glenn Musselman family presented a missionary program to Englewood Mennonite Church on July 2. Before the message they displayed a number of items and objects pertinent to Brazilian life. Following the fellowship dinner Bro. Musselman showed pictures.

The church endeavored to make the Bible school self-supporting by charging an enrollment fee of 50 cents. Although not all children paid the fee, most parents expressed appreciation for the plan by which they could share in the expense. Theme for the final Bible school program was "The Everlasting Light."

Brooklyn, N.Y.—Instruction for baptism is being given to eleven persons in their homes by Pastor Guillermo Torres and members of the Spanish Mennonite Church here.

Sister Celina Collon, member of Rabanal, P.R., church, gave her testimony at the Brooklyn church July 2.

Twelve children from homes of Spanish Mennonite church members are guests in homes at Harrisonburg, Va., for two weeks in the Fresh Air program.

Search for a new place for worship still continues here since the building presently occupied will soon be torn down for a housing project.

Premont, Texas—Richard Fahndrich, pastor of La Capilla del Senor, reports that two weeks of summer Bible school, including the program the last night, caused a real upsurge in attendance, especially among the smaller children.

Bro. Fahndrich accompanied a group to Alice, Texas, to give the evening program, and another group to special services in Corpus Christi last month. Other activities included The Way distribution with a Spanish tract, trip to a children's hospital in Corpus Christi, and instruction classes for baptism.

South Bend, Ind.—Outside speaking appointments for Tobe E. Schmucker, superintendent of Hope Rescue Mission, during June included Bethel College Alumni Banquet, Mishawaka, Ind., South Bend Mennonite Fellowship, and First Unitarian Church of South Bend, Ind.

Chicago, Ill.—On June 21 the Bethel Mennonite Church kindergarten enjoyed good attendance from church and community at its closing program at which eight children graduated.

During the week of June 24 nursery teachers Ruth Kehr, Kathryn Aschliman, and Dora Souder served as resource persons for summer service students under the Chicago city missionary society. Students from different colleges, who are working this summer in the "inner city" in different churches, spent mornings observing Bethel Bible school classes and afternoons discussing concerns at workshops.

Bethel Bible school used fewer teachers from other churches this year than previously. Two sessions daily were needed to accommodate the average attendance of a little less than 180.

Saginaw, Mich.—Arthur Cash, Fort Wayne, Ind., brought the morning message at Grace Chapel on June 18. Bill Lobseiger, recent graduate of Prairie Bible Institute, brought the morning message June 25.

The first Bible school, including kindergarten through grade six, was held in the new Grace Chapel from July 10 to 21.

General

Elkhart, Ind.—Donald Stauffer, Milford, Neb., began work at general board offices July 10 as an accountant in the business office. Bro. Stauffer took training at National Business Institute in Lincoln, Neb., and for the past two years did bookkeeping and general office work for a grain company in Lincoln.

Summer Service

Sturgis, Mich.—Eighteen senior high students completed a work assignment at Camp Amigo on June 24. The volunteers, representing five states, cleared trails, poured concrete floors, repaired a road, set up tents, and assisted in many other ways. The theme of leisure time activities was "Toward Christian Maturity."

Divide, Colo.—The Juvenile Delinquency Welfare program, begun at Rocky Mountain Mennonite Camp in 1956, received impetus in June from the dedication of eighteen senior high work campers who came from Mennonite churches throughout the country. The work project completed by the work campers was Park Ridge, a five cabin headquarters for welfare girls. Two days after the completion of this project, in which 14 older summer volunteers participated, the welfare program began.

Springdale, Ark.—During summer months, this small northwestern Arkansas town bulges with migratory laborers. To meet the welfare needs of the migrants, church groups of the area unite to bring to them many desperately needed services. For the last several years, summer volunteers have assisted in this work. Again this year five volunteers, headed by Ruth Wagner, Shakespear, Ont., are serving in a child-care center and directing adult activities. Over 40 children have already enrolled in the center, which is open daily from 4:30 a.m. to 2:00 p.m. Women's sewing classes, recreation for teen-agers, family night activities, and worship services are additional projects headed by the volunteers.

Elkhart—Since June 8 a team of six volunteers has been working with MYF groups of the Indiana-Michigan Conference. Each day the team meets new groups and shares with them new insights into effective MYF work. The team also helps each MYF group work through its own unique problems. Unit Leader Glen Good, Kouts, Ind., reports that local MYFs have been receptive to this project.

Corpus Christi, Texas—"The purpose of our summer unit," writes summer volunteer Martha Harshberger, Johnstown, Pa., "is to bring Christ to as many in Corpus Christi as possible. We feel that contacts made with the children who come to Bible school are significant. We are, in addition, carrying out our purpose through home visitation and camping." The immediate response to this has been gratifying. Over 200 were enrolled in the first Mennonite summer Bible school in the city.

St. Joseph, Mich.—Leon and Treva Stutzman, who formerly directed the Voluntary Service unit to migrants in Phoenix, Ariz., are finishing their term of VS as leaders of a summer unit which is ministering to migrants in this southwestern Michigan community. The unit of four proposes to share their Christian faith with the migrant and to develop in the migrant a sense of personal worth, belonging, and responsibility. In addition, much time is spent trying to improve relationships between migrants and farmers as well as farmers and local groups who are attempting to assist migrants. Because of increased interest (in recent months) in the welfare of migrants, many farmers are becoming hostile to persons who bring services to them. The summer unit in Michigan reports that hostile feelings have been shown them which have resulted in their inability to contact many migrants. In contacts they made, however, migrants have appreciated assistance. Pray for these workers and migrants.

General Relief and Service

Akron, Pa.—There is immediate need at MCC headquarters for an assistant in the Peace Section, two cooks, and a mail clerk. In the mental health program are openings for psychiatric aides in three mental hospitals (Brook Lane Farm, Prairie View Hospital, and Kings View Hospital) and for a secretary and a cook. Nurses for these mental hospitals are also needed. For further information, write to Personnel Office, MCC, Akron, Pa.

Broadcasting

Florence, Italy—Dr. Luciano Monti, speaker on "Parole di Vita," reports that the Italian broadcast can now be heard on short wave from Trans-World Radio, the new missionary radio station in Europe. He reports good reception in Florence. Pray that many of the listeners who previously heard the program from Radio Monte Carlo will hear it on this new station and that many new listeners may join the audience.

Spain—The Spanish broadcast brought

this response, "Do you agree with the religious teachings of the Roman Catholic Church? I am acquainted with no other church outside the Roman Catholic Church. . . . I do not agree very well with their teachings and even less with their preachers for reasons I prefer not to write."

Mexico—Weldon Martin, in charge of the Spanish branch office in Texas, led a Mexican laborer to Christ while the latter was in Texas. The Mexican, after returning home, said this in a letter, "Concerning the decision which I have made to follow Christ, I will be faithful to His Word, although I understand that the priest from this town expects to call me to talk to me, but that makes me no difference, because I don't think that I am doing anything bad by believing the Word of God."

Nigeria—Cyril Gingerich, in charge of the radio office in Nigeria, quotes from a letter received from a leprosy inspector who lives not too far from the Gingerichs: "I am grateful to let you know that your preaching over the radio (ELWA) has converted me to Christ. I had thought baptism was all I needed to be saved, but over Radio ELWA I have been made to believe in Jesus and to live a life acceptable unto Him. I will be grateful if you will pray for me to live a pure Christian life. I have in the past lived a wasteful life."

New Jersey—"I listen to your program every Sunday and enjoy it very much. I can't attend my church on Sunday, as my

husband is Catholic and I had my children baptized in the Catholic Church, and I do not wish at this time to join the Catholic Church. And I feel if I go to my church, it would confuse the children. But I do try to live my life as I think God would want me to do."

Ontario—"A few weeks ago I had to leave my home and home province and come to Ontario to work. I was so lonely and homesick—everyone and everything was strange. Then this morning I turned on my radio and slowly turned the dial from one station to another, when suddenly I heard your loved program coming through. It was like a breath of home; words cannot say how much it meant to me. I thank God for you and your program."

Michigan—"I am trying to write an article for the Associated Press—it concerns the welfare of our nation's boys and girls. . . . I heard your message on May 21 and will appreciate a copy of the sermon, if it is still available, as it is in line with other material that I have. I am serving my 44th year as a director of a loan association; 13 of those years I served as secretary-treasurer, and the past 10 years as president."

Cleveland, Ohio—The Mennonite Hour is now being heard in Cleveland and surrounding areas over Moody Bible Institute's station, WCRF-FM (103.3 mc), every Sunday at 2:30 p.m.

Lancaster, Pa.—The Mellinger Youth Fellowship recently requested 500 broad-

Chicks Flown to Congo

One thousand chicks, the first in a series of shipments, left New York on June 27 via Pan American Airlines for Bakwanga, Congo. The chicks will be used by Congo Protestant Relief Agency to start a poultry program for the Baluba people.

In preparation for their arrival, CPRA men have constructed several shelters with homemade brooders and feeders for small chicks and have stored a quantity of feed. At the age of six weeks, the chicks will be distributed to groups of refugees in selected villages. Need for the project is caused by lack of protein in the diet of the people and the scarcity of meat and eggs in the area. The number of chicks to be sent in the future will be determined by the degree of success of this first shipment. Cost of the first shipment of chicks was paid by a contribution from the summer Bible school of the Neffville Mennonite Church, Neffville, Pa.

Because of needs in the Congo, Jordan, Algeria, and other underprivileged areas, the Mennonite Relief and Service Committee has promised to send MCC an additional \$10,000 more for this fiscal year. Contributions are urgently needed to maintain our present relief projects without curtailment. Your relief and service offerings (of 50¢ per member per month) should be designated as such and be sent through your district mission board treasurer regularly.



Chicks similar to these which went to Tsakones, Greece, were flown to the Congo June 27. Here Dan Bert, Newburg, Pa., works on a poultry project in which these chicks were distributed to villagers and cared for under the guidance of Pax men, a procedure to be followed in other parts of the world.

cast schedules to use in letters sent to guests who visit their church service. (Mennonite Hour and Heart to Heart schedule cards are available to any groups or individuals free of charge by writing to Harrisonburg, Va.)

St. Petersburg, Fla.—Beginning July 23, The Way to Life will be released each Sunday at 12:45 p.m., on WGNB-FM.

Japan—Radio broadcasts, Bible courses, and counselors join hands in helping many throughout Japan. Says one such person who has been aided in this way: "I have thought for a long time that I am a Christian. Then I heard your broadcast and began to study the Bible more intimately. . . . I have especially appreciated the studies from the 'Sermon on the Mount.' I have felt until now that I was morally perfect. I have had such thoughts in the thinking of Confucian teachings. But when I looked at my heart in the light of Christ's teaching I found out how far short of perfection I had been and I had only criticism for my moral behavior. According to this study the light of the Gospel goes far beyond morals. This can only be true of a life in Christ. I am deeply ashamed of my former pride and condition. I want from my heart to grow into the likeness of Christ and have His light shine through my life to others."

New York City—While walking the streets of New York City, a 20-year-old Puerto Rican lad spied a folder which turned out to be one of Lester Hershey's Spanish radio talks. This led to his writing the Spanish office in Puerto Rico requesting further spiritual help. He claims to be a Christian but finds his faith being challenged. Pray for this young man.

Puerto Rico—Lester Hershey reports that the Spanish broadcast is looking for a station in Uruguay to cover a good portion of Argentina. "We covet the prayers of our brethren in this behalf," adds Bro. Hershey.

Spain—In order to reach Spain with the Gospel it was necessary to change stations from Radio Monte Carlo to Trans-World Radio, since the former is no longer broadcasting religious programs.

The Spanish broadcast can now be heard in Spain each Tuesday at 2:00 p.m., located at 9.705 mc., 31 meters.

Harrisonburg, Va.—Attention: Heart to Heart Listeners. Time changes for Heart to Heart's 15-minute program. WOHF, Bellefontaine, Ohio, to 1:00 p.m. Tuesday; WGRF, Cleveland, Ohio, 5:01 p.m., Tuesday; and CFAM, Altona, Man., 2:05 p.m., Thursday.

Chambersburg, Pa.—Heart to Heart's daily program will be released over WCBG, Chambersburg (1590), at 1:30 p.m. The program is sponsored by Hokes Village Market, Marion, Pa.

Russia—Four letters recently received from communist countries indicated that the Russian broadcast is getting through, according to Dr. Ivan Magal, speaker.

Panama—Linda Reimer, former missionary to Puerto Rico now working in Panama, writes: "We still enjoy your radio program. We also take our radio to church Sunday mornings and the folks listen to your program before our service. We give

them the sermons you print after the service and so I believe it is quite effective."

Overseas Services

Akron, Pa.—Current opportunities for Pax service exist in Europe, Africa, and the Far East. Fourteen Pax men are needed for the Europe-North Africa program. Openings this fall exist for college graduates to teach English and possibly science at the Christian Training Institute at Sialkot, Pakistan. Four Pax men are needed for agricultural work on the island of Timor, Indonesia, early in 1962. Interested persons should apply immediately because of the time involved in obtaining visas.

Doctors and nurses are also needed throughout the MCC overseas program. Openings for nurses are in Vietnam, India, Haiti, and Newfoundland. In Vietnam two nurses are needed to assist at the Nhatrang clinic and hospital. The assignment in India is for a Canadian nurse who could also share responsibility for a food program administration in Calcutta. Doctors are needed for Indonesia, Thailand, and the Congo. For further information write to Personnel Office, MCC, Akron, Pa.

Elkhart, Ind.—Thirty-seven men and a number of women have served in the overseas VS program under MRSC since 1955. At the present time, Nigeria is being considered for a new overseas VS project. Frank Bishop, of Goshen College, spent six weeks investigating agriculture service possibilities. Literature work, medical work, and educational work are also being considered.



David Brunner, Secretary for VS Personnel (right), interviews John and Margaret Ingold, Fisher, Ill., who are overseas VS-ers planning to serve at Accra Academy, Accra, Ghana.

Elkhart, Ind.—John and Margaret Ingold, Fisher, Ill., are scheduled to leave from New York City for an overseas VS assignment in Accra, Ghana, on Aug. 15. During the past year, John has been taking graduate work at the University of Illinois, Urbana, Ill., while Margaret taught physical education at Mahomet, Ill. Both the Ingolds taught at Bethany Christian High School, Goshen, Ind., during the 1959-60 school year. In Ghana, John will be teaching biology and physical education at Accra Academy. Their assignment was channeled to them through the African-American Institute for Teachers Placement, Washington, D.C. Persons interested in similar serv-

ice are urged to write to the Personnel Office, c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for further information.

Voluntary Services

Hesston, Kans.—Former members of the La Junta, Colo., VS unit planned a reunion for July 22, 23, on the Hesston College campus. All former unit members were invited.

Akron, Pa.—Openings exist for Voluntary Service workers to serve as farm workers, secretaries, cooks, and unit leaders at Boys' Village, Smithville, Ohio; Children's Center, Laurel, Md.; Junior Village, Washington, D.C.; Wiltwyck School for Boys, Esopus, N.Y.; and Ailsa Craig Boys' Farm, Ailsa Craig, Ont. For further information, write to Personnel Office, MCC, Akron, Pa.

Potter County, Pa.—The Potter County VS unit in northern Pennsylvania opened July 11. The unit is composed of Lester and Betty Lois Miller, unit leaders; Daniel and Hanna Lapp, Lancaster; Janet Miller, Manheim; Marian Mohler and Lillian Musser, Denver; and Verna Rohrer, Ronks, Pa.

New York, N.Y.—Evelyn Hertzler, New York VS-er, will be teaching third grade in a new school in the Lower East Side next fall. This neighborhood is noted for its crime, but the faculty of the school is excellent and discipline is good. Evelyn is looking forward to this experience with anticipation. Helen Rufenacht, Wauseon, Ohio, joined the New York unit July 10.

Aibonito, P.R.—VS-ers serving in Puerto Rico made significant contributions to the summer Bible school programs. Ray Landis, Souderton, Pa., was in charge of the Coamo Arriba Bible School. Miriam Godshall, Harleysville, Pa., taught at Aibonito; Maxine Yoder, Goshen, Ind., at Palo Hincado, and Kenneth Egli, Manson, Iowa, at Palo Hincado and La Cuchilla. Linda Mininger, Elkhart, Ind., a summer volunteer, assisted at Puigullias.

Albuquerque, N. Mex.—Five of the unit members taught classes in the summer Bible school here. The unit also solicited every home in the area of the church prior to the beginning of the school. Sixteen pupils had perfect attendance and were taken on a two and a half day camping trip. Seven girls accepted Christ as their Saviour during the last campfire service in charge of Pastor Theron Weldy.

Elkhart, Ind.—The John Lehman family arrived in Elkhart on July 18 from Puerto Rico. For the past two years, John has served in the Luz y Verdad program and as principal of Bethany School, Puigullias, P.R. In Elkhart, he will serve as Director of Voluntary Service. Ray Horst will continue as Secretary for Relief and Service and Don McCammon as Associate Director of Voluntary Service.

Salunga, Pa.—Ruth Ann Sensenig, R. 3, Gettysburg, Pa., began a one-year term of VS at Northern Tier Children's Home, Ulysses, Pa., on July 1. Grace and Elvin Stoltzfus transferred from Immokalee, Fla., to Camp Hebron, Halifax, Pa., as of July 1.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Kenneth Schwartzentruber and wife, who will be operating the bookstore at Campinas, Brazil, spoke at Belmont, Elkhart, Ind., on July 2.

Bro. John E. Lapp, co-ordinator of our I-W program, spoke to the inter-Mennonite I-W units in Denver, Colo., on July 6.

Four gallons of blood have now been donated to the bloodmobile by two Publishing House workers: Proofreader Laura Showalter and make-up man Milford Paul.

Bro. David Alderfer, Chappell, Nebr., has accepted an assignment to serve as chaplain in the hospital at Aspen, Colo., and to set up a fellowship and literature center in the city.

New members: two by baptism at Toto, North Judson, Ind., on June 4; one by baptism at Orrville, Ohio, on June 25; one on confession of faith at Smithville, Ohio, on July 20; two by baptism at Grand Marais, Mich., on July 9 (C. J. Garber baptized his great-grandchildren); one by baptism at Lombard, Ill., on July 9; nineteen by baptism at Hess's, Lititz, Pa., on June 25; two by baptism at Salem, Elida, Ohio, on June 25; six by baptism at Beech, Louisville, Ohio, on July 9.

Two by water baptism at Plato, Langrange, Ind., on July 16; twelve by baptism at Versailles, Mo., on July 16; four by baptism at Warwick River, Denbigh, Va., on July 9; one by baptism (seventy-four years old, died one week later) at Sherman Chapel, Toronto, Ont.; two by baptism at Lindale, Linville, Va., on July 16; one by confession, one by baptism, at First Mennonite, Denver, Colo., on July 16.

Record-breaking sales of summer Bible school materials are reported by Mennonite Publishing House. The increase of sales in pupils' book over the previous year was 20,000. There was a small decrease in the sales of teachers' books.

Even unto Death, a book by J. C. Wenger on sixteenth-century Anabaptists, will be published by the John Knox Press in October.

Bro. Ross Metzler, formerly pastor at Mattawana, Pa., has been assigned a pastorate at Manbeck by the Allegheny District Mennonite Board.

The Allensville, Pa., MYF has conducted a census in the area of Millheim in north central Pennsylvania.

A substantial increase in giving resulted at Cumberland, Md., when planned giving was adopted.

Bro. Elmer Yoder, pastor at Canan Station, Altoona, Pa., has been released by the Allegheny Mission Board to attend school.

Missionaries or missionary children receiving full or partial support from the Allegheny Conference number 22. Total giving to the Allegheny Mission Board in

the past year was \$18,000 more than in the previous year. Most of this increase went to the General Board.

Bro. Stanley Shenk, on July 15, showed slides of his recent tour through the Holy Land at a combined MYF and Young People's Bible Fellowship program at Christopher Dock School.

A farewell and consecration service for Sister Esther Detweiler was held at Rockhill, Telford, Pa., on July 16. Bro. Elmer Kolb, Pottstown, Pa., delivered the message. Sister Detweiler has gone to join the mission force at Mexico City.

Bro. Henry F. Garber, former president of the Eastern Mission Board, spoke at Kinzers, Pa., on July 16 in the farewell service for George and Dorothy Smoker and Rhoda E. Wenger who are returning to Tanganyika.

A men's chorus from Archbold, Ohio, gave a program at Shore, Shipshewana, Ind., on July 16.

Bro. H. A. Diener, Hutchinson, Kans., flew to Puerto Rico on July 7 to visit his son, Dr. Clayton Diener.

Bro. Dwight Weldy, Goshen, Ind., conducted a song leaders' clinic at Wellman, Iowa, on July 15.

Bro. Sanford Shetler, Hollsopple, Pa., spoke on Christian day school themes at Sunnyside Conservative Church, Arthur, Ill., on July 11.

New officers of the Ontario Amish Conference are Henry Yantzi, moderator; Dale Schumm, assistant moderator; and Alvin Leis, treasurer.

The Ontario Amish Conference voted to participate with other Ontario conferences in planning for the Conrad Grebel College on the Waterloo University campus.

Bro. Herman R. Weaver is studying at the Institute of Religion at Houston, Texas, the first Mennonite to be enrolled here. His address is 7210 Staffordshire, Houston 21, Texas.

Bro. E. E. Miller, Goshen, Ind., is studying at the Biblical Seminary in New York in anticipation of his assignment next year as acting principal of Woodstock School in India.

Bro. Aaron L. Shirk is the new chairman of the Board of Directors of World-wide Gospel Fellowship. This organization supports the Luz y Verdad Spanish radio program. Contributions are sent to Mennonite Broadcasts by Treasurer Clyde E. Keener.

A farewell and commissioning service for MCC relief and voluntary service workers was held on July 9 at Roxbury Camp, southwest of Carlisle, Pa.

Bro. Edward Miller, Gulfport, Miss., spoke in a union Sunday-school meeting at Sarasota, Fla., on July 16. He also preached at Bay Shore.

Bro. Jonas Schrock was ordained to the office of bishop at Pleasant View, Montgomery, Ind., on July 9. Officiating were

Fred Hostetler, Roman Miller, and Valentine Nafziger.

Bro. Paul Lantz, Goshen, Ind., has accepted a call to serve as pastor at Millersburg, Ohio.

About fifty persons attended the Writers' Conference held at Goshen College, July 10-14. Daniel Hertzler and Maynard Shelly served as directors.



The new Fairview Church, built in Surrey, N. Dak., was dedicated on June 11. Bro. Milo Kauffman, Hesston, Kans., preached the sermon, and E. G. Hochstetler, Wolford, N. Dak., led in the dedicatory prayer. Bro. Floyd Kauffman is pastor. Present membership is forty-four. Pictures of the new church, and also of the old one which was destroyed by fire, are in this page.



Calendar

South Central Conference, Hesston, Kans., Aug. 8-10.
Iowa-Nebraska Conference, Beemer, Nebr., Aug. 8-11.
Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 12-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Convention, Lebanon, Oreg., Aug. 17-20.
Michigan Mennonite Sunday-school meeting, Curtis, Mich., Aug. 18, 19.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Laurelsville Camp, Sept. 15, 16.
Indiana-Michigan Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Open Conference on "The Church and its Older People" at Goshen College, Oct. 31 to Nov. 2.
Mennonite Board of Missions and Charities, annual meeting, Harrisburg, Va., June 21-24, 1962.

A parsonage is being erected by the Mt. Zion congregation, Versailles, Mo.

Speakers in a Music Conference at West Liberty, Ohio, July 29, 30, sponsored by the three congregations there, were Walter Yoder and Mary Oyer, Goshen, Ind.

Bro. Norman H. High has been appointed Acting Dean of Arts at the University of Waterloo in Ontario. Bro. High has been teaching for fifteen years at the Ontario College of Agriculture in Guelph. Bro. High is chairman of the Board of Governors for Conrad Grebel College, to be established on the Waterloo campus by the Mennonite churches in Ontario. He is also chairman of the Board of Rockway Mennonite School and a member of the Board of Overseers at Goshen College.

Bro. Amos Bontrager and wife Lois, Greenwood, Del., will serve as house parents of the I-W unit in Cincinnati, Ohio.

A study committee on recreation, appointed by General Conference, met at Scottsdale on July 18. Members of the committee are Ray Bair, H. Clair Amstutz, Elmer Kolb, and Harold Lehman.

Reservations numbering about 215 have been made for the special cars from Chicago to Portland for those attending the MYF Convention at Lebanon.

Through Sunlight and Shadow, by Evelyn Bauer, is on the reading list circulated among the young people of the Disciples of Christ.

Bro. David Mann, Albany, Oreg., at the request of the Pacific Coast Mission Board, made an administrative visit to the mission field in Mexico.

Bro. John Shank and wife returned to their work in Jamaica on July 28.

Bro. Ralph G. Ginder, Mt. Joy, Pa., was ordained to the office of deacon at Risser's, Elizabethtown, Pa., on July 2. Bro. Clarence E. Lutz officiated. Bro. Ginder's telephone number is Oldfield 3-5042.

Bro. Harold Hochstetler is the newly elected assistant moderator of the Pacific Coast Conference.

Bro. Elmer Kolb, Pottstown, Pa., spoke at the Quarterly Mission Workers' meeting held at Salem, Quakertown, Pa., on July 24.

A parsonage has been purchased by the Pinto, Md., congregation. It has been remodeled for the use of the new pastor, Bro. Mahlon Miller.

Bro. John Drescher, president of the Ohio Mission Board, spoke at the dedication services for the new addition at Pleasant Valley Chapel, Coshocton, Ohio.

Bro. Moses Slabaugh, Harrisonburg, Va., is taking care of ministerial duties at Tuttle Ave., Sarasota, Fla., for a month during the absence of the pastor.

The Sycamore Grove congregation, Garden City, Mo., has four nonagenarians and twelve octogenarians. The oldest member, Sarah Miller, was 98 last November.

The Calvary Hour radio broadcast has opened new offices in Orrville, Ohio. Open House was observed on July 7.

The new site of the Warwick River Church, Denbigh, Va., was dedicated in an outdoor service on July 5.

Bro. B. Charles Hostetter, Mennonite Hour pastor, addressed a Brethren in Christ Peace Conference at Roxbury Camp, near Chambersburg, Pa., July 7-9.

The Martinsburg, Pa., congregation shared in a co-operative service at the Brethren in Christ Church when Norman Wingert spoke concerning relief work.

Bro. Orie Roth was ordained to the ministry at Sweet Home, Oreg., on July 30, with Bro. Max Yoder officiating.

Rededication of the building interior at Hopedale, Ill., has been completed.

Dedication services for the new Zion Church at Pryor, Okla., were held on July 23.

Mennonite Disaster Service at Hesston Kans., recently helped to find a lost child. He was found in the early morning hours.

Bro. J. Otis Yoder gave lectures on Revelation at Milford, Neb., July 16-20, and at Sonnenberg, Apple Creek, Ohio, July 22-24.

Speakers in a Music Conference at Trissels, Broadway, Va., July 29, 30, were Audrey Shank, J. Mark Stauffer, and Paul Showalter, Secretary of Music in the Ohio Conference.

Mennonite Disaster Service in Ontario sponsored a blood donor clinic at Elmira on July 27.

The Marion, Pa., Sunday school has taken up the support of Bro. Chester Wenger, missionary to Ethiopia.

The Lansdale Quartet gave a program at Pond Bank, Chambersburg, Pa., on July 2.

Bro. Myron Augsburgberger preached a mission sermon on July 25, preceding the Virginia Conference. On July 26 J. L. Horst and Don Augsburgberger spoke on a Fundamentals program.

Bro. John Ray Miller was released from his responsibilities as deacon at Plato, Lagrange, Ind., that he might take up the pastorate at Brethren, Mich., at the call of the District Mission Board.

A Youth Rally was held by Gulf Coast young people at Gulfport, Miss., the weekend of July 9. Attending were young people from Allemands, Gulf Haven, Crossroads, and Meridian. The Crossroads young people won the Bible quiz tournament.

A Christian Life team consisting of Jacob E. Martin, Jr., and Melville Nafziger from E.M.C., gave the morning message at Lynside, Lyndhurst, Va., on July 16.

Bro. Paul M. Miller officiated in the ordination of Bro. Irvin M. Detwiler at East Goshen, Ind., on July 23. Pastoral responsibility will be transferred from Bro. Ray Keim to Bro. Detwiler on Aug. 5.

Bro. Donald E. Yoder was ordained to the office of bishop at Forks, Middlebury, Ind., on July 30 by Bro. E. C. Bontrager.

Visiting speakers: Ralph Howlett, director of Hidden Springs, a rehabilitation center at Brantford, Ont., at Elmira, Ont. Isaac Glick, Edmonton, Alta., at Trissels, Broadway, Va., July 23. Simeon Hurst and Tanganyika deputation at Virginia Conference, July 26. Sanford E. King, Hutchinson, Kans., at Bellwood, Milford, Neb., July 30. Paul M. Lederach, Scottsdale, Pa., at

Hesston, Kans., July 16. Ruth Stoltzfus, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., July 29.

John Beachy, Bihar, India, at United Bethel, Plain City, Ohio, July 16. John A. Friesen, India, at Nampa, Idaho, July 11. George R. Brunk at monthly meeting for Jewish Evangelism, Kaufman's, Manheim, Pa., July 3. Milton Vogt and wife, India, at Holdeman, Wakarusa, Ind., July 23. David Johns and wife, Sudan Interior Mission, at Nefsville, Pa., July 16. Lloyd Weaver and wife, Newport News, Va., at Hess's, Litz, Pa., July 16.

Urie A. Bender, Secretary for Literature Evangelism, at Litz, Pa., July 9. Maynard Rohrer and wife, Araguacema, Brazil, at Beech, Louisville, Ohio, July 23. Milton Brackbill, Paoli, Pa., at Perkase, Pa., July 2. Eldon King, Millersburg, Ohio, at Sandy Hill, Sadsburyville, Pa., in a youth conference, July 16. John F. Hiebert, Sudan Interior Mission, at Yellow Creek, Goshen, Ind., July 16. Kenneth Schwartzentruber and wife, appointed to Brazil, at East Zorra, Tavistock, Ont., July 16. Arleta Selzer, Japan, at Pennsylvania, Hesston, Kans., July 9. Donald E. King, Pigeon, Mich., at Pennsylvania, Hesston, Kans., July 16. Robert Unruh, Filadelfia, Paraguay, at Bloomfield, Mont., July 9.

Kenneth Brunk and wife, appointed to Jamaica, at Springdale, Waynesboro, Va., July 30. Dale Schumm, Shakespeare, Ont., at Alma, Ont., July 23. Harold Reed, appointed to Somalia, at West Chester, Pa., July 23. William Hallman, Argentina, at Indianapolis, Ind., July 23. Clinton Ferster, Richfield, Pa., at Marion, Pa., July 16.

Robert Witmer and wife, Paris, France, at Wideman, Markham, Ont., July 21, at Breslau, Ont., July 23, at Elora, Ont., July 25, and at St. Jacobs, Ont., July 30. David Shank, Belgium, at Wadsworth, Ohio, July 9.

A new pattern for summer Bible school was used at Chappell, Neb.—one half day a week for ten weeks.

Paul T. Yoder, Ethiopia, spoke in the farewell service for Janice Sensenig, New Holland, Pa., July 23.

Announcements

Bible meeting, 318 East Poplar St., York, Pa., with Richard Danner, Hanover, Pa., and John S. Hess, Litz, Pa., as instructors, all day, Aug. 6.

The rededication of the church at Martinsburg, Pa., has been postponed indefinitely because of the illness of A. J. Metzler who was to serve as speaker.

Robert J. Baker, Elkhart, Ind., at Walnut Creek, Ohio, Aug. 6.

Clarence E. Lutz, Elizabethtown, Pa., at Kinzers, Pa., on "Christ's Compassion for Israel," Aug. 7.

Walter L. Alderfer, Frederick, Pa., in harvest home services at Upper Skippack, Creamery, Pa., 2:00 p.m., Aug. 5.

Ten-year anniversary program at Cumberland, Md., on Sept. 3.

Tanganyika deputation: Aug. 6 — a.m.,

East Chestnut Street, Lancaster; evening, Strasburg, Pa.; Aug. 9, 10—Christian Life meeting, East Petersburg, Pa.

Paul Kraybill, Salunga, Pa., visiting speaker at Mission program, Hartsville, Ohio, Aug. 17. Also missionaries Daniel Troyer of Luxembourg and Paul T. Yoder of Ethiopia.

Grant and Ruth Stoltzfus in Home Conference at Sunnyside, Conneaut Lake, Pa., Aug. 13.

Dorsa Mishler, Secretary of Personnel, Elkhart, Ind., at Sweet Home, Oreg., Aug. 20.

A group from Crystal Springs, Kans., are furnishing and laying the tile for the new church at Three Brothers, Ark. They will be there Aug. 5, 6.

Mennonite congregations are operating with other East Peoria churches in sponsoring meetings by Charles A. Wells, editor of *Between the Lines*. Date: Sept. 17-22.

Monthly meeting of World-Wide Gospel Fellowship, 7:30 p.m., Aug. 19, at East Chestnut Street, Lancaster, Pa. Song fest composed of duets, trios, quartets. All are welcome.

J. Rowland Reichard, Hagerstown, Md., and Lloy A. Kniss, Ellicott City, Md., speakers in annual reunion of conscientious objectors of World War I, at Black Rock Retreat, Quarryville, Pa., morning and afternoon of Aug. 13. Bring your own lunch.

Reunion of CPS Camp, Fort Collins, Colo., at Bethel College campus, North Newton, Kans., Aug. 19, 20. Picnic lunch Saturday evening. Potluck dinner Sunday noon. Formal program in afternoon.

The Philadelphia Missionary Training Institute reunion (sponsored by the Eastern Board) at Salunga headquarters in conjunction with Quarterly Missionary Round Table. All persons, with their families, who ever attended this institute are invited. Time: 3:00 p.m., Aug. 14. A brief program is planned. Bring a basket lunch, to be served at 4:30 in the church basement.

Roy Bucher, Metamora, Ill., at Logsdon, Oreg., Aug. 20.

B. Charles Hostetter, Mennonite Hour pastor, in youth conference at Mt. Vernon, Oxford, Pa., Aug. 12, 13; at Estella, near Forksville, Pa., Aug. 19, 20; at Hickory, N.C., Sept. 8-10.

New telephone number of Mahlon R. Glick, Attmore, Ala., is 369-6118.

John Bender, Haiti, at Scottsdale, Pa., Aug. 16.

Construction of the Oaklawn Psychiatric Center, Elkhart, Ind., will begin in early September. At the end of June church contributions totaled \$167,000.

Elizabeth A. Showalter, former editor of *Words of Cheer*, will be a resource leader in a Seminar on International Affairs, sponsored by the Brethren Service Commission and the Council of Churches in Johnstown, Pa., at Camp Harmony, Hooversville, Pa., Sept. 8-10.

J. J. Hostetter, Peoria, Ill., visiting speaker of the Ohio Christian Workers' Conference, Walnut Creek, Aug. 13-15.

South Central Conference Sermon at

Hesston, Kans., Aug. 8-10, J. D. Graber, Elkhart, Ind. Other visiting speakers: Edwin Weaver, Nigeria; Milton Vogt, India; and Ben Cutrell, Scottsdale, Pa.

Change of address: James D. Kratz from Costa Rica to Casilla 53, Pcia. R. Saenz Peña, Prov. de Chaco, Argentina. Ross D. Metzler from McVeytown, Pa., to Route 1, Beaver Springs, Pa. Keith Esch from 153 Suppes Ave., to 701 Somerset St., Johnstown, Pa. Telephone: 7-5757. W. S. Guengerich from 571 N. Sixth Ave., to 378 S. First St., Upland, Calif. Chester A. Raber from Anchorage, Ky., to Brook Lane Farm, Hagerstown, Md.

Kenneth S. Brunk from Denbigh, Va., to P.O. Box 9, Retreat, Jamaica, Arnold Cressman from Petersburg, Ont., to 404 Homestead Ave., Scottsdale, Pa. Daniel Diener from Elkhart, Ind., to Duketown Secondary School, Calabar, Nigeria, Africa. Mark Kniss from Chandwa to P.O. Satbarwa, District Palamau, Bihar, India (Sept. 1). Leland Bachman from Goshen, Ind., to Hesston College, Hesston, Kans.

Church Camps

The staff for the Youth Camp at Laurelville, Pa., was Harold D. Lehman, director; Aaron Martin, assistant director; Arnold Cressman, camp pastor; Eugene Herr, and Victor Stoltzfus.

Herman F. Myers, Meadville, Pa., served as pastor of Junior High Camp at Camp Luz.

J. Alton Horst, Fisher, Ill., was camp pastor at Little Eden during Home Builders' Week.

Those attending General Conference should remember the Bible Conference at Laurelville Camp, Mt. Pleasant, Pa., from Saturday evening, Aug. 19, to noon of Aug. 22. Speakers include Richard Yordy, E. M. Yost, Marcus Lind, C. J. Ramer, and Milo Stutzman.

Samuel Janzen, Glenwood Springs, Colo., served as camp pastor for the Junior Camp at Rocky Mountain Camp, July 16-23.

Jess Kauffman has resigned as director of Rocky Mountain Camp to devote his time to directing Frontier Boys' Camp. Elbert Detwiler will serve as director of Rocky Mountain Camp for the rest of the season.

The staff of the summer camp for youth held at Culp, Ark., July 11-13; was Meryl Grasse, Arlen Yoder, Henry Tregle, and James Hershberger.

Camp Amigo:
Junior High Camp, Aug. 7-9

Camp Luz:
Girls' Ebenezer Camp, Aug. 5-12
Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juveniles
Delinquents, Aug. 21-25

Black Rock Retreat:
Junior High Camps, boys and girls 13-15,
Camp 1, July 31 to Aug. 5.
Camp 2, Aug. 7-12.
Music Conference, Aug. 15-20.
Christian Business Retreat, Aug. 21-26.
Adult and Family Week, Aug. 28 to Sept. 2.

Camp Hebron:
Primitive Youth Project Camp, Aug. 5-12
Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26

NEAR TO GOD

(Continued from page 667)

enough to be refreshed with the sweet rest and the "living water" which He gives.

Saturday, August 12

Waiting and Receiving.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (Psalm 37:34). Time taken to wait before the Lord is not lost time. It is as necessary to our continuing in the work of the Lord as a stop at the service station is to the operation of our cars. It is better to take time before we leave to fill up than to have to take time to walk to the next station when you have run out of gas. It is through first waiting that we later conquer and accomplish all that lies before us. Let us learn to wait upon the Lord.

PROPOSED AMENDMENTS

The following amendment to the constitution of Mennonite General Conference will be proposed and voted on at the regular session of the Conference, Aug. 22-25, 1961.

Change Art. VI, Sec. 4, to read: "A Mennonite Commission for Christian Education of six elected members shall promote and give direction to the teaching of our congregations, as outlined in its own constitution. There shall be six additional members, three to be appointed by the Mennonite Publication Board and three to be elected by the Commission, the latter subject to the approval of the Executive Committee of General Conference."

The following changes in the constitution of the Mennonite Commission for Christian Education will be presented for approval to Mennonite General Conference, Aug. 22-25, 1961:

1. Art. II, Sec. 1, to read: "The Commission shall consist of twelve members, each serving for a period of four years. Six of these members shall be elected by General Conference, three of them to be chosen in each regular session of conference. Three members shall be appointed by the Mennonite Publication Board, and three members shall be elected by the Commission, subject to the approval of the General Conference or its Executive Committee."

2. Art. III, Sec. 1, to read: "There shall be an Executive Committee of four (chairman, vice-chairman, secretary-treasurer, and field secretary)."

3. Art. III, Sec. 2, to read: "There shall be a Field Secretary who shall serve as the executive officer appointed annually by the Commission from its own membership. . . ."

4. Art. V, Sec. 1, to read: "It shall be the duty of the Commission to study the field of Christian education in the local church. It shall define an educational program for the local congregation, interpret its function and pattern, and devise ways and means to promote it."

5. Art. V, Sec. 3, Delete: "the Commission's program and work to be subject at all times to General Conference."

6. Art. V, Sec. 3b, 4, 5 to read as Section 4: "The Commission program and work shall be subject at all times to General Conference. It shall be financed in accordance with General Conference policy and shall report to General Conference biennially."

"Its report shall include:
(1) An audited statement of finances.
(2) A comprehensive report of organization and activities.
(3) A clear statement of program and budget for the biennium."

7. Art. VI, Sec. 1, to read: "The Commission may amend this constitution in any of its meetings subject to the approval of General Conference."

GOD IN US

(Continued from page 658)

prevalent spirit within the church that *what I have is mine and my business* is an undeniable evidence of the absence of the Holy Spirit. We have become too wrapped up in accumulating and too little interested in sharing what we are and have, particularly sharing our Saviour and His Spirit. "Ye shall receive power," said Jesus. If God lives in you and has control, there will be power to understand the Gospel, power for victory, and power to love.

"Ye Shall Be Witnesses unto Me"

In Gal. 2:20 Paul reveals the meaning of the true witness:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Certainly Paul does not mean that we cease to be individuals and simply part of a mass eternal spirit. What Paul does mean is that we become persons vibrant with eternal life in Jesus when we become identified with Him. Today psychology warns us not to become too tightly bound to any person or object, so that when we are separated from that person or object, we lose our sense of purpose and of being. This warning certainly does not hold true when it comes to being identified with Jesus through the work of the Holy Spirit in us. The witness for Jesus is a fanatic in the sense that he gives himself to the Saviour, abandoning his heart and life to the cause of Jesus, never again to ask himself back. It is the most daring thing imaginable, and the most rewarding. But becoming such a living witness is possible only one way—through the indwelling power of the Holy Spirit. When God in the person of the Spirit takes up His living quarters in my body, my feet, once "swift in running to mischief," are Jesus' feet. My hands, once geared to grasping for what I wanted, are Jesus' hands. My imagination, once devoted to human excitement and to getting ahead of the rest, is Jesus' imagination to be consecrated to realizing the present reality of the kingdom of God. I am His. I can be no less if I am to be His witness, and to be this witness God must be living in me through the Holy Spirit.

God's power can never be broken, but His power can be broken in our lives. Jesus declared we will receive power as we tarry; then we become living witnesses to the transforming miracle of God living in man.

While we discuss all the aspects of the doctrine of the Holy Spirit (we need to do this), and while we discuss whether or not it is proper to expect spectacular signs to accompany His work in us, the enemy of our souls tries to figure up some other idea to have us spend our time discussing, instead of simply coming to God in complete

honesty, baring our souls before Him, abandoning our very beings to Him, and inviting His living Spirit to move within us to challenge the bondage of the evil one, in the power of the Holy Spirit. If God lives and moves in us, we cannot fail.

Meridian, Miss.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Alderfer, Russell L. and Gladys (Henning), Harleysville, Pa., sixth child, third daughter, Gladys Faye, July 15, 1961.

Bast, Sanford and Mattie (Gerber), Stratford, Ont., a daughter (stillborn), fourth child, second daughter, June 24, 1961.

Blosser, Herman H. and Eileen (Perry), Salem, Ohio, fifth child, second daughter, Lisa Michelle, May 23, 1961.

Boppe, Charles and Alice (Weaver), Waynesboro, Va., second child, first daughter, Teresa Marie, July 8, 1961.

Brubacher, John M. and Lorene Isabel (Good), Parkhill, Ont., first child, Douglas James, June 30, 1961.

Burkhardt, Frank R. and Doris (Metzler), Lancaster, Pa., third daughter, Janet Elaine, July 7, 1961.

Byler, Andrew and Elsie (Zuercher), Walnut Creek, Ohio, first child, John Frederick, March 13, 1961.

Garbs, Benjamin E. and Kathryn (Felpel), Rankin, Pa., second son, Glenn Douglas, June 24, 1961.

Grigg, Elmer and Florence (Schrock), Albany, Oreg., sixth child, third son, Dale Everett, June 26, 1961.

Graybill, Elvin P. and Mary E. (Blank), Nottingham, Pa., fourth child, third daughter, Carolyn Ruth, July 2, 1961.

Leichty, Larry and Patricia (Stutzman), Parker, Colo., first child, a daughter, Lorie Lynn, July 3, 1961.

Miller, David Groff and Fern Lucille Nissley, Elizabethtown, Pa., third child, second son, James Mark, July 16, 1961.

Miller, Jim and Doris (Hostetler), Castañer, Puerto Rico, second daughter, Karla Beth, July 4, 1961.

Miller, Ronald James and Elva Mae (Vogt), Harrisburg, Va., first child, a son, Raul Deluth, June 10, 1961.

Rice, Linwood and Martha (Yothers), Denver, Colo., first child, Daryl Lee, July 5, 1961. Richer, Eugene D. and L. June (Caplinger), Wauson, Ohio, second child, first daughter, Janell Sue, July 19, 1961.

Rogers, Glenn Ivan and Betty Lou (Miller), Middlebury, Ind., first child, Jimmy Lee, April 18, 1961.

Schrock, Joe and Ada (Frey), Wauson, Ohio, fourth child, second daughter, Ann Marie, July 5, 1961.

Schultz, Allan and Velma (Ruby), Milverton, Ont., second child, first son, Keith Allan, June 16, 1961.

Sollenberger, J. Wilbur and Madeline (Groff), Manheim, Pa., first child, John Merle, July 6, 1961.

Stoltzfus, Titus and Marian Jane (Rutt), Elverson, Pa., second child, first son, Arthur Ray, July 11, 1961.

Weaver, Arvan and Nettie (Beiler), Middlebury, Ind., fourth child, third son, Eugene Ray, July 11, 1961.

Weldy, Loren and Barbara (Roth), South Bend, Ind., first child, Alan Lee, July 2, 1961.

Wenger, Earl D. and Lois (Shelly), Manheim, Pa., first child, Sheryl Joy, July 13, 1961.

Wyse, Don and Joyce (Miller), Columbus, Ohio, first child, Tim Anthony, May 10, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser—Short.—Marcellus Blosser, Salem, Ohio, and Judy Short, Wauson, Ohio, both of Central cong., by Ernest Martin, June 3, 1961. Bontrager—Yoder.—Devon Bontrager, North Goshen cong., Goshen, Ind., and Esther Yoder, Clinton Brick cong., Goshen, Ind., by Russell Krabill at North Goshen, June 25, 1961.

Brubaker—Zuercher.—Carl H. Brubaker and Kathryn E. Zuercher, both of the Warwick River cong., Denbigh, Va., by Wilbur H. Smoker at the church, July 8, 1961.

Deihl—Martin.—Ned C. Deihl, Mount Vernon, Ohio, Methodist cong., and Janette S. Martin, Elkhardt, Ind., College Mennonite cong., by John Mosemann at Goshen Seminary Chapel, July 2, 1961.

Good—Martin.—James Marvin Good, Denbigh, Va., Warwick River cong., and Dorcas Arlene Martin, Maugansville, Md., Cedar Grove cong., by Nelson L. Martin at Cedar Grove, July 1, 1961.

Hostetler—Weirich.—Wayne Hostetler, Goshen, Ind., Pleasant View cong., and Loretta Weirich, Middlebury cong., by Wilbur Yoder at Middlebury, June 24, 1961.

Huyard—Zook.—Isaac S. Huyard, New Holland, Pa., and Elizabeth M. Zook, Elverson, Pa., by Elam L. Kauffman at the Weaver-town A.M. Church, July 1, 1961.

Kauffman—Stoltzfus.—Paul Kauffman, Bird in Hand, Pa., and Freida Stoltzfus, Morgantown, Pa., by Elam L. Kauffman at Weaver-town A.M. Church, May 27, 1961.

Kauffman—Yoder.—Glen Edward Kauffman, Haven, Kans., and Freda Mae Yoder, Hutchinson, Kans., both of the Yoder cong., by Edward Yutzky at Yoder, June 10, 1961.

Lapp—Miller.—Daniel S. Lapp, Lancaster, Pa., and Hannah M. Miller, Honey Brook, Pa., by Elam L. Kauffman at the Weaver-town A.M. Church, May 20, 1961.

Martin—Gehman.—Lloyd M. Martin, East Earl, Pa., Westminster cong., and Esther A. Gehman, Westminster cong., East Earl, Pa., by Howard Z. Good at the Bowmanville Church, July 15, 1961.

Newswanger—Mohler.—Leroy Newswanger, Narvon, Pa., and Dorothy Mohler, Mohnton, Pa., Bowmanville cong., by Howard Z. Good at his home, June 17, 1961.

Reed—Newswanger.—Gilbert Galen Reed, Crumstown cong., North Liberty, Ind., and Edna Mae Newswanger, Maple River cong., Brutus, Mich., by William R. Miller at Maple River, July 7, 1961.

Schroeder—Miller.—Donald James Schroeder, Canton, Kans., Andersonwohl cong., and Maris Jolene Miller, Crystal Springs (Kans.) cong., by Alvin Kauffman and John Thiessen at Crystal Springs, June 30, 1961.

Shenk—Yeackley.—Byron S. Shenk, Sheridan (Oreg.) cong., and Inez Elaine Yeackley, Flagler, Colo., Thurman cong., by Earl Yeackley, father of the bride, at Flagler, June 4, 1961.

Stoltzfus—Smoker.—Jonas L. Stoltzfus, Morgantown, Pa., and Sadie Smoker, Gordonville, Pa., by Elam L. Kauffman at the Weaver-town A.M. Church, June 17, 1961.

Stutzman—Martin.—Earl J. Stutzman, Wenatchee, Wash., and Lydia Martin, Elkhardt, Ind.,

Prairie Street cong., by S. C. Yoder at his home, July 11, 1961.

Weldy-Rodman—Wade Lee Weldy, New Paris, Ind., Salem cong., and Janice Louise Rodman, Elkhart, Ind., Sunnyside cong., by D. Richard Miller at the Eighth Street Church, June 10, 1961.

Wissler—Weaver—John Nelson Wissler, Reinholds, Pa., Hammer Creek cong., and Reba Weaver, Manheim, Pa., Eisman cong., by Homer D. Bomberger at Mt. Joy, July 1, 1961.

Witmer-McCreary—Abram S. Witmer, Farmersville, Pa., Ephrata cong., and Phyllis M. McCreary, Farmersville, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, July 15, 1961.

Zehr-Wagler—Carl Zehr, Croghan (N.Y.) C.M. cong., and Lois Wagler, Louisville (N.Y.) C.M. cong., by Lloyd Boshart at Louisville C.M., July 1, 1961.

Zisest—Martin—Ernest Zisest, Denver, Pa., Cushman cong., and Leona Martin, Mohnton, Pa., Absace Manor cong., by Howard Z. Good at the Bowmanville Church, June 17, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Chester Lloyd, son of Harvey W. and Veldora (Eshleman) Bauman, was born near Lititz, Pa., Jan. 19, 1942; died unexpectedly near the Finland Mennonite Church, the evening of July 11, 1961; aged 19 y. 5 m. 22 d. Death resulted from severe cerebral and lung hemorrhages apparently resulting from a fall out of a tree. He was alone at the time of the accident. Surviving are his parents, 4 brothers and 3 sisters (Wilbur, Miriam, Glenn, Carl, Ruth Ann, Ellen, and Leon, all at home), and grandparents (Mr. and Mrs. Christian H. Eshleman, Lancaster; and Mr. and Mrs. David Bauman, Lititz). He was a member of the Finland Church, and chairman of the congregation's MYF. Funeral services were held at the Rockhill Church, July 16, in charge of Claude Shisler and Raymond Bucher.

Cover, Nora E., daughter of James and Frances (Durr) McCann, was born near Mason-town, Pa., Jan. 18, 1879; died at her farm residence in the same community, July 3, 1961; aged 82 y. 5 m. 25 d. Her husband, Isaiah Cover, predeceased her, Aug. 14, 1939. Surviving are 4 children (Joseph C., Clarksburg, W. Va.; Nancy—Mrs. James Conn and Jacob, Mason-town; and Samuel R., Fairmont, W. Va.), 6 grandchildren, 6 great-grandchildren, 2 brothers (Jacob D. and John W., Carmichael, Pa.), and one sister (Emma Jane—Mrs. J. H. Duesenberry, Morgantown, W. Va.). She was a member of the Mason-town Church, where funeral services were conducted by Paul M. Roth and E. D. Hess.

Cressman, Harvey G., son of Henry and Mary (Godshall) Cressman, was born in Montgomery Co., Pa., Dec. 22, 1880; died at his home, Lancaster, Pa., July 11, 1961; aged 80 y. 6 m. 19 d. Death was caused by a coronary occlusion while he was walking on the lawn at his home. He was married to Mary Lizzie Derstine, and they had celebrated their 55th wedding anniversary. Surviving, besides his wife, is one daughter Eva—Mrs. Nelson K. Alderfer, Fountainville, Pa.). He was a member of the Plains Church, where funeral services were held July 15, in charge of Wayne Kratz and J. C. Clemens.

Cris, Vern Leroy, was born at Cornlea, Neb., Feb. 6, 1892; died at his home near Albany, Oreg., June 25, 1961; aged 69 y. 4 m. 19 d. On July 14, 1914, he was married to Zella McCright, who survives. Also surviving are 2

daughters (Zona Ude, Albany, Oreg.; and Norma Hollingsworth, Lebanon, Oreg.) and his mother (Mrs. E. M. Couch, Spencer, Neb.). The past few years he fellowshiped regularly with the Lebanon Mennonite Church, and on May 14, 1961, became a member by baptism. Funeral services were conducted from the Huston Funeral Home by George M. Kaufman.

Eberhart, Amanda G., daughter of Peter and Amanda Horst, was born near Lebanon, Pa., Feb. 1, 1888; died April 2, 1961; aged 73 y. 2 m. 1 d. She was married to Ammon G. Eberhart, who survives. Five children preceded her in death. Surviving are 5 sons and 4 daughters (Elmer, Myerstown; Ammon, Lebanon; Paul, Annville; Aaron, Myerstown; Norman, Fredericksburg; Kathryn—Mrs. Chester Hershey, Annville; Ruth—Mrs. Joseph Boll, Lititz; Martha—Mrs. Charles Walter, Rheims; and Cora, Fairpoint, Ohio), 28 grandchildren, 9 great-grandchildren, one brother (Ammon G.), and 2 sisters (Mrs. Annie Brandt and Miss Lizzie Horst). She was a member of Dobner's Church. Funeral services were held at the Gingrich Church, April 5, in charge of Simon G. Bucher, Aaron Shank, and Robert Miller.

Gingrich, Catherine, daughter of Jonathan and Catherine (Smucker) Gingrich, was born in Iowa Co., Iowa; died at the Pleasantview Home, Kalona, Iowa, June 19, 1961; aged 81 y. 9 m. 4 d. Surviving are 2 sisters (Mrs. Lydia Ann Kempf, Wellman; and Sophia—Mrs. Menno Kinsinger, Parnell), Two married sisters and 2 infant sisters preceded her in death. She was a member of the West Union Church, where funeral services were held June 20, in charge of Paul T. Guengerich and Herman E. Ropp.

Gingrich, Ernoch S., son of Jacob B. and Elizabeth (Sherr) Gingrich, was born in Waterloo Twp., Ont., March 8, 1871; died at Kitchener, Ont., June 15, 1961; aged 90 y. 2 m. 27 d. On Dec. 29, 1896, he was married to Rebecca Witmer, who survives. Also surviving are 7 sons and 5 daughters (John, Cecil, Lorne, Arnold, Arthur, Clayton, Wayne, Ida—Mrs. Joe Jessen, Bertha—Mrs. Stanley Moyer, Annetta—Mrs. Wilfred Witmer, Cora—Mrs. Harold Groh, and Mary—Mrs. Freeman Austin), 44 grandchildren, and 27 great-grandchildren. He was a member of the First Mennonite Church, where funeral services were held June 17, in charge of C. F. Derstine and Edgar Metzler.

Grove, Isaac Emmert, son of Isaac N. and Elizabeth (Lanes) Grove, was born at Weyers Cave, Va., Jan. 31, 1882; died at Stuarts Draft, Va., April 8, 1961; aged 79 y. 18 d. On June 2, 1907, he was married to Emma Elizabeth Wenger, who died in Oct., 1943. Surviving are 10 sons and daughters (Nannie—Mrs. Roy Schumann, Harper, Iowa; Katie—Mrs. Franklin Weaver and Mary—Mrs. Ernest Wright, both of Waynesboro, Va.; Timothy, Irvin, Enos, David, and Eunice, all of Stuarts Draft; Lois—Mrs. Glen Blosser and Bertha, both of Newport News, Va.), 3 brothers and 2 sisters (Earl, Harrisonburg, Va.; Orie, Hershey, Pa.; Charles, Stuarts Draft; Lizzie—Mrs. Amos Weaver, Keota, Iowa; and Mrs. Goldie King, Los Angeles, Calif.). One son preceded him in death. He was a member of the Springdale Church, Waynesboro, Va., where funeral services were held April 21, in charge of Paul L. Wenger and Perry Burkholder.

Holderman, Naomi Catherine, daughter of John and Emma Blough, was born at Johnstown, Pa., Dec. 20, 1911; died in an automobile accident near Bakersfield, Calif., July 5, 1961; aged 49 y. 6 m. 15 d. On Feb. 24, 1945, she was married to Ralph J. Holderman, who survives. They were living at Fairbanks, Alaska, where she had been teaching school.

She had taken their daughter to Oregon to attend Western Mennonite School. Besides her husband, she is survived by one daughter and one son (Ruth Elaine and James Keith), 4 brothers (Harry, Martin, Paul, and Merle), and 4 sisters (Nora—Mrs. Morgan Yoder, Edith—Mrs. U. Grant Weaver, Ruth—Mrs. John Stoltzfus, and Mrs. Erma Richards). She was a member of the Calvary Mennonite Church, Los Angeles, Calif. Funeral services were held at the Forest Lawn Memorial Park, Glendale, Calif., July 10, with Geo. H. Beare officiating.

King, Bernice Marie, daughter of Henry J. and Anna (Hartzler) King, was born at Harper, Kans., Feb. 24, 1920; died after a long illness, at the home of her parents, Greensburg, Kans., June 26, 1961; aged 41 y. 4 m. 2 d. She worked for two years at the Mennonite Publishing House, and served as a secretary for a number of years at Goshen College. Due to ill health, she moved from Goshen to Greensburg, Kans., in Sept., 1960, to live with her parents. For a short while preceding her death she was employed at the Iowa Memorial Hospital, Greensburg. Surviving, besides her parents, are 2 sisters (Estella—Mrs. John Plank and Dorothy—Mrs. Mervin Troyer, both of Harper, Kans.) and 2 brothers (Leland, Portland, Oreg.; and Wayne, East Peoria, Ill.). One sister preceded her in death. She was a member of the Calvary Church at Greensburg at the time of her death. Memorial services were held at Flenner Chapel, Greensburg, June 29, in charge of W. F. Unruh, and at the Pleasant Valley Church, Harper, in charge of James Detsweiler and Richard Yordy.

Kinsie, Maurice, son of Mr. and Mrs. Simon Kinsie, died at his home, Breslau, Ont., May 22, 1961; aged 65 y. He was an active member of the Mennonite Church. Surviving are his wife (Pearl Weber Kinsie), his stepmother (Mrs. A. M. Kinsie, Marcelus, N.Y.), 2 sons (Archie and Alce, Breslau), one daughter (Frances—Mrs. Nyle Weber, Guelph), 5 grandchildren, and 2 sisters (Lucella—Mrs. Amsey Shantz, Hespeler; and Geneva—Mrs. Jon Weber, Elmira). One son died in infancy. Funeral services were held at the Cressman Church, May 25, in charge of Horace Cressman and Harold Bowday.

Kratz, Wilson H., son of Jacob and Mary (Hagey) Kratz, was born in Montgomery Co., Pa., Sept. 25, 1876; died at the Eastern Mennonite Convalescent Home, Unionville, Pa., June 27, 1961; aged 84 y. 9 m. 2 d. On Oct. 27, 1900, he was married to Lizzie N. Landis, who died Feb. 2, 1961. Surviving are 7 children (Mrs. Minnie L. Derstine, Harleysville; Eva L.—Mrs. Wilmer D. Alderfer, Irwin, La., and Wilson L., of Telford; Mary L.—Mrs. Clyde Moyer, Blooming Glen; Norman L., Mowand; and Joseph L.—Mrs. Howard H. Swartley, Blooming Glen), 27 grandchildren, 12 great-grandchildren, and one brother (Jonas H. Souderton). He was a member of the Franconia Church, where funeral services were held July 1, in charge of Curtis L. Bergey, Leroy Godshall, and Menno Souder.

Kulp, Jacob H., son of Jacob and Elizabeth Kulp, was born June 24, 1878; died at Perkasie, Pa., April 28, 1961; aged 82 y. 10 m. 4 d. He was married to Sallie Alderfer, who died Feb. 19, 1920. On Feb. 19, 1921, he was married to Minerva Ramsey, who died Oct. 13, 1960. Surviving are 2 daughters and 3 sons (Mrs. Edna Miller, Dublin, Pa.; Annie and Joseph, Perkasie, Pa.; Irwin, Harleysville; and Raymond, Quakertown), 16 grandchildren, 4 great-grandchildren, 2 brothers (Isaac and John), and 2 sisters (Lizzie and Annie). He was a member of the Deep Run Church, where funeral services were held May 3, in charge of

Wilson Overholt, Abram Yothers, and Erwin Nace.

Lehman, Mary E., daughter of David H. and Mary (Horst) Martin, was born near Hagerstown, Md., May 18, 1902; died unexpectedly from an aortic stenosis June 28, 1961; aged 59 y. 1 m. 10 d. On Dec. 12, 1926, she was married to Howard F. Lehman, who survives. Also surviving are 2 sons and 4 daughters (Lewis M., Hagerstown; Eleonora—Mrs. Clarence Martin, Lititz; Jean—Mrs. Arthur Hampton, Harrisonburg, Va.; Martha N., Cora E., and Jay L., at home), 12 grandchildren, 2 brothers and one sister (Joseph P., Irvin L., and Martha N., all of Maugansville, Md.), 2 half brothers and one half sister (Clinton, Pete, and Mrs. Emma Rief). In 1952 her husband was ordained as pastor of the mountain mission, Shady Pine, at Willow Hill, Pa. They moved to this area in 1953, where they were serving at the time of her death. Funeral services were held at the Chambersburg Church (her former church home), July 1, in charge of Amos Martin, Walter Lehman, and Harold Hunsicker. A short service was held the previous evening at Shady Pine.

Martin, Lydia Ann, daughter of Matilda (Kilmer) and the late Henry G. Martin, was born in Alanson, Mich.; died after a lingering illness, at her home, East Earl, Pa., March 28, 1961; aged 48 y. Besides her mother, she is survived by 2 brothers (Levi K., Muskegon Heights, Mich.; and Harvey K., New Holland, Pa.) and 3 sisters (Lena—Mrs. Martin Wenger, Bareville; Leah K., and Barbara K., both at home). She was a member of the Churchtown Church, where funeral services were held March 31.

Moyer, Maggie (Swartley), was born in Franconia Twp., Montgomery Co., Pa., Oct. 28, 1898; died of intestinal complications June 28, 1961; aged 62 y. 8 m. She was the wife of Melvin L. Moyer, Telford, Pa. No children were born to this union. She was a member of the Towamencin Church, where funeral services were held July 3, in charge of Ellis L. Mack, Curtis Bergey, and Menno Souder.

Rieck, Susanah, daughter of Mr. and Mrs. Edward Spaeth, was born at Kossuth, Ont., Oct. 26, 1892; died at Kitchener, Ont., July 14, 1961; aged 68 y. 8 m. 18 d. She was married in 1914 to Harvey Rieck, who survives. Also surviving are 6 children (Lawrence, Clayton, Edward, Elgin, Margaret—Mrs. Blake Snyder, and Ethel—Mrs. Calvin Eichler) and 12 grandchildren. She was a member of the Shantz Church. Funeral services were held at the Ratz-Bechtel Funeral Home, July 17, in charge of L. H. Witmer; interment in Breslau Mennonite Cemetery.

Ringler, Abram B., son of Samuel and Hannah (Buehler) Ringler, was born in Ontario, Canada; died at the home of his daughter, Mrs. Davie Newswanger, Narvon, Pa., April 1, 1961; aged 81 y. His wife (Fannie Kilmer Ringler) preceded him in death in Dec., 1955. Two sons also preceded him in death. Surviving are 9 children (Floyd, Narvon; Elsie, at home; Emma—Mrs. Harvey Newswanger and Alice—Mrs. Davie Newswanger, both of Narvon; Anna—Mrs. Paul Resler, East Earl; Samuel, Narvon; Albert—Mrs. Jason Weaver, Fleetwood; Amos, East Earl; and Barbara—Mrs. Paul Gehman, Denver, Pa.), 65 grandchildren, and one great-grandchild. He was a member of the Bowmansville Church, where funeral services were held April 6.

Ruby, Noah, son of Nicholas and Barbara (Bender) Ruby, was born in Oxford Co., Ont., Nov. 5, 1886; died at his home near Milverton, Ont., June 25, 1961; aged 74 y. 7 m. 20 d. On Dec. 16, 1921, he was married to Veronica

Kropf, who survives. Also surviving are 3 sons (Earl, Kitchener; Albert and Audley, of Tavistock), 3 daughters (Wilma—Mrs. P. Berberich, Bridgeport; Aurla—Mrs. Wm. Bannerman, Brantford; and Sharon, at home), 2 brothers (Joseph, New Hamburg; and David, Milverton), and 17 grandchildren. A brother and one sister predeceased him. Funeral services were conducted at the Poole Church, June 28, in charge of Herbert Schultz, Amos Brunk, and Christian Brunk.

Stoltzfus, Sara, daughter of Michael and Mary Kauffman, was born near Paradise, Pa., Aug. 18, 1864; died at the home of her daughter, Mrs. Elmer Metzler, Martinsburg, Pa., March 21, 1961; aged 96 y. 7 m. 3 d. She had lived with her son Ira, Martinsburg, for many years, and was a member of the Martinsburg Church. Surviving, besides the above-mentioned son and daughter, are one daughter (Rebecca—Mrs. Ray Bender, Somerset, Pa.), one son (Daniel D., Blountstown, Fla.), 35 grandchildren, 64 great-grandchildren, and 3 sisters and 3 brothers (Mrs. Rebecca Fisher and Mrs. Ada Umble, both of Gap, Pa.; Samuel, Michael, and Daniel, all of Atglen, Pa.; and Emma—Mrs. John A. Kennel, Parkesburg, Pa.). Funeral services were in charge of Clyde Fulmer and Clayton Graybill; interment in Kauffman Cemetery.

Stutzman, Omer E., son of Alexander and Mary (Bender) Stutzman, was born at Milford, Neb., Nov. 17, 1896; died suddenly at his home, Milford, July 5, 1961; aged 64 y. 7 m. 18 d. On Nov. 17, 1930, he was married to Alice Idso, who died Sept. 7, 1939. On Aug. 2, 1942, he was married to Dollie Sutter, who survives. Also surviving are one daughter (Beverly—Mrs. Auris Roth) and 3 grandchild-

dren. Two brothers and 2 sisters preceded him in death. He was a member of the East Fairview Church, where funeral services were held, in charge of Amos Miller, Oliver Roth, and Sterling Stauffer.

Sutter, Matilda, daughter of Christian and Fannie (Stalter) Sutter, was born near Hope-dale, Ill., Oct. 2, 1893; died at the St. Francis Hospital, Peoria, Ill., July 12, 1961; aged 67 y. 9 m. 10 d. During recent years she had been employed at the hospital in Hope-dale. Surviving are 2 sisters (Mrs. Barbara Zehr, Hope-dale; and Mrs. Louise Zehr, Morton and 6 brothers (Julius, Clayton, Del.; Lee, Hope-dale; Elmer, Delavan; Harvey, Peoria; Edward, Eureka; and Aaron, Manson, Iowa). One sister and 3 brothers preceded her in death. She was a member of the Hope-dale Church, where funeral services were held July 15, in charge of Ivan Kauffman and Lester Sutter.

Thomas, Lucille, daughter of Joseph and Anna B. (Dean) Taylor, was born in Page Co., Va., July 31, 1886; died at Washington County Hospital, June 30, 1961; aged 74 y. 10 m. 29 d. She was married to Thomas B. Thomas, who died 11 years ago. Surviving are 7 children (Mrs. James A. Gift, Big Spring, Md.; Mrs. Gladys E. Herbert, Mrs. Sylvester Furtado, Mrs. Francis R. McCordell, Thomas M., and Ray D., all of Williamsport, Md.; and Reuben, Middletown, Pa.), 12 grandchildren, 6 great-grandchildren, one sister (Mrs. Elizabeth May, Shenandoah, Va.), and 2 brothers (Howard L., Elliott City, Md.; and Lewis, Shenandoah, Va.). She was a member of the Pinesburg Church. Funeral services were conducted at the home of her daughter, Mrs. Sylvester Furtado, July 5, in charge of Oliver H. Martin; interment in Riverview Cemetery.

Coming August 15!

THE CHRISTIAN CALLING

by Virgil Vogt

The author portrays the double standard of Christian living prevalent in our day and made obvious through the use of the terms, "called to the ministry," "called to be a missionary," "called to be a doctor or school teacher," and "I have not received a call." A good look is taken at the Christian calling and what it is. **The Christian Calling** is the first of the John F. Funk Lectures and was delivered at the Mennonite Board of Missions and Charities at its annual meeting in 1961. This is No. 6 in the Focal Pamphlet Series, a series of pamphlets published by Herald Press which treats subjects of vital Christian interest and concern. 50¢

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Population growth is outrunning growth in literacy, according to a United Nations report. Two years ago 55 per cent of the world's children were in school, but the United Nations agency suspects from convincing statistics that by 1962 the school enrollment will have fallen to 53 per cent. Of the world's 550 million children from 5 to 14 in the world today, only 300 million are enrolled in school. In Africa, out of a total of 25,000,000 children, almost 17,000,000 do not attend any kind of school.

Sunday liquor sales in hotel bars in Philadelphia and Pittsburgh were approved by referendum votes in those cities in May. The balloting erased a ban that had existed since 1794. The vote in Philadelphia was about two to one, in Pittsburgh a little more nearly even.

Since the invention of the automobile, 60 million people in the United States have died in accidents or suffered lifelong disabilities. More people die on our highways than have died on our battlefields.

Mrs. Martha Händiges died on Dec. 29 in Mönshheim, Germany, at the age of 75. This Mennonite preacher's wife was well known for her interest in Mennonite refugees and their resettlement since the 1930's.

The president of the Illinois Retail Merchants' Association, according to the *Chicago Daily News*, predicts that all major Chicago area retail stores will be open for business on Sunday by 1964. But, says the paper, "if church members strictly observe the commandment that they have sworn to observe, no store could afford to stay open Sundays except those stores open for the proper fulfillment of health and safety demands."

A Southern Baptist source says that more than 18,000 people in the United States commit suicide every year, which is twice as many as are killed through homicide.

Spanish ranks next to English as the most important language in the world in terms of Bible publication and distribution. A completely new revision of the Bible came from the Spanish presses in December, 1960.

Billy Graham, although insisting that he is not a pacifist, said that "communism will not be stopped by bombs and rockets. We must demonstrate love for fellow man. We can't win unless there is a spiritual renaissance."

Unless churches have an effective program to reach those who are under 29 years of age, they are failing to minister to one half of the United States population. If they have increased the size of their teenage programs by 70 per cent in the last decade, they are merely keeping pace with the population growth. If they have increased by 50 per cent their ministry to the golden age group, over 65, they are only keeping abreast of the rising number of



ITEMS AND COMMENTS

BY THE EDITOR

elderly people. These were among the startling and challenging facts laid before a conference on "The 1960 Census and the Churches" conducted by the Bureau of Research and Survey of the National Council of Churches.

Complete Bibles were published for the first time last year in Lamba and Congo Swahili, both for the Congo. First New Testaments were published in Chol (Mexico), Curipako (Colombia), Kabba-laka (Chad Republic, Africa), Khumi (Burma), Bamatana (Solomon Islands), Kiwai (Papua), and Gedaged (Papua). The Congo, Cuba, and Korea—all lands of mounting political tensions—were the three overseas areas where the distribution of Scriptures increased by the greatest percentages.

The second Peace Corps project will be aid to small farmers in Colombia. The Peace Corps will join with the private overseas aid organization CARE, in sending 64 young American volunteers for work in small communities, according to the Associated Press. The first Peace Corps project is road improvement in Tanganyika.

The Pittsburgh Baptist Association has asked hospitals of the city to stop emergency baptisms of babies belonging to members of the Baptist faith. The petition said baptism by nurses is a common practice when infants or others are considered to be in danger of death. The Roman Catholic Church recognizes lay baptism, even by unbaptized persons, if a priest is not available and there is danger of death. Baptists, of course, like Mennonites, object to the assumption that baptism is an essential means to salvation.

Visiting speakers listed on the program of the annual General Conference of the Brethren in Christ Church held at Roxbury, Pa., June 14, included Eugene Nida of the American Bible Society, and Theodore W. Engstrom of Youth for Christ.

Some Ohio Amish schools were saved from closing when the Ohio Supreme Court

refused to validate an injunction which sought to close schools in Hardin County because they did not meet the state's educational standards.

A conference sponsored by the National Council of Churches at Green Lakes, Wis., recommended the inclusion of sex education in the church's Christian education curriculum and the enlistment of clergy and laymen alike in meeting the responsibility of dealing with marriage and sex problems. Churches, the conference report said, should be "willing to deal frankly with people of all ages about the intimate details of their existence as sexual beings," and offer greater help to parents, "so they can communicate with their children from early childhood and prepare them for the responsibility of marriage."

An order by President Kennedy should do something to keep corruption out of the government at Washington. He has instructed that no official in his administration is to accept any gift worth over \$25.00. Others are to be turned over to charity.

Twenty-two Methodist schools have been nationalized by the Cuban government. Among those taken over was the Candler University in Havana, the only Methodist university in Latin America.

Internal Revenue Service announces that it will accelerate its drive against Amish farmers who refuse to pay their Social Security self-employment taxes. Officials point out that "there is no authority under which Amish farmers may be relieved of liability for this tax." Valentine Y. Byler, Amish farmer near New Wilmington, Pa., whose horses were recently sold to pay his tax, told a reporter that they would pay this if it is a tax, but they understand that it is insurance, and it is against their convictions to pay insurance. Some farmers, the Internal Revenue officers say, avoid the difficulty by keeping money in the bank which can be attached by government in payment of their obligations.

Gospel Herald

TUESDAY, AUGUST 8, 1961
VOLUME LIV, NUMBER 31

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*Creative stewardship springs from reality
in Christian life and experience.*

The Creative Springs of Creative Giving

By Daniel Kauffman

The term "stewardship" has become a common word in Mennonite circles within the last decade. In 1952 the Conrad Grebel Lecture Committee sponsored Milo Kauffman in a study on this subject. More recently he has delivered his messages about 200 times and his book is in the fifth printing. He has awakened within us a lost Christian grace—that of Christian stewardship.

For many of us however, stewardship still has a limited meaning. We have a tendency to use synonymously the terms "giving" and "stewardship." Some have the impression that the teaching of stewardship is a method or a means the church uses to extract more money from us. If we don't get enough money, we talk in a more forceful way trying to move people to a response.

If stewardship represents only clever means which practical-minded churchmen have devised for raising money, interest in it will soon subside. But if it can be shown to be vital faith in action, revealing its power to transform all areas of life, then it raises the hope that here may be the beginning of a new awakening and renewal, a new coming of the Spirit. The fulfillment of this hope in the church demands a greater depth in our approach to stewardship. Christian stewardship is more than giving; it is a way of life.

This article will speak to the motivations of Christian stewardship as a way of life. We will later talk about methods and techniques in raising funds for the church.

Mechanical Springs

There are certain obvious mechanical springs to giving which serve as machinery to get a job done. We may use a slogan for a mechanical spring—"This is the way give a day's pay," or "Men and millions for Christ," or "Everyone in Sixty-one." The mechanical spring of saving income tax moves some people to give. There may be a son, a daughter, or a close relative involved in a cause which moves some to give. In other cases we have training sessions for solicitors. We may appraise carefully a man's ability to give and ask him for his benevolences in accordance with his assets—appealing to his ego. We prepare charts of growth which move our competitive spirits to say, "We can do better than that." We talk about deficits and tremendous needs to try to move people to give. The General Conference has also prepared a procedural manual to assist congregations in establishing a planned giving program. These are all mechanical springs to initiate a response.

I have learned not to make light of these details and intricate planning. I have seen these mechanical springs cushion where shock absorbers were needed and supply "oomph" where impetus is required. I acknowledge with respect that there is a me-

The Hidden Springs

BY LORIE C. GOODING

The brook dried and dwindled to a mere trickle, a small, muddy thread. There was dust on the moss and the ferns were all withered. The stream was so narrow the cows stepped across.

But one bright morning, one sunny, bright morning, bankfull it came dancing, came rippling and glancing, came flashing and gleaming, came singing and calling. And we, in amazement, we watched, never dreaming that in the cool mountains, far off at the fountains, rain had been falling.

So with the heart's stream, the Water of Life: Sometimes it is flowing dwindled and narrow and sluggishly going. Then swift as an arrow comes dashing, comes flashing a great overflowing, a shining rejoicing that liltily sings. And those who are watching may wonder, not knowing that in the dim hours have fallen sweet showers, and God has been raining at the hidden deep springs.

Killbuck, Ohio.

chanical "know-how" in raising funds for the church. However, if our giving is motivated only by these mechanical methods, our giving is going to be irregular, spasmodic, and our church programs will always be low on funds. We will be forced to think continually of new gimmicks to move people to give generously.

Beyond these mechanical springs, perhaps one should say, beneath them, are what I elect to call creative springs to creative giving. The creative springs stand in relation to the giving process quite like theoretical physics precedes the engineering techniques by which nuclear energy is put into usable form.

Christian Stewardship Defined

The first creative spring is the understanding of the word "stewardship." The technical meaning of the term is "management of household affairs." The Apostle Paul, however, gives it a religious concept when he uses stewardship in defining his commission to preach the Gospel. He speaks of himself as steward of the grace and mysteries of God. Eph. 3:2. Thus he becomes the manager of God's house (T. A. Kantonen). Stewardship is then the practice of the Christian faith. We are the possessors of the Gospel. It has been entrusted to us for the taking of the "Good News" to those who have not received it.

Stewardship also involves the spiritual concept of ownership. "The earth is the Lord's and the fullness thereof, the world and those who dwell therein." This ownership has a threefold thrust: the proper use of our time, our abilities, and our possessions. Our church has emphasized discipleship and has stressed the first two of these stewardship concepts. The latter, the proper use of our possessions, has been our more limited understanding of stewardship and, as such, we have only begun major teaching on this one phase of stewardship in the last decade.

Some writers use stewardship and discipleship synonymously. This may be too broad a usage in our circles. However, I believe we can readily accept that our whole faith and life practices have implications for stewardship.

A Grateful and Obedient Response

The second creative spring is the understanding that Christian stewardship is a grateful and obedient response to the faith we have received. Christian stewardship does not begin with giving; it begins with receiving. I know the Bible teaches "It is more blessed to give than to receive"; but how can one give unless he has first received? This is a profound concept that relates stewardship to the heart of the Gospel. The response of man, i.e., proper use of our time, abilities, and possessions, is never where the Gospel starts. It is God who is originally active in the giving.

This is simply stated in the Gospel in the words of I John 4:19 (RSV), "We love [our response], because he first loved us." This is a transitive verb: It transfers action to the receiver. I must first receive God's love (salvation); then my response is a grateful and obedient life of stewardship. This structure of stewardship is remark-

Our Readers Say—

From Chateauroux, in the heart of France, where we are trying to establish a French evangelical church, I would like to express anew my heartfelt gratitude for the continued ministry of the GOSPEL HERALD and its unique witness to an understanding and expression of Christianity so desperately needed today.—A Frenchman: Serge Sgubba, Chateauroux (Indre), France.

ably simple. It is the divine gift and the human response: grace and gratitude.

While this concept is stated with simplicity in the Gospel, it also appears in the writings of modern-day theologians. One has expressed it in this language: "Religion is, first, an open hand to receive a gift, and second, an acting hand to distribute gifts."

It is difficult to describe what it is we receive and how to show gratitude for it. The parable of Jesus in Luke 7:36-48 presents one of the most profound stewardship passages in the whole New Testament. It describes this spontaneous response to something received which I have been discussing. This is generally a difficult parable to understand. The thing that Jesus seems to be saying is that there is a difference between the Pharisee, Simon, and the evil woman, in that she had received forgiveness for her sins. The word "Pharisee" brings up a difficult image to us. In our day you and I would have been the Pharisees; they were the upholders of the faith; they were those who were in the center of the ecclesiastical picture; they were the righteous men. However, there was a lack and that lack was that in Simon there had been no sense of having received forgiveness of sins. It was in this area that the woman—the evil woman—surpassed him, and won the praise of Christ. The gap which separated her from the Father had been closed, and it was only Jesus who could see the marvelous gratitude that was welling up within her because she had received forgiveness. Forgiveness was something Simon had never experienced in this dimension.

This same spontaneous gratitude is found in the story of Zachaeus in Luke 19. When Jesus told him "salvation [is] come," his grateful and obedient response for this gift was, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

(Continued on page 701)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



Conservatism

In a world of shifting values, when good elements of our past are easily lost in an economy of change, conservatism is a safe position. Few are willing to throw away the trusted and tried in order to take up the untried and the new. We instinctively hold to what we have until we are sure something better is being offered us. The person who runs after every will-o'-the-wisp is considered as being rather lightheaded.

And so most of us consider ourselves conservatives. One study showed that 74 per cent of those queried thought they belonged to that category.

But good as the conservative attitude is, the term has become almost useless, because it is relative. Probably some of that 74 per cent would call some of the rest liberals. There is a gradual scale, from the more conservative to the less conservative, so that we have to designate the ultraconservatives and the liberal conservatives.

In politics the conservatives ultimately come to stand for the same things that the liberals once advocated. The movement may be the other way, so that the liberals take up the more conservative positions. So when one says he is conservative, we have to ask, "Conservative with reference to what?" Only by reference to specifics can one know where a person stands, not by the label that someone attaches to him.

In religious circles the term "conservative" may have reference to theology. Conservative theology holds to the historic Christian faith. The conservative theologian

believes what most people have understood by revelation, inspiration of the Bible, salvation by grace, the deity of Christ, atonement, resurrection, Holy Spirit, second advent. The liberal may reject these doctrines, or he may have rationalizations of the terms which do away with their common meanings. In this field of theology the term "conservative" may be most useful. But even here there is some relativity, as in the question of the date of the Creation. Some conservatives would disown anyone who refuses Usher's date of 4004.

In the matter of policy and practice there is still more relativity. The liberals who once argued for English preaching and Sunday schools may now be the conservatives who oppose church councils and planned giving. There is little use in arguing about labels. We had better discuss real values and hindrances. It is foolish to be against everything that is old, for our fathers had some wisdom too. But it is just as foolish to be against everything that is new, for wise men sometimes have wise sons who can figure out better ways.

And so we conservatives should strive to give "conservatism" a better meaning. Sometimes it is "plain stuffiness of spirit" (Shoemaker). But it need not be that. It can be a middle position which holds to those truths and values that age cannot dim, but which holds these values in the light of a new day's needs. The true conservative keeps looking forward, but remembers from whence he came.—E.

Laying Down Another's Life

The principle of giving one's life for another is well known among men. Jesus gave His life to ransom and redeem a sinful race. That He should have done so is well accepted by all Christians. And history is full of noble examples of people in times of disaster or danger dying in order that others might live. These people live in appreciative memory. And every country honors the military men who died for their country. No pacifist thinks that the wrong thing they did was dying.

Certainly on a lower plane than laying down one's own life would be laying down the life of another. And yet this is the plane on which many live. Much easier than dying is letting someone else die. If there is not food enough for everybody in the

world, we make sure that we at least have enough. If there is not medical care for everybody, we see to it that we have doctors and nurses and hospitals and medicines. Let the other people die, not us. It does not trouble us that the world's millions are rushing toward eternal death, so long as we and our families have the Word of life. It is not hard for us to turn away from the cry of need.

We are commanded to put to the death every sinful impulse. Actually it is easier to put somebody else's evil nature to death, while we protect our own. How vigorously we condemn the pride, the avarice, the luxury, the selfishness, the immodesty, the dishonesty, the lasciviousness, the laziness, the spiritual coldness of those about us! We

point others to the cross of dying, but hesitate to take that road ourselves.

It is easier to consecrate others than ourselves. We are glad to send someone else's sons and daughters to the mission field. We are glad to vote some other brother or sister into the places of heavy responsibility and strenuous duty. We recommend to others the long hours of Bible study and of the prayer vigil. We think personal soul-winning is an excellent practice—for others.

And with what alacrity we give the other man's money. We all know people who should give more liberally; we have a way of thinking that we are giving enough. Some of us in later years postpone our big benefactions until our wills are probated, not stopping to think that this really is giving someone else's money. We hold on to our wealth until we die, thinking that our heirs should be willing to see large sums go to the church.

Yes, it is easy to argue for capital punishment when someone else is to burn or be hanged. It is easy to prescribe rigid discipline for others. But we are called to lay down our own lives.—E.

Inauguration

BY DOROTHY S. SHANK

To me she was as a mother,
To scores of others,
Aunt, confidante, soul-listener—
Listener to sorrow-tales, as well as
Songs of love and laughter.
Into her home came and went many people:
Students, friends (known and unknown),
And frequently ministers of God's Word.
With these she joyfully shared
A cup of coffee,
A well-planned meal,
Or perhaps a room for the night.
All left with spring-in-step,
Head a bit higher, heart a bit lighter.

It was the twentieth day of January,
Inauguration Day for our new President.
On this same day in January
God ordained another new beginning—
Inauguration Day for this beloved aunt,
Friend of many people.
Inauguration into a new home,
A home fulfilling earth's wildest dreams
Of hope and happiness.
On this day God invited her to share with Him
A running-over cup of joy,
A well-prepared table, soul-enriching,
A room for life eternal.

In her new home this aunt-to-many-people
(With hosts of other believers)
Enjoys peace that passeth all understanding.
In this many-mansioned house she,
Recipient of God-hospitality,
Walks with spring-in-step,
Head a bit higher, heart a bit lighter.
Goshen, Ind.

MYF Convention Possibilities

By EUGENE HERR

"I find the need for personal relationships especially strong in the young people today, but it is also found in many others. It would be easy for us to say that the vast swirls and currents of fast-moving history leave no time for this; but I would like to suggest that the need for the inward up-building of people is so great just now that if it is not met in some adequate human and spiritual way we may find it being met in some inhuman and totalitarian way. There is an intense restiveness in all our youth today. They are lonely; they are drifting; they are frequently without a cause, or any very deep conviction.

"It is to such young people that the dictator-movements sometimes come with an irrational but very deep appeal. No group is long going to remain so neutral and so uncommitted as most of our youth today. They are going to find some new 'acceptedness' and understanding, some new faith, and hence some new cause, or I should not be surprised to see them marshaled by some false prophet in directions where we should not want to see them go. I think there is something rather urgent about the things I am saying. . . ."

As I know my own heart and the concerns of our MYF Branch and conference officers, we do not desire to be men of destiny, but we do want to be obedient to Christ in speaking to the need spoken to by Dr. Samuel Shoemaker.

Our MYF convention has two ways of working at this:

1. Study of I John. The folders on memorizing, study helps, and quizzes have been demanded by the thousands. This letter of John can give to youth "very deep conviction" that God has come in Jesus Christ and has dealt with the desperate needs of our lives. I John has a word for youth who need a solid grip on essential Christianity.

As parents, Sunday-school teachers, pastors, and sponsors, you can help those who are working at this study—not by nagging but by working with them in it. Encouragement will be needed by those who are memorizing. As they get past the words to commitment, a new sureness can arise. But be sure that unless the words are mastered, youth will not get through to the reality. Understanding must be followed by commitment and obedience.

2. A cause which calls for commitment. The central objective of the convention is "to make every youth conscious of a commitment partnership with the Holy Spirit in making Christ known in our twentieth-century world." Memorize that and mull it over. Is this the right goal?

What do our youth need? A personal involvement with the Holy Spirit as the God with whom they and we have to do every day.

Only He can make us adequate in power to become and do. We are not afraid that the doctrine and person of the Holy Spirit will make fanatics out of us—not as He is correctly understood as the essence of Jesus imparted to the believers.

In message after message, the unknown God of our day, the Holy Spirit, will be presented to our youth as the One who will lead them to Christ, to the fellowship of the church, and to their servant role in our generation.

Back us up in your prayers. The need to prepare our youth for spiritual survival is evident. We must deliver our youth from the delusive glamour of things that seem, and establish them in what actually exists. What Dr. Shoemaker says is very urgent indeed.

This is our hour to do this.

New Commission Field Secretary

By J. J. HOSTETLER

Arnold Cressman, Petersburg, Ont., moved to Scottdale, Pa., July 14, to take up



his new responsibility as field secretary for the Commission for Christian Education. Bro. Cressman, a graduate of E.M.C. and teacher at the Ontario Mennonite Bible Institute, was elected field secretary by the Commission last year.

Paul M. Lederach resigned this office on May 1, 1960, to give more time to the editing of curriculum material. J. J. Hostetler was asked to serve as acting field secretary until a full-time person was available. Un-

der the new Commission plan Bro. Cressman serves as the executive officer, and as a committee member with each divisional secretary of the Commission. He will be responsible to give guidance to the work of the Commission, and to represent the work to district conferences and regional areas. He will be available for conferences and special meetings in the area of Christian education in the local church.

Faithful Witnesses

By CLARENCE S. EBERSOLE

Three months ago two Jewish converts were received into church fellowship at the Western State Penitentiary in Pittsburgh. The chaplain said they were the first Jewish brethren he baptized at that institution.

Since then they have been transferred and recently I had the privilege of being in the Sunday morning service at Rockview Penitentiary where the one Jew is at present. He with two others was received into church fellowship there that morning.

When I spoke with him later he told of an incident which had happened fourteen years ago. He said in 1947 as a pilot for United Airlines he was flying from California to Chicago one night. They arrived in Chicago at 3:00 a.m., and he took a Mennonite brother (who had been a passenger on the flight) to a hotel room. While driving to this room, this Christian brother spoke to him concerning the new birth and his need to receive Christ as his Saviour.

He then said to me, "As I saw you walk into the chapel this morning and saw your attire, this incident came to my mind after fourteen years. That to my knowledge was the first of a number of events that led to my conversion three months ago."

He had long forgotten the name but remembered the brother who had pointed him to Jesus our Saviour.

May each one of us be a faithful witness.

Harrisburg, Pa.

On Reading Dostoevski

By ELDA FAYE MILLER

Black hands bent back the soul of me,
Surfeited with mind.
The free hands of psychology
And intellect make blind.

But grace, on feet of one who knows
Of God and soul,
Pulled back the hands of her half-foes
And freed me, whole.

Spiritual Motivation for 1961 General Conference

By Jesse B. Martin, Moderator

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.*

*To serve the present age,
My calling to fulfill—
Oh, may it all my pow'r engage
To do my Master's will.*

*Arm me with jealous care,
As in Thy sight to live;
And, oh, Thy servant, Lord prepare
A strict account to give.*

*Help me to watch and pray,
And on Thyself rely;
Assured if I my trust betray,
I shall forever die.*

Charles Wesley has well expressed the Christian charge to glorify and serve God. The epistles of Paul, I and II Timothy, present a number of charges to Timothy which are for God's spiritual leaders in the church today. Let me mention the charges:

"This charge I commit unto thee . . . that thou . . . war a good warfare; holding faith, and a good conscience. . ." (I Tim. 1:18-20).

"I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:21).

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unbuckable, until the appearing of our Lord Jesus Christ" (I Tim. 6:13).

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:1, 2).

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:5).

These charges set forth the spiritual motivation for the church: good warfare of faith, preaching the Word of God, and making full proof of one's ministry with a good conscience toward God and man.

The spiritual motivation for the 1961 General Conference primarily must come from God, but unless there will be a pre-conference preparation by the General

Conference personnel of Executive Committee, Council, working and reporting committees, conference delegate representatives, all who will attend, and the churches in the home conferences, it will not be possible for the Holy Spirit to pour out His blessing of grace. I would suggest the following preparation:

Expectation

Our danger may be to stay on the level of the human side of General Conference, such as the mechanics of routine, reports, problems, and fail to expect the living water of God to gush forth. The Bible suggests expectation. Psalm 42:1, 2—"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

The man who was lame (Acts 3) expected to receive alms from Peter and John, but Peter knew his expectations must be in God: "In the name of Jesus Christ of Nazareth rise up and walk." The man responded, walked, leaped, and praised God. Brethren, let our expectation be in God.

Psalm 62:1, 2—"Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock . . . salvation . . . defence; I shall not be greatly moved." Verse 8—"Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah." May ours be a preparation of expectation.

Exercise

Waiting in quietness is a difficult exercise. We think that to be doing something will get us somewhere. The Bible recommends the exercise of waiting as a spiritual preparation. Acts 1:4—"But wait for the promise of the Father, which, saith he, ye have heard of me." This waiting resulted in the power of the Holy Spirit. Isa. 30:15—"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength. . . ."

Praying in the Holy Ghost is a laboring exercise. Jude 20—"But ye, beloved, building up yourselves on your most holy faith,

praying in the Holy Ghost." Col. 4:12—"Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God."

Loving the Lord Jesus Christ is a continual exercise. Eph. 6:24—"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." Of the church of Ephesus, Christ said that they left their first love. As a brotherhood meeting in General Conference let us examine our love for the Lord Jesus Christ. We will also abound in love for each other if we love Jesus. I Thess. 3:12—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you."

Filled with the Holy Spirit is a normal exercise. May it be our prayer now so that God can say of us this August as He did of the church in the Book of Acts (4:31)—"They were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 13:52—"And the disciples were filled with joy, and with the Holy Ghost."

These four are illustrations that could be multiplied of exercise preparation to receive God's blessings during General Conference: waiting in quietness, praying in the Holy Ghost, loving the Lord Jesus Christ, filled with the Holy Spirit.

Worshipping

We may prepare a program for our service, or an agenda, and say certain things are more important than others. What is the most important essential in spiritual motivation? Worshipping God must have priority during all sessions of General Conference. The Bible warns of false worship, such as worshipping other gods, works of their hands, men, or creatures, ignorantly.

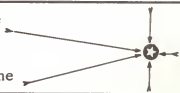
*Bless, O my soul, the living God;
Call home thy thoughts that rove abroad:
Let all the pow'rs within me join
In work and worship so divine.*

Is it possible to worship God when the General Problems Committee reports, or when there is pro and con discussion on an item of business, or when the executive secretary interprets the constitution, or when a motion is carried and you voted with the minority, or when the budget is

ATTEND Mennonite General Conference
at Johnstown, Pennsylvania.

August 22-25,

All sessions are public. You are welcome



presented by the treasurer? No doubt at the beginning of every session we pray God to be present and bless and to guide us. If God is consciously present in our devotions, preaching, business sessions, then we will worship, for the Bible says: Psalm 99:9—"Exalt the Lord our God, and worship at his holy hill; for the Lord our God is holy." John 4:24—"God is a Spirit; and they that worship him must worship him in spirit and in truth."

Working Together

We expect differing personalities to attend General Conference—mothers and fathers, young people, Sunday-school workers, Christian businessmen and various vocational professions, lay witnesses, missionaries, pastors, bishops, and overseers—the brotherhood in Christ are members of the body of Christ with diversities of gifts, but the same Spirit. The Bible teaches that we are "labourers together with God" (1 Cor. 3:9).

*How pleasant and how good it is
When brethren in the Lord
In one another's joy delight
And dwell in sweet accord.*

*Such love is like anointing oil
In consecration poured;
Such love is like the morning dew,
With sweet refreshment stored.*

*To those who dwell in brotherhood
The Lord His blessing sends,
He crowns them with the crown of life,
Of life that never ends.*

Let Us Go On and Look to Jesus

In the Book of Hebrews, as one Bible commentator has said, "Several perils are pointed out, including dullness of spiritual perception and the possibility of spiritual degeneration (5:11-14), the danger of separating themselves from their fellow Christians (10:25), and the serious risk of being carried away by erroneous doctrines."

We pray that our spiritual motivation may be the forward move in Christian experience which is written in Hebrews.

"Let us labour therefore to enter into that rest" (4:11).

"Let us hold fast our profession" (4:14).

"Let us therefore come boldly unto the throne of grace" (4:16).

"Let us draw near with a true heart" (10:22).

"Let us hold fast the profession of our faith" (10:23).

"Let us consider one another to provoke unto love" (10:24).

"Let us go forth therefore unto him without the camp" (13:13).

"Let us offer the sacrifice of praise to God continually" (13:15).

In order to attain to the forward ongoing command of "Let us," we must look

Our Mennonite Churches: Elmira



The congregation at Elmira, Ont., was organized in 1924. The church is at the edge of the town. The building was recently enlarged. Howard S. Bauman is the pastor. The membership is 292.

up. "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2).

May the Lord prepare our hearts and minds to glorify God during the 1961 General Conference. "Now the God of peace . . . make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen" (Heb. 13:20, 21).

Waterloo, Ont.

A Conference for Older People

By ROY S. KOCH

In 1900 older people (65 and older) were 4 per cent of the population of the United States; today they are more than 9 per cent. It is estimated that by 1975 men over 60 can expect three times as many years of retirement as in 1900. Today older people also enjoy better health. This means that there is a real need for planning for creative, satisfying experiences in the retirement years.

In the last few years there has been a growing interest in planning for older people in our own church. It is felt that we should provide more programs for them and also utilize their interest, experience,

skills, and desires to continue to serve the Lord.

For some months a committee has been planning for a church-wide conference for older people. E. E. Miller of Goshen College is chairman of the committee; Roy S. Koch, Secretary of Adult Activities for the Commission for Christian Education, is secretary. Other members are J. J. Hostetler, who has been acting field secretary of the Commission; E. C. Bender, chairman of Health and Welfare under the Mennonite Board of Missions and Charities; and Olive Wyse of the Goshen College faculty. O. O. Miller represents the Eastern Mission Board on the committee.

The proposed conference is scheduled for the Goshen College campus Oct. 31 to Nov. 2, 1961. Some of the greatest men in the nation in the field of gerontology will address the conference, in addition to experienced men from our own church. There will be exhibits relating to older people's interests and welfare. Mimeographed copies of the major addresses at the conference will be made available to those who attend.

Attendance at the conference will be open to all interested people. Pastors will find the conference particularly helpful in assisting them to set up congregational programs for older adults. The secretary of the committee has been asked to take a census of older adults in the church. A questionnaire will be circulated to all our pastors in the near future. The information gathered from the census is necessary to guide

the development of an intelligent program for our church.

A brochure for all who are interested in the conference will be available from the office of E. E. Miller later in the summer. The program of the conference will appear in the GOSPEL HERALD at a later date.

West Liberty, Ohio.

My Vocational Choice

By D. ROHRER ESHLEMAN, M.D.

Standing in front of the cookstove in our farm kitchen one winter day, the thought crystallized. I had made up my mind to become a missionary doctor!

The factors influencing that decision came slowly through many years of allowing my life to be used of God in small services one step at a time. Never do I remember straining for an answer.

Father always advised that one should not get an education until he knew why he wanted it. During the years he also spoke much of missionary and church work. In the minds of his children there was no doubt about his hopes that his children would be workers in the church.

Time out from busy farm life to attend Bible school or church meetings spoke loudly that "church" was most important. These small duties which Father privileged me to do caused me to pray and grow spiritually, thus bringing me into a vital relationship with God. It is my firm belief that my father's influence was the greatest factor in my decision when I spoke with a voice loud enough for him to hear in the other room, "What would you say if I would study medicine?"

My little experiences in the church brought me into a love relationship with God. This relationship was not always there, for I hesitated to accept membership into the church, for this step made one available for young people's meeting programs. However, step by step the love of Christ continued to be an insistent voice leading me to answer the question, How can I best give my life to a God who loves me?

No striking call assured me as a boy that I should go off to Africa. "How can I best show my love to a loving God?" has been answered by interested parents, college teachers, and mission boards. This question combined with communication with God and friends stands before me as a motivating principle. The constraining love of God first, instead of compassion for diseased man, has saved me from many a heartache, discouragement, and failure.

Influencing Factors

1. The Home. Parents, your strong influence in the home environment is the greatest guiding influence. (Did you think

it was the responsibility of the Mission Board to obtain workers?)

2. Step by Step Commitment. A call doesn't usually come like a bolt of lightning. A decision based on a missionary's emotional pictures is doomed to fail.

3. "For the love of Christ controls and urges and impels [me] . . ." (II Cor. 5:14, Amplified N.T.). Nazareth, Ethiopia.



Slipping

We seem to be increasingly forgetting that the Lord Himself set up the authority of the church. Directly in line with the popular thinking of the day, we seem to be forgetting that our appointed leaders must one day give an account of their stewardship. If they do not lead and discipline according to the Scripture, it will go hard with them.

And the members who will not be in subjection to Scriptural discipline will also be held responsible by the Lord who set up the church. Membership and leaders alike, I plead with you, do not let personalities hinder the application of or obedience to Scriptural discipline. When each leader and each member fulfills his proper function, we shall together spell out a harmonious and spiritual church.

Read Ezek. 33:6, 7; Heb. 13:17.

What Reviewers Say About—

How God Heals

By PAUL M. MILLER

"Deals Scripturally and sanely with a neglected but ever-present issue. Is divine healing relevant for this age?"

"Gives a sound basis by which to come to the 'Prayer of Faith' or 'sufficient grace' for a ministry of suffering.

"Helpful book for anyone who is searching for guidance to a personal problem."

—Free Methodist.

• • •

"The author has prepared an interesting discussion of a subject made very confusing by modern-day 'faith healers.'

"He contends that God heals today, but that we should not disregard miracle drugs.

"The author teaches that the Christian should have an anointing service, not as a thing of magic, but as a testimony to his faith in God's ability to heal.

"A very readable and kindly approach to

a subject that authors generally treat emotionally rather than Scripturally and rationally."

—Standard Publishing.

• • •

"This is a basic consideration of the whole problem of healing and its relationship to the Christian faith. It has evidently been occasioned by the concern of the author about the claims of some contemporary healers. The author accepts the fact of miraculous healing, points out the relationship of medicine to God's healing, and indicates also that in some instances healing is not to be forthcoming.

"This is an understanding and well-balanced approach. Any evangelical Christian group can make use of it."

—Wartburg Press.

This 35¢ booklet is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

A Prayer

FOR THIS WEEK

Dear Lord, we come to Thee because we have believed and know that Thou hearest the prayers of all who earnestly seek Thee. Though Thou art high and holy, Thou dost regard the lowly and Thy hand is not shortened that it cannot save the needy. There is no end to Thy mercy; great is Thy faithfulness.

Our hearts are full of praise and gratitude. Every day we will thank Thee. We thank Thee for daily sustaining grace; and for the assurance of Thy forgiveness. In the simplicity of our hearts, at the invitation of Jesus, we bring our petitions.

Grant, our Father, by the power of the Holy Spirit working in us, that our witness, in words and deeds, may be much more effective. We pray for the biennial meeting of General Conference. Grant that our church may be united in all its planning and working. Help us to understand better Thy will for us in the total program of Thy church in the world. Through answered prayer may Thy name be glorified, and our joy be made full. Amen.

—Edwin I. Weaver.

Prayer Requests

(Requests for this column must be signed)

Pray for a young boy, that he may forsake his selfishness and accept Christ as his Saviour.

Pray for two young fathers with families, that they might come under conviction and accept Christ Jesus as their Master.



Workmen are busy preparing the buildings on the Hesston College campus for students who will be arriving on Friday, Sept. 1. Orientation begins that afternoon. Admissions Counselor Paul Bender says that applications are being processed daily and there is still room for more students. College freshman admissions are ahead of what they were a year ago at this time. Hesston is prepared to accept at least fifty more students than they had last year.

Students who plan to attend Hesston College this fall should mail in their applications promptly. Parents and pastors will want to encourage their young people to attend one of our church schools this fall. Hesston College offers four years of high-school work and the

first two years of college, with some students in education and Bible remaining for their junior year. Many high-school students transfer to Hesston for their junior and senior years to finish their work in a church school.

College men live in Erb Hall (the large building to the left of the picture), with a separate section used by high-school fellows. College sophomore women live in The Elms and freshman women in Green Gables. High-school girls live in The Bungalow. Green Gables is shown at the right. The Elms and The Bungalow, located to the right of Green Gables, do not show on the picture.

The Need for Christian Day Schools

BY MARIANNE BROWN

Jesus Christ became a living reality in our lives after my husband had been ten years in the ministry of a Christian church. With the inner changes that came about, we began to desire a Christ-centered education for our three younger children. Fortunately for us, the Mennonites in our community maintained a Christian day school and welcomed our children. In their first few years of grade school, all three received Christ. The experience was personal and lasting, to our surprise and joy. Their teacher, whom they loved and admired, held up Christ and presented the need for forgiveness of sin, and Christ has been the focal point of their lives since that time.

Our two older children had graduated from public school, and so we were provided with some standards of comparison. The differences stood out sharply. During their school years, particularly in the upper grades, the older two specialized in extra-curricular activities. To them school meant a good time and social life. Studies were got through with as little time and effort as

possible to maintain passing grades. The school enjoyed a reputation in sports and music, and encouragement was given along those lines, even at the expense of scholastic attainment. Consequently, our own young people found study in college exceedingly difficult, and in the case of one, impossible.

We have now come to see the value of simplified surroundings. Many of the public schools in our area are new and lavishly

equipped. Luxurious surroundings and equipment appeal to the children, but we have found that they quickly take for granted as their natural right all the facilities thus provided and this affects their whole scale of values. Their desire, when out of school, is to "get rich quick," do as little hard work as possible, or else live on credit to get the material things they have come to regard as necessities. The demoralizing effects are plainly evidenced in the whole fabric of American life.

Today, in all areas, we see the enemy of

our souls coming in like a flood. Particularly do Christians seem to be under attack. We feel that a Bible-centered, Christ-centered education is the only possible means of enabling Christians to stand firm and to be used to battle Satan. A speaker at our Christian day school once said that this nation would consider utterly ridiculous the idea of training its soldiers in Russia in order to later fight that nation. Just so, it is ridiculous to train children in the world to combat the forces of evil. Children, we have learned from our own experiences, are not able to discern evil, which so cleverly masquerades as good and attractive. Unless their education is founded on the Word of God and their environment permeated by Christian virtues, how can we expect them, when mature, to desire lives separated unto Christ?

Parkeburg, Pa.

Thought for the Week

The ambition of a true Christian is to be a good servant—not an honored official.—E.



TEACHING THE WORD

Planned Activities for Adults

By ROY S. KOCH, *Secretary of Adult Activities*

"Congratulations, John. I hear you are going to retire next month. I suppose you are looking forward to getting away from the daily grind and to having some time to sit on the porch swing and watch the world go by. Well, you deserve some relaxation; you've been working hard for years."

"Confidentially, pastor, I am not very happy about retiring. I dread the day when I shall have nothing to do."

"Why don't you pursue some of your hobbies now, John? You can read, or do some painting, or take some time off to go fishing."

"That's the trouble, pastor. I don't care for reading, and I've never had time to fish. Painting is completely out of my line. I've been working so hard all my life that I haven't developed any hobbies. What bothers me the most is to feel that I shall be useless. It isn't easy, pastor, to be contributing to life all along and suddenly to discover that no one needs you any more."

"Now listen, John, you don't need to be useless. You have always been pretty popular with the young people. Why don't you and Anna offer yourselves to be house parents for a voluntary service unit somewhere? You remember how much Frank and Hettie enjoyed those two years, don't you? You are pretty handy with the hammer and saw, too; couldn't you join a builders' unit for a couple of months? You don't need the money, but that little church they are remodeling in Jackson really needs your experience and skill."

"You almost make me feel young again, pastor, with your suggestions. How can I get in touch with the proper people? Do you really think they could use an old codger like me?"

"Use you? I should say so. Why don't you write to the Director of Voluntary Service at the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.? They are just waiting for people like you to offer themselves."

"Wait till Anna hears of this. This will take a load off her mind. So long, pastor; thanks a million for helping me."

• • •

"Pastor, you should have seen Anna when I told her your suggestions. We are going to Jackson for three months, and after that Voluntary Service will use us as house parents in Mississippi for two years. Anna seems ten years younger already since we are going into worth-while service. Oh,

by the way, pastor, I wish you would talk to Herb and Dorothy about these things too."

"Fiddlesticks, John; they won't retire for another twenty years. Why, Herb isn't a day over forty-five."

"I know, but they are going the same way we are. They aren't doing a thing to prepare themselves for later life. Herb and Dorothy are just like a lot of others in our congregation. They don't take the time to think of the church and what service they can render or to prepare themselves for twenty or more years of retirement. Herb could help you in your work, pastor, and Dorothy could inspire a lot of other women to do useful Christian work for the Lord if she would give some time to it."

"You have something there, John. Creative, satisfying retirement has to be planned for. Why don't we set up some program of adult activities that will rally our adults around the church and really prepare them for a rich later life? Have you any suggestions, John?"

"Well, I'm not much of a hand at paper work, pastor; you know that. But I have jotted down a number of points I want to feel for myself as a retired person. I have called them 'My Objectives for the Retirement Years.'

- "1. Recognition as an individual.
 - "2. A sense of achievement.
 - "3. Enjoyment of normal companionships.
 - "4. Occupation of much-expanded free time in more satisfactory ways.
 - "5. Rendering some socially useful service.
 - "6. Suitable mental stimulation.
 - "7. Wholesome family relationships.
 - "8. Spiritual satisfaction.
 - "9. Opportunity for self-expression."
- "Excellent, John. Do you mind if I send these points in to the GOSPEL HERALD for other older folks to share? Now, don't blush so. They are really good."

"I don't mind, pastor, if you think they are good enough for that. But what about an organization to help us realize these objectives? You are a good hand at organization, pastor. Won't you help us?"

"Certainly I will. Now let's see. How about starting with a 'Golden Age' club? We'll appoint a 'Golden Age' secretary who will become a member of our church council. We'll ask him to organize all our members over sixty-five years of age into a club. Let's ask him to plan for a two-hour meet-

ing, say from 2:00 to 4:00 p.m. the first Thursday of every month. They can sing together, look at films sometimes, play a few games, and have some light refreshments. They can even invite some unsaved neighbors and friends in and do real mission work right around home. Oh, yes, the secretary should also help to prepare others like Herb and Dorothy for their later years. Yes, there is room for such a club."

"You're really a whiz, pastor; you can think circles around me."

"Now, just a minute, John, you're too old to start in the flattery business. But, let's see, shouldn't we have another secretary for the middle-aged adults? They need activities too. We must not let them dissipate all their energies in farming and business. They have social and spiritual needs, and they can help the church a great deal. John, you help me think about this, and when you get another list of ideas, drop in and let's discuss them."

"God bless you, pastor. I know you will do your best to provide suitable activities for all our adults."

West Liberty, Ohio.

Calling All Librarians!

By RUTH C. ROTH

Now is the time for all good librarians to come to the aid of their congregations! What am I referring to? Well, in several months you likely will be having adults and youngsters clamoring for materials to be used in connection with the mission study subject on South and Central America which is scheduled from September through November of this year.

What can you do to prevent many disappointments on the part of these children and adults who will be expecting you to have at least some recent materials on these subjects in your church or Sunday-school library? This is where your Mennonite Publishing House bookstores will come in very handy. No doubt they will be stocking many materials in the hopes that you will come in and see them, or if that is impossible, write and ask them for the Annual Announcement for 1961-62, a brochure which very well illustrates the large variety of materials available. This will enable you to make armchair selections if necessary.

Friendship Press (475 Riverside Drive, New York 27, N.Y.) publishes materials for all ages from kindergarten to adults. Here is a sampling of their available materials as recommended by the friend of church librarians, Alta Mae Erb:

Kindergarten (Little Playmate Books)—
Set III, composed of picture books,
(Continued on page 690)

† GENERAL CONFERENCE

The Secretary of Stewardship

BY PAUL ERB

On Aug. 1 a General Conference Stewardship Office was opened. This office is one of three in an office suite newly prepared in the Mennonite Publishing House building at Scottsdale, Pa., for General Conference use. The other two offices will be occupied by the Executive Secretary and the Youth Field Secretary.

Bro. Daniel Kauffman is the new secretary of Stewardship. He arrived in Scottsdale with his family on July 24 from Hesston, Kans., where for fifteen years he has served as business manager of Hesston College. Bro. Kauffman was born in Kansas in 1922. He is the grandson of Daniel Kauffman, long an outstanding leader of the Mennonite Church and editor of the GOSPEL HERALD, and of T. M. Erb, one of the founders of Hesston College and the first business manager there. Daniel, a graduate from Hesston, a junior college, in 1942, was given a B.A. in Economics at Goshen College in 1946, and an M.A. in Educational Administration at Teachers College, Columbia University, in 1957. He has been active in the work of the local church and conference. He has served as president of the Board of Trustees of the Kiowa County Hospital, operated by the Mennonite Board of Missions and Charities at Greensburg, Kans., and as vice-president of the Board of Trustees of Prairie View Hospital, Mennonite Central Committee mental hospital at Newton, Kans.

Bro. Kauffman's work in directing the financial program of Hesston College developed a keen interest in the whole question of Christian stewardship. He discussed the question in many congregations of the West, and helped to organize planned giving in many of them. He wrote several articles for our church papers. He is the author of a *Manual for Planned Giving*, published by Mennonite General Conference in 1960. And so he brings to his new office a great deal of information, conviction, and experience in the field of stewardship. The Mennonite Church is fortunate in being able to begin an over-all program of stewardship with a secretary of proved interest and ability.

The appointment of a Secretary of Stewardship was authorized by Mennonite General Conference in 1957. He is an employee of the General Council, and is under the direction of the Committee on Co-ordination of Church Program. According to the action in 1957, he will "assemble facts, dispense information, counsel with conferences

and congregations in administration, provide promotional materials, and give stewardship education." Bro. Kauffman's first months in his office will no doubt be given chiefly to study, orientation, and planning. But he will be happy to hear from congregations or groups which would like to have help in stewardship planning. Address to him at Mennonite Building, Scottsdale, Pa., any inquiries or any orders for the *Manual for Planned Giving*. Bro. Kauffman will be working in close co-operation with the Every-member Enlistment Program being promoted this year by the Mission Board through the various district mission boards. No doubt the GOSPEL HERALD will be carrying from time to time articles and news releases from the Stewardship office.

Bro. Kauffman will be formally inducted as Secretary of Stewardship at the Johnstown General Conference this month. May the whole church remember in prayer this new service of the church.

CALLING ALL LIBRARIANS!

(Continued from page 689)

brightened by alternate color pages, introduces children from overseas (Africa, India, and Brazil). Each—Paper 95¢, Boards \$1.50. Each (boxed set)—Paper \$2.75.

Grades 1-3—South America. Three Chil-

dren of Chile, by Ella Huff Kepple, tells the adventures of three orphan children who live in Santiago with their grandmother and uncle. They find friends and help through a city mission center. Paper \$1.75, Cloth \$2.95.

Grades 4-6—South America. South Americans All, by William F. Fore, will introduce Mario and other children to the readers. As an Andean Indian boy, Mario discovers that school helps him gain his wish; Ester, a city girl of Argentina, has a father who helps start a new church; and Arturo, a country boy of Brazil, finds a way to go to a mission farm school. Paper \$1.75, Cloth \$2.95.

Junior High—The Christian Mission in Latin-American Countries. In the Time of the Condoir, by Eleanor Hull, tells of Segundo, an Indian boy of Ecuador, who is caught by the problems of his people. Readers will sympathize with his struggle to find his place in spite of the scorn of the white landowner's son; will share in his pride and resentment as he seeks to be free from his past. Paper \$1.75, Cloth \$2.95.

Adult—The Christian Mission in Latin-American Countries. He Wears Orchids, by Elizabeth M. Lee, tells true-life stories of evangelicals in Latin America. Paper \$1.25, Cloth \$2.50. Limited quantity.

Librarians of large churches should plan to provide several copies of these books for their readers. Remember, these are not all of the books available for mission study on South and Central America, but we are certain that at least these will be well worth your time to investigate.

Morton, Ill.

BY LLOY A. KNISS

It Is Time

It is time for us preachers

To get on our knees before the Bible.

To repent of the shallowness of our own Christianity.

To love our charges instead of loving ourselves.

To take our people into our confidence and thus

To erase the gap between ministry and laity.

To do more personal work and heart-to-heart counseling.

To use all means at hand to save some.

To humble ourselves and pray sincerely.

To be exercised in quietness and calmness and in great confidence in our Lord.

And it is NOT time to succumb to excitement, to our destruction, with consequent loss of our work.

Ellicott City, Md.



TO BE NEAR TO GOD

Renewing Our Strength

By DAVID W. MANN

Sunday, August 13

Renewing Our Strength.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31). Our strength soon runs out in our busy "running" for the Lord. But even before this happens, it is important that each of us learns where to find the resource of power for the living of our lives and the doing of our duties. We receive our strength from Him who is omnipotent, who has power to give to those who are ready to receive it.

Monday, August 14

Strength for the Call of Duty.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). God's call to duty is many times a call to what seems to be an impossible task. We assess our abilities and potentialities and conclude that we cannot do it. Yet, the Lord never calls us to a work beyond our power to accomplish—with His help. Thank God for duties which keep us conscious of the fact that we cannot fulfill them in our own strength. Thank Him, too, that with His strength, no call of duty is too great or too difficult.

Tuesday, August 15

Strength from God Who Is Able.

"Now unto him that is able to do exceeding abundantly above all that we ask or think . . ." (Eph. 3:20). God's power is not limited. Yet too often do we not think of God's "ability to do" in terms of our own human limitations? We project our weakness upon God and as a result we begin to pray for God is really able to answer our prayers for some seemingly impossible situation or need. May God help us through faith, rather than to look at God through our eyes, to look at ourselves and our work through His eyes.

Wednesday, August 16

Strength in Us.

"... according to the power that worketh in us" (Eph. 3:20). One of the marvels of all ages is that God should choose to exercise His mighty power in the world through frail human instruments. This is how we dare to undertake assignments for Him which human reasoning would call impossible. He is able to do much for us and through us if we truly have Him dwelling within us. Let us pray today that our lives may be so cleansed and consecrated that

we may be channels of His power and blessing.

Thursday, August 17

Strength for Heavy Loads.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Psalm 55:22). Although Jesus calls us to a life of cross-bearing, He also offers to help us carry the load. There is strength for the Christian in the midst of trials, testings, and sufferings. There is renewing in the midst of our labors. For He offers to share our burdens. This does not mean that He removes hardship and toil. But it does mean that He will sustain us in the midst of every time of need.

Friday, August 18

Strength in Sitting Still.

"For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, Their strength is to sit still" (Isa. 30:7). There is a time to work and a time to sit still. As important as proper planning and preparation are to the work of the Lord, perhaps we sometimes forget to sit still and see the hand of God at work. Today let us pray for consciousness that our strength is not in what we do but in His working through us.

Saturday, August 19

Strength Out of Weakness.

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong . . ." (Heb. 11:33, 34). These words remind us also of the Lord's message to the Apostle Paul: "My strength is made perfect in weakness" [11 Cor. 12:9]. The more apparent our weakness, the more gloriously is God's power seen in us. Let us dedicate our weaknesses to His glory.

Sunday School Lesson for August 20

Silas, a Trustworthy Leader

Acts 15:22-41; 16:19-40; 17:1-14; 18:5; I Thess. 1:1; I Pet. 5:12

What is a trustworthy leader? Could a man have some good leadership abilities and yet not be trustworthy? Is this not one reason some leaders become rejected?

Let's see who trusted Silas for leadership positions and in what circumstances.

Silas is first mentioned in connection with a conference at Jerusalem. The apostles and elders and the whole church were meeting with Paul and Barnabas. What was the issue? (Chapter 15 explains the occasion of the conference.) When the conference decision was written out, Silas and Judas were chosen to accompany Paul and Barnabas to Antioch. Why were they trusted in this critical situation? Perhaps these "chief men among the brethren" had been very active, even hazarding their lives for the name of Jesus Christ in Jerusalem. If so, they could rightly interpret the mind of the conference to the Antioch Christians. They would be able to answer any questions concerning the official decision. The whole church trusted them to speak for them. Their trustworthiness was proved at Antioch. How?

Why did Silas stay at Antioch? Why did Paul choose him to go with him when he went out on his second adventure to the west? No doubt Paul felt Silas was one with him in his conviction to witness to Gentiles.

The songs in the night which perhaps Silas started must have increased Paul's joy

in having Silas for a companion. He could suffer for Christ. The hand of their great God in delivering them increased Paul's confidence that he and Silas were to go on together.

No sooner had Paul left Silas and Timothy at Berea than he felt need of them. We must wonder why. It seems even the great man Paul needed a trustworthy leader to help him in his preaching, 18:5. How could Silas buoy Paul up in testifying for Christ? How has a trusted friend lifted your spirits and zeal?

From two letters we learn that Silas continued faithful in service with Paul (notice the "we" in 1 Thessalonians) and he also served Peter. He may have served both as scribe and as carrier of an epistle.

Silas could be trusted to make right and good contacts. He knew by experience the grace of God that saves, he knew Christ as the only Saviour and the Saviour of the Gentiles as well as the Jews, and he knew how to work with people. Someone has said that Silas was a "good churchman, a trusted messenger, and a warmhearted encourager."

Is the religion of Silas good enough for us, this old-time religion? It will lead us to trustworthiness.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Reviewing I-W Frontiers

From a Pastor's Viewpoint

By Roy Bucher

Two young men just recently returned from two years of earning I-W service in a large city. After reviewing their experiences they reported to their pastor something of a feeling of emptiness. They felt it was too much like any other job away from home. They also reflected something of a feeling of not being adequately prepared for their responsibilities.

When Gary came to see the writer about entering I-W service, it was good to be able to point out to him areas where there are groupings of young men. He could be assured that these areas would be church-related, and that a sponsor would be concerned about his needs. This would not be just another job, but in addition to his responsibilities he would have opportunity for plus service.

The orientation program was a welcome idea to him, especially since he had hardly any idea what to expect in the experiences before him. Letters from other young men have expressed appreciation for time well spent in pre-service orientation.

The commissioning service at the church was meaningful to all who attended. It was good for the congregation to hear something of the feelings of young people who were about to leave for service away from home. We all became aware of our responsibilities in praying for each other.

It is this writer's opinion that the new I-W program is superior to any previous program. Young men may be assured that their pastor, the home congregation, the conference, and church-wide agencies do

really care about them. They need not enter service blindly, and return home after two years with an *empty feeling*.

As a church we are certainly not doing everything we could. There is need for more peace emphasis in the home church. Pastors must preach more sermons on the way of love; more articles and books must be written on the level of young people. Parents must build convictions in the home in order to establish deep inner experience in the lives of young people. In both the church and the home we must talk about nonresistance long before young men face the draft.

The church must also be ready to share in expenses involved in further orientation, more adequate sponsorship, and more literature. If we do this, we can be assured of great dividends in the years to come.

As Seen by a Service Counselor

By William D. Nofziger

In an effort to co-ordinate and assist young men in finding suitable I-W assignments, service counselors have been appointed by various district conferences. These appointments indicate the interest of the church in the young man of draft age.

However, even though the service counselor has been given certain factual information concerning I-W opportunities, the primary responsibility for a successful I-W experience does not rest with him. He can only provide some guidance for the young man who has been prepared by the local church and family situation for many years previous to his specific planning for I-W. In other words, usually the I-W experience of a young man is no better or no worse than the home from which he comes.

Since the new approach makes information available in our communities, it is basically good. It is an effort to communicate information from the Elkhart office to local areas of the church. But the real value of this service depends almost entirely upon the quality and interest of the young man involved. The service counselor cannot tell a young man what he should do. He can, however, explore with the young man his own interests and something of the depth of his Christian experience. He seeks to confront him with eternal values in an understanding and sympathetic manner. The young man's response to this is related to



William D. Nofziger, Archbold, Ohio, is one of the service counselors appointed by the Ohio conference.

all that he has experienced before in his life.

This is why the family and the local church should be preparing the young man for many years before he plans to enter I-W. The service counselor is one person who is available to help him find and make a wholesome Christian contribution away from home.

The great amount of time and effort spent by our church leaders in planning and developing the I-W program should impress upon every local congregation and family the importance of developing the kind of young person who is able to give a Christian witness to society.

The I-W program is very flexible. It can be adapted to fit a wide variety of needs and interests according to the individuals involved. It provides opportunity to express the strength or weakness of one's own Christian character apart from the community.

The newly organized I-W orientation schools serve as a climax of all the previous preparation that a young man has had for I-W. Every family and church member should see I-W as a missionary opportunity, for the young man reflects the spiritual level of his home community.

As a I-W Sponsor Sees It

By Daniel E. Miller

During the past two years, the I-W program has been reviewed and revised. We speak now of the new approach to I-W. How has this come about and what are its results, as a I-W sponsor sees them?

After the I-W Review Committee looked at the program then in operation, it became clear that some changes were desirable, for the best interest of the I-W, the church, and the witness of Christ. These improvements are reflected in a general way in some I-W units, while to some they have brought



Roy Bucher, Metamora, Ill., is pastor of Metamora Mennonite Church. Here he discusses service opportunities with a young man from his congregation.

quite a change of atmosphere and operation. Let us think briefly of some of these improvements.

First, there needed to be more church-relatedness with the I-W man while in service. This has not always been true when a small group of men were serving in an institution at some distance from the nearest Mennonite church. Often, I-W's became isolated from the church and in a general way felt forgotten. With hundreds of institutions originally approved by Selective Service for I-W employment, our young men could have been scattered so widely that any effective contact would have been very difficult. Today, there is a list of I-W locations.

The I-W can find a local Mennonite church that he can relate himself to at any approved I-W location. Here he will be appreciated and understood. He may share responsibility in the activities of the local church and find that he can contribute to the fellowship and program of this local church.

This church-relatedness begins before the I-W leaves home. He counsels with an appointed service counselor who helps clarify the type and place of service he is best fitted for. The service counselor has information as to locations and types of job openings that he will find available. In this way the prospective I-W man is helped to enter a location where he will be related to a local Mennonite fellowship.

The improvement the I-W should appreciate most is the orientation program. Often, a sponsor felt inadequate in assisting a new man to make the needed adjustments. The farm lad who has never been far from home may become a frustrated operating room orderly. He must be encouraged to shoulder his responsibility and realize that he is vital to the efficiency of the operating team. How much better if he can be prepared for the responsibility before he enters service!

Now this is possible and expected. The men who have attended orientation have had less difficulty in adjusting. They have entered service knowing what to expect. They see service as a continuing testimony of peace that our grandfathers found difficult to express in World War I. The CPS program of World War II won a general acceptance that the I-W enjoys today. He is better prepared to face the personal temptations of a new environment. He has probably seen other I-W's at work and listened to the personnel director outline the responsibilities a I-W is expected to carry. The orientation school initiates the adjustment of the I-W man to his future conditions before he begins his assignment. Later, he will look back and appreciate the guidance and counsel he has received and realize that it has done much to prepare him for an effective demonstration of the Way of Peace.

These improvements are of great value and should be appreciated by prospective I-W's.

From a I-W Council Member

By Paul G. Landis

The Chinese symbol for crisis is a combination of the character for danger and the character for opportunity. The I-W program came into our midst nearly ten years ago, and the church was not properly prepared to meet this *dangerous opportunity*.

The church at times appeared to be threatened by the danger which the I-W program presented. Some of these dangers were listed as "too easy—we will lose our convictions." Or "our youth will be lost to the church as they go into non-Mennonite or big city environments."

Our response to this threat was a somewhat defensive program of trying to follow the I-W men in order to keep them Mennonite and to keep them out of trouble. The record indicates that this defensive approach was not entirely successful, as there are those who no longer are Mennonite and there are those who have gotten into trouble. As the church realized that our defensive approach had not been successful, we began to rethink carefully the implications for the total church of this *dangerous opportunity* that had been placed in our midst.

As a result of study and soul-searching, the church acknowledged that I-W problems reflect church problems. The youth in I-W service are a part of the church. We also saw that we can no longer be defensive, but must enter the *new frontiers* that are before us in the opportunities which I-W

presents to the youth and to the church.

The first step was to organize the I-W Council with representatives from each district conference in the Mennonite Church. This group, which meets several times a year, in a very effective way represents the church's concern and response to the I-W program.

The program which the I-W Council has outlined is administered through the I-W office, Elkhart, Ind., and through district offices and committees. This is a positive program of guidance, placement, orientation, and challenge to respond to the draft call as also a call from Christ and the church.

Service counselors have been appointed in all of the conferences. I believe that everyone involved has been surprised at the response of our youth to this service which the church is providing.

Orientation programs have been held during the past year across the church, and the response has been most gratifying. One pre-I-W stated at the close of an orientation conference, "Had I not had this experience, I would have entered I-W service blind."

Church-centered units have helped to relate our I-W men vitally with the church program and mission outreach in the areas where they are serving.

The new frontier of the I-W program is, "How can the I-W program help to build the church of Christ today?" rather than a defensive, "What will this do to our youth?" I am confident that the offensive and positive program which is now taking place in the I-W program will result in an extension of the kingdom of God, a spiritual strengthening of our youth, and an increased respect and appreciation for the Mennonite Church among them.

We Distribute "The Way" at the Indianapolis 500

By ROBERT LEAMAN, CLIFFORD LEHMAN, NORMAN MEYERS, PHIL RUCH

To many people, the city of Indianapolis, Ind., is known as the auto racing capital of the world. Last Memorial Day this event drew over 230,000 racing fans from all over the world. A very interesting conversation occurred when we met with a young man from Thailand. When we handed him *The Way*, he explained that he was a Buddhist, but he promised to read it anyway. He showed a real interest in Christianity and said he was merely attending the race because of its fame abroad. This was a wonderful opportunity for us to witness.

The night before the race, the air was filled with the odor of beer and liquor. Many people were milling, loitering aimlessly, and carousing about the streets, hav-



I-W Robert Leaman hands *The Way* to persons as they enter the grounds for the races at Indianapolis, Ind.



Crowds entering the stadium to watch the race. Among these masses of people, I-W's and others had an opportunity to sow the seed of the Gospel.

ing a good time—at least, in their estimation.

In this atmosphere a group from the First Mennonite Church of Indianapolis (including about eight I-W's and some wives) plus a group of young people from the Salem Mennonite Church, Foraker, Ind., distributed about 17,000 Ways and 500 Gospels of John.

Several of the I-W's got up at 4:00 a.m. on Memorial Day to continue distributing The Way to those who were waiting to enter the gates in parked cars. Cars were parked four to six abreast on all streets leading to the raceway entrance gates. Cars began lining up on the main roads several days before the race and one man from California had his vehicle parked first in line a month before the race. Many people spent several days living in cars, station wagons, and pickup trucks waiting for the gate to open.

Every 15 minutes an eight-coach train unloaded along with many buses. It was during this time that the MYF group from the Salem Mennonite Church helped us out.

We believe that many of the people were



I-W Norman Meyers has a chance to chat with some fellows as he hands out The Way.

probably respectable citizens and perhaps church members, but this was at a time when it just didn't matter.

Some of the conversations we had with the people revealed their spiritual needs. One man remarked, "This is just what I need," when we handed him The Way. He was about half sober, but did realize his need. Many times The Way had to be slipped between fingers that were holding a beer bottle. Many teen-agers were among the drinking crowd. In a few instances, we as I-W's had the privilege of witnessing about the nonresistant aspect of our church.

This opportunity helped us to realize our first responsibility in I-W service—the responsibility to the Lord. Our distribution was very small compared to the crowd, and many papers were probably thrown away. Yet if only one soul was won for Christ that day, it was worth it all.

My Impression of the Tract Distribution Project

By DON SCHMIDT

When asked to help in the race day tract distribution project at the Indianapolis 500, I hesitated, for this was something I had never done before. After some consideration, I decided it would be an opportunity for a Christian to witness for his Lord.

Handing out tracts was a challenge. I think showing a friendly Christian attitude toward the people was something they themselves desired. Many received the tracts gladly. I was impressed by a comment made by a bystander the evening before the race. As we were passing by a noisy, drinking mob gathered around a car, a lady observing the situation said something like this, "At least these two young fellows know what is right."

Certainly, many had forgotten Christ.

Missions Today

Scribes and Pharisees

By J. D. GRABER

How important in my life is the Bible? The scribes of old spent a lifetime copying Holy Writ laboriously by hand. The Pharisees upheld the letter of these Scriptures but denied the spirit. To many of the scribes, copying Scripture was a mere profession. Now comes a story from a believer in Japan who was also a scribe but decidedly not a Pharisee.

Copies Bible Five Times by Brush is the title of the following story quoted from Japan Christian Activity News, June 15:

"In olden times the Japanese said that if one read a book a hundred times one would understand it, and I hope that I will be able to remember some of the Bible after I have copied it by brush ten times. In thanks to God for His blessings, I hope to continue my efforts as long as He permits me life on this earth.' These are the words of Mr. Ishibei Kobiyama (80 years old), an elder of the Hobara church of Hobaramachi, Date-gun, Fukushima prefecture, who, since 1948, has been reading the Bible faithfully and copying two or three chapters a day with brush and ink on Japanese paper. He dates each edition and adds some comment. He has completed the total New Testament five times and has begun the sixth writing.

"Mr. Kobiyama says, 'Everyone must believe in God and be saved by Him; and in order to be saved it is absolutely necessary to read the Bible.' With the publication of the colloquial version he has begun copying it, whereas previously he had been working on the old translation.

"He was born in an old family of the Buddhist (Jodo) faith and was one of the intelligentsia of the village, having graduated from the old system middle school. Thirty years ago he happened to read the Bible and believed in the Gospel of Christ. However, wishing to avoid any fight with the Buddhist temple with which his ancestors had been associated for many generations, he did not become baptized or go to church. Five years ago, under the guidance of Seisuke Masatomi of the Japan Home Bible League, he was baptized at the Hobara church and is now an elder there.

"Masatomi says, 'It may sound foolish to copy the Bible using a brush when it can be bought for 70 yen (20¢), but Kobiyama says it is for his children. He has nothing to leave his children; so if he leaves a Bible copied by himself, his children will know that there was an earnest Christian among their ancestors.'

Two questions emerge from the reading of this story: Do I love the Word; what kind of heritage am I leaving for my children?



MISSION NEWS

Overseas Missions

Argentina—Twelve persons ranging in age from 12 to over 80 were baptized at Pehuajo on July 2. Following the baptismal service the congregation partook of communion.

The Floresta church, Buenos Aires, held baptism and communion services July 2. A twenty-year-old student-nurse was baptized, who had been won to Christ by her roommate, a factory worker. Following the service about 80 persons stayed for a lunch.

Most Argentine missionaries met together for a day of fellowship at Floresta, Buenos Aires, July 10 to welcome the Floyd Sieber and Ross Goldfuss families. The Sieber family went on to América, where they will make their home for the present, but Goldfusses are staying at Floresta while they prepare to move to La Plata.

A missionary fellowship meeting was held at the Floresta church, Buenos Aires, July 10. Among items reported was that the John Koppenhavers will be going to Argentina for the pastors' institute. They will then spend two more weeks visiting churches and young pastors. In addition, they will spend three or four days in Montevideo, Uruguay.

Elkhart, Ind.—David Hostetlers, missionaries to Sao Paulo, Brazil, arrived in Goshen, Ind., for a one-year furlough. Bro. Hostetler will be studying at Syracuse University, Syracuse, N.Y., this winter. Dorothy Yoder, missionary to Araguacema, Brazil, sailed July 28 for her second term.

Word has been received that Daniel Diener's address is Duketown College, Calabar, East Nigeria, West Africa.

Word was received at general board offices July 24 that John Beachys arrived safely in India for their third term of service in Bihar.

Salunga, Pa.—Twelve missionaries were appointed and two were reappointed at the bimonthly meeting of the Eastern Mission Board at East Petersburg Mennonite Church, July 11: Donald and Doris (Mellinger) Sensenig, Akron, Pa., first-term overseas missionary service to be preceded by two-year internship assignment; Dorcas L. Stoltzfus, M.D., R. 1, Kinzers, Pa., first-term missionary doctor service in Tanganyika and Somalia, outgoing late summer or fall, 1961; Martha M. Myer, 67 Glen Brook Road, Leola, Pa., first-term missionary secretarial-bookkeeper service in Tanganyika, outgoing fall, 1961; Cora E. Lehman, R.N., Willow Hill, Pa., first-term missionary nurse service in Tanganyika, outgoing indefinite; J. Mark Brubaker, 1075 Gypsy Hill Road, Lancaster, Pa., three-year short-term missionary teacher service, Musoma Secondary School, Tanganyika, outgoing fall, 1961; Chester and Catherine (Good) Kurtz, R. 2,

Elverson, Pa., first-term director couple of Bartini tribe project, Somalia, outgoing indefinite; Harold and Constance (Heisey) Stauffer, 1426 Manheim Pike, Lancaster, Pa., first-term business manager couple in Somalia, outgoing early fall, 1961; James and Martha Jane (Ruhl) Mohler, 3116 S. Dakota Ave. N.E., Washington 18, D.C., three-year short-term mechanic and maintenance service in Tanganyika, outgoing indefinite; Simeon and Edna Hurst, Preston, Ont., were reappointed to fourth-term missionary evangelist service in Tanganyika, outgoing September, 1961.

Pastors Zedeke M. Kisare and Ezekiel K. Muganda, deputation brethren from Tanganyika who have come to the United States for a ten-week visit, arrived in New York on July 15. Bro. Zedeke is assistant chairman of the executive committee of Tanganyika Mennonite Church, pastor of Bukiroba Mennonite Church, and a teacher in Bukiroba Bible School. Bro. Ezekiel is also a member of the executive committee of Tanganyika Mennonite Church and is pastor of Musoma Mennonite Church. Both brethren were ordained to the ministry in 1950.

An itinerary has been planned for them which will take them into all the districts of Lancaster Conference except Georgia, Florida, and Alabama. The itinerary also includes visits to Virginia, Ontario, Indiana, Ohio, western Pennsylvania, and Franconia district. They will attend conference sessions of Virginia and Lancaster as well as General Conference, and will visit the Mennonite Publishing House and other church institutions.

Home Missions

Bronx, N.Y.—Abner Stoltzfus, pastor of Maple Grove Mennonite Church, Atglen, Pa., reports that he received an invitation from the Israeli government to attend a farewell party for Mr. and Mrs. Peled, who

are returning to Israel. Recently he met with Philippine delegates to the United Nations, among whom some serve on the Afro-Asian bloc. He also reports that a girl from communist Yugoslavia is coming to the House of Friendship in Bronx, N.Y.

Ontario—Projected planning for additional work in Quebec in the next five years calls for securing a trained couple to begin language study within a year, who will probably replace Tilman Martins, who will then move to another location to work. After the program is stabilized in Joliet, Harold Rescours will probably move into a new area, possibly more rural. The planning, done between the general mission and Ontario Mennonite boards, includes finding farmers, teachers, businessmen, and professional persons to locate in the general area of Joliet and Montreal-Nord who would strengthen the witness. The general board would give assistance to the Ontario board in over-all planning and provide financial subsidy as required. The Ontario board would do detailed administration. The Quebec committee of the Ontario board, which provides spiritual oversight, includes the Quebec congregations and members in the Ontario Conference.

Chicago, Ill.—One hundred and sixty-four children participated in the Chicago fresh-air program. Rock Island and Illinois Central railroads and Goshen College buses transported the children to their country homes. In another development, "Welcome to Church" leaflets were distributed to 320 homes recently to invite families to services at Englewood Mennonite Church.

Calico Rock, Ark.—Summer Bible school at Mt. Joy recently closed with an average attendance of almost 34.

Ayr, Ont.—A Mennonite mission congregation, which has worshipped in the library here for the past few years, has completed excavation for a church to be erected in the north end of the village. The new building, 26 x 56 feet, will have a seating capacity of 120. Osiah Horst, pastor of Manheim Mennonite Church, will continue to serve as pastor.

Brooklyn, N.Y.—Twelve children were sent to Virginia in the fresh-air program from here this summer.

Schowalter Construction Moves Ahead

Allen H. Erb, administrator of the new Schowalter Villa at Hesston, Kans., reports that construction is moving ahead nicely. Roofs are on and completed for most of the buildings. Painting is moving along and is approximately half done. Glass is installed almost everywhere.

It looks now as if construction on the living quarters will be completed sufficiently to move in Sept. 1, the target date. The main building won't be finished for some weeks following that date. Grounds are

cleared and ready for the grader while walks are already partly in.

Recently the general board appealed for loan funds from interested individuals to carry on the construction. No contributed funds are being used. While the response to this appeal was gratifying, additional loan funds are needed. They earn interest for the lender while they work for Schowalter Villa. For information, write to H. Ernest Bennett, Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Montreal - Nord, Quebec — Thirty-four adults and 20 children enjoyed the first annual picnic of the Quebec Mennonite fellowship held at Pine Crest Camp, Beaulac, Quebec, July 3. Over 3,000 pieces of literature were distributed during the month of June from here.

Joliette, Quebec—On May 8, 9, a delegation from Ontario mission board spent two days looking at farms which had possibilities for the establishment of a rural center here. On May 21, 22, Harold Reesor, missionary here, attended the Ontario mission board meeting at Kitchener, Ont. On June 29, 30, the Melvin Horst family, St. Jacobs, Ont., spent a few days in Quebec. Possibly they may move to a farm in this area this fall and help in the work.

Elkhart, Ind.—Wilbur Hostetler, director of Home Bible Studies, reports that there were 565 home Bible studies enrollments during the second quarter of 1961. The staff received 4,736 lessons during the quarter to correct and return, and 399 pupils completed the Home Bible Studies courses.

St. Anne, Ill.—Rehoboth Mennonite Church near here has an active program this summer. A co-operative Bible school with two other local churches held June 5-16 in the new school building enrolled 185 students. Twelve teachers from the Rehoboth congregation participated. There were eight decisions for Christ. Expenses were almost entirely covered by offerings during the Bible school.

Approximately 35 youngsters participated at each of two camps during June—the first for seven- to nine-year-olds, and the second for 10- to 12-year-olds. Among the older group, five campers made decisions for Christ. Three local young people helped in each camp.

Culp, Ark.—Approximately 30 teenagers from the Mt. Joy, Lone Rock, Birch Tree, Three Brothers, and Mountain View congregations in Arkansas participated in a summer camp held early in July at Bethel Springs, Ark.

Broadcasting

Harrisonburg, Va.—John L. Horst, instructor for radio Bible courses, reports 29, 215 lessons graded during the past fiscal year, an average of 96 each workday. During the year a total of 3,748 students enrolled for the first time in one or more courses; 2,267 completed courses and received certificates in the same period. Actively enrolled all the time are over 1,000 students. Enrollment continues to remain free. Costs to graduate one student amount to about \$3.00. You can have a part in this great Bible study ministry by sponsoring one or more students. Ten dollars will cover costs of about three students, or \$25.00 for eight students. Some students are finding Christ as they study; others testify to receiving great spiritual help.

During August, Ella May Miller on Heart to Heart is gearing her talks to youth. Titles are: "Just One Sip" (July 31 to Aug. 5), "Have a Smoke" (Aug. 7-12), "Not Eye Service" (Aug. 14-19), "The Thrill

Pill" (Aug. 21-26), "Is Purity Outdated?" (Aug. 28 to Sept. 2).

Michigan—A Heart to Heart listener living in a tourist area in Michigan finds that the printed talks "really 'hit the nail on the head' for the open doors we have here." Also she requested calendars to distribute to neighbors and tourists. (Individuals or groups wishing to have Heart to Heart's new homemakers' calendar, "This Is Your Child," may write for individual copies or a quantity while the supply lasts. The calendar, covering July, 1961, through June, 1962, carries 12 pictures of child development from infancy to teens.)

Guatemala—Writes Glen H. Liebig, director of Radio Station TGNA, Guatemala: "The ministry of 'Audicion Luz y Verdad' is much appreciated here on TGNA. I want to congratulate you for the fine choir. . . . The messages are also excellent. The one we used here yesterday morning on divine healing was especially to the point and much appreciated." He then requests permission to use the hymns on their various Gospel music programs.

Puerto Rico—Mary Ellen Yoder, secretary for Lester Hershey in the Spanish radio office, is having a three-month furlough at the present time. She is staying with her parents, Mr. and Mrs. John H. Yoder, Route 1, Mohnton, Pa. Anna K. Massanari, former teacher at Betania school, began to work in the Spanish office in June, taking the place of Rosa Melendez, who went to Washington, D.C., to study and work.

Harrisonburg, Va.—"Did you ever lose your way?" This question Norman Derstine asked on *The Mennonite Hour* and *The Way to Life* Aug. 6 program to introduce a new series of talks by B. Charles Hostetler on "How God Leads." These messages, while especially directed to youth, will apply to every age level. Listen each Sunday in August and the first two Sundays in September to this series on divine guidance on your local station.

Nebraska—Heart to Heart listeners can now hear the broadcast on KJLT, North Platte, at 3:00 p.m., Thursday, instead of 12:30 p.m., Friday.

Peace Messages Bring Mixed Reactions

"A Christian shall not fight in a fascist or communist system but has no reason to reject service in a democratic system if its aims are to protect the rights of the Christian. War can be an act of love toward fellow man," says a Canadian listener after hearing one of John Howard Yoder's peace messages.

Another person from Iowa, taking issue with the message, said, "We listen regularly to *The Mennonite Hour* and have enjoyed and appreciated it until last Sunday when Dr. Yoder spoke of 'Our Nationality Is Christian.' If communism is a threat to the United States, if it is a threat to freedom, then it is fully understandable that it is a threat to the spreading of the Gospel of Jesus Christ. It is then logical that as an enemy of the church and the free world it should be combated to the fullest extent."

Most letters of response were sympathetic, such as this letter from Allentown,

Pa.—"Having just listened to your broadcast and the message on peace, I want to send my heartfelt thanks for your devotion and loyalty to our Saviour in so speaking out His message of peace to a world that seems determined to rush headlong into destruction. I long and pray to hear more servants of God take this stand and to see His church stand up against the tidal wave of hate and fear that looms ahead of us."

A Mennonite listener in the Manitoba area wants the messages to get into some German publications, since "there is considerable confusion among many of our people, especially those of more recent European background."

From Alexandria, Va. (near Washington, D.C.), a listener says he is "in complete agreement with your message I heard on the radio this morning. . . ."

While the mail response was not unusually heavy there was enough comment to make us believe that the effort was very much worth while. The messages by Bro. Yoder made it unmistakably clear that the Christian must give unconditional allegiance to Jesus Christ, regardless of what men may say. Such a message may not make us popular, but Christ never promised popularity for His followers.

Hokkaido, Japan—Recently the new assistant in the radio office, Kaneko-san, wrote to the Bible correspondence students who had "fallen by the wayside" in their studies. Says Rhoda Ressler, director of the broadcast, "The response to these letters was most gratifying. A few letters came back 'whereabouts unknown,' but many more have come in, in which the students expressed appreciation for the concern shown and an intent to continue in their studies. 'Thank you for reminding me of the studies I have neglected,' writes one of these students from the third course. 'I am reminded again of God's love for me, and I want to draw near to Him again. A student's life gets busy, too, and I must help at home; so my study time was completely lost. Now I realize that I am too far from God and that this study time must come first. I shall study in the morning. Please lead me again to live with God daily.' Pray for this student and the many like him who do desire fellowship with the Lord and for whom a sustained spiritual life is difficult."

Alice, Texas—Allen Kanagy recently asked the Spanish office for at least 300 "sermon-of-the-month" tracts to be given out in this community. "Each month we have decided to distribute *The Way* and one Spanish tract to all homes in the community," he writes.

Madison, Wis.—Heart to Heart is now broadcasting on WRVB each Saturday at 10:45 a.m. This is a religious FM station located at 102.5 on the dial.

Dowagiac, Mich.—Radio station WDOV (1440) has changed the time of Heart to Heart from 7:15 to 11:30 a.m., Saturday. This should make a more desirable listening schedule for mothers and homemakers in that area.

General Relief and Service

Akron, Pa.—The fourth orientation school of the year is being held Aug. 2-15 at Akron MCC headquarters for 37 new workers. Guest instructors for the school are: Virgil Vogt, Grabbill, Ind.; David Habegger, Allentown, Pa.; J. C. Wenger, Goshen, Ind.; Harvey Taves, Waterloo, Ont.; Martin Schrag, Grantham, Pa.; Roy Harnish, Hagerstown, Md.; and J. C. Wine, Millersville, Pa.

Health and Welfare

Rocky Ford, Colo.—Rocky Ford Mennonite Church, which began here last year as a fellowship of persons serving in Pioneer Memorial Hospital and other Mennonite persons in this community, began construction of its new building on Wednesday, July 19. Jacob Weirich, Colorado Springs, Colo., is supervising the construction.

Aibonito, P.R.—For some years the Ulrich Foundation has operated a dental service program based here. Currently plans are being laid to transfer the dental program within the orbit of the entire Mennonite General Hospital health program. Meantime, the dentist serving currently with the Ulrich Foundation is completing his service. A dentist is urgently needed in order that this service may continue with a minimum of difficulty. The service will qualify for I-W credit.

Mennonite Mental Health

Reedley, Calif.—George G. Dick, Winton, Calif., has been appointed chaplain at Kings View Hospital, and assumed duty Aug. 1. Bro. Dick has pastoral experience plus a special interest in the mental health field. The chaplain's role at Kings View is seen as extending into community education in the area of mental health and religion, counseling with pastors and assisting them in dealing more adequately with referral problems, and serving as a liaison between the hospitalized patient and his own pastor.

The Kings View Board of Directors appointed a Chaplaincy Committee some time ago for planning program and recruiting personnel. Mennonite Mental Health Services has given considerable time to study the establishing of chaplaincies in its mental hospitals and has assisted in setting up qualifications and standards which have also been applied at Kings View Hospital.

I-W Services

Cleveland, Ohio—July 11 nine I-W men joined local members of the Lee Heights congregation in working on construction of the addition to the church building.

Norristown, Pa.—The I-W unit at Norristown had unusually interesting programs planned for July. On July 13 a "Galilean Service" was held along a lake at the home of David Clemens, at which Henry L. Ruth, associate pastor of Salford Mennonite Church, was guest speaker. Ralph Malin and the mixed chorus from Frazer Mennonite Church presented the program July 27.

Meadville, Pa.—The annual youth conference sponsored by five congregations in the Meadville area was held July 8, 9. Theme of the conference was "Positive Peace Witnessing." Beginning with recreation and a picnic at a local park Saturday afternoon, the group then met at First Mennonite Church to see the film, "Alternatives." Three services were held on Sunday where the youth faced past, present, and future aspects of the peace witness. John R. Martin, Director of I-W Services, served as guest speaker.

Cleveland, Ohio—Dick Martin, Assistant I-W Director, will study the possibility of establishing a Mennonite Fellowship in the University Circle area. This study is being planned conjointly by the Ohio mission board, Lee Heights congregation in Cleveland, and the Home Missions and I-W offices at Elkhart. The purpose of the envisioned program is to provide a witness in the community, but I-W men, students, and nurses in the area would also be served.

Voluntary Services

Philadelphia, Pa.—Vera Zimmerman, Lebanon, Pa., began a six-month term of VS at Bethany Home, June 12.

Portland, Ore.—VS-ers contact over 200 homes each month with a one-page paper distributed from door to door. This paper includes Bible verses plus news of unit activities. During the distribution, VS-ers have a chance to chat with their neighbors in an effort to interest them in the Gospel.

New York, N.Y.—Carl Frey recently attended the dedication of the newly remodeled Lynch Center, where he had previously been working. He and four other P.A.L. employees appeared on the platform with Governor Rockefeller and Mayor Wagner and other celebrities.

Washington, D.C.—James and Marcie Mohler, unit leaders, were appointed to a three-year term of missionary service in Tanganyika at the bimonthly meeting of the Eastern Mission Board on July 11. James will serve as a mechanic. The Mohlers will replace the John Graybills, whose term expires in October, 1961. James and Marcie will continue to serve in Washington until their two-year term is completed in October. No definite plans have been made for their leaving for Tanganyika.

Kansas City, Mo.—Richard Steffen, Apple Creek, Ohio, terminated his two years of voluntary service with the unit here recently. He is planning to stay on at the Kansas City General Hospital to take X-ray training.

Portland, Ore.—VS-ers of this hospital unit were glad for the opportunity to give a program of testimony and song at a migrant camp at The Dalles, along the Columbia River, 95 miles to the east. They went there as the result of an invitation given by a summer voluntary service unit sponsored by the Pacific Coast Mission Board.

The unit was also host to the young married couples' Sunday-school class from the local Mennonite church for a banquet recently. VS-ers were waiters and waitresses,

baby sitters, and dishwashers for this event. Bud Bishop, Denver, Colo., was guest speaker.

La Junta, Colo.—Four VS-ers from the unit here donated blood at the local Mennonite Hospital for use by Mrs. Burton, recently retired matron of Miller Hall, the nurses' home. VS-ers who participated were Jake Vanpelt, Columbiana, Ohio; Leon King, Uniontown, Ohio; Glen James, Alberta, Canada; and George Brenneman, Wellman, Iowa.

Each Tuesday evening, VS-ers from the unit join members of the local MYF in visiting nearby Spanish migrant camps. They spend their period of recreation with the children, and then show an educational or health film. They have also distributed scrapbooks for the children. In making these scrapbooks, they emphasized pictures of family life, health habits, good race relations, and so on. Sunday-school leaflets were also used. Descriptive Bible verses were included on each page.

Albuquerque, N. Mex.—As a reward for perfect attendance, 16 summer Bible school pupils were taken on a 2½-day camping trip to the Manzano Mountains, about 65 miles away. VS-ers served as part of the counselor crew and found it a rich experience. Unit Leader Lowell Nofziger, Wauseon, Ohio, served as camp director and his wife was camp cook. During the final campfire chat, in charge of Theron Weldy, pastor of the Bethel Church, Albuquerque, seven girls accepted Christ.

Overseas Relief and Service

Grande Riviere du Nord, Haiti—Since so many types of illness in Haiti are preventable—typhoid fever, tuberculosis, various kinds of dysentery and lockjaw—the unit here (under the direction of Dr. Bender) decided to organize a series of health programs to be given on various radio stations. The script was first prepared in English in co-operation with various Haitian public health authorities. After that it was translated into Creole. Since last November, many of these 15-minute programs have been produced.

The series is entitled "Adventures in Health." Each one includes a brief story about a typical family that perhaps has a child developing tetanus. There are little health commercials about boiling water, eating good food, and so on, and these are often sung by those who hear the program. This is good since many people in Haiti still ascribe sickness to a visitation of evil spirits or a manifestation of God's anger, with many variations of superstition and folklore. One of the big problems, however, is to get transistor radios into the rural areas where no electricity is available. The unit has started to distribute a small number of these sets, leaving them with responsible people in the community. In this way, they can not only start the tremendous task of educating the people about how to prevent illness, but they can also attempt to reach them with the message

(Continued on page 700)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Oscar Hostetler and wife recently visited their son James in Korea and the missionaries in Japan. They reported their observations at Canton, Ohio, on July 23.

Dedication services of the new facilities at Fair Haven, Fort Wayne, Ind., were held on July 23, with Bro. Jesse Short, Archbold, Ohio, preaching.

The Pleasant Valley congregation at Harper, Kans., has engaged an architect to draw plans for a new church building.

Officiating in the ordination of Bro. Irvin Detweiler on July 23 at East Goshen was Bro. Paul M. Miller, with John C. Wenger and Howard Zehr assisting. Bro. Detweiler's address is 1406 East Lincoln Ave., Goshen, Ind. Telephone: KEystone 3-2356.

The MYF chorus from Martins, Orrville, Ohio, gave programs the weekend of July 30 at Bancroft, Spencer, and Pine Grove in Northwestern Ohio.

Bro. Arlin Yoder was ordained to the ministry at the Berea Church, Birch Tree, Mo., on July 23. Bro. Daniel Kauffman was in charge of the service, assisted by Bro. Earl Buckwalter, who preached the ordination sermon.

Trainees from Germany and Holland used the First Mennonite Church at Colorado Springs as a motel on July 3.

Bro. Jacob Weirich, Colorado Springs, Colo., pending his move to Glenwood Springs, supervised the building of a new church at Rocky Ford, Colo.

The Wintertown Mission, Felton, Pa., beginning Aug. 6, changed the time of Sunday services from 2:00 p.m. to 9:30 a.m.

Bro. J. R. Buzzard, treasurer at Mennonite Publishing House, attended a Faith and Group Life Laboratory at Huntingdon, Pa., last week.

Virginia and Allegheny are now among the conferences which have urged the GOSPEL HERALD Every Home Plan to their congregations.

Thirty brethren from a number of states participated in a Consultation on Litigation at Goshen, Ind., July 27, 28. The meeting was sponsored by Mennonite Mutual Aid, Peace Problems Committee, and Committee on Economic and Social Relations. General Conference Moderator J. B. Martin presided, and Richard Yordy and Peter Wiebe served as discussion leaders.

A Glimpse Ahead

Lead articles in next week's GOSPEL HERALD will be: "Recompenses for Service in Gospel Program," by Elam W. Stauffer, and "We Visit the Church in the Northwest," by A. J. Metzler. And you will not want to miss "The Challenge of Communism," by Carl Kreider.

New officers of the Allegheny Conference are Edwin Alderfer, secretary, and Paul Erb, assistant moderator.

Bro. J. H. Koppenhaver left on July 29 for Lima, Peru, where he attended the second Evangelical Conference for Latin-American Christians. From Lima he went on to Buenos Aires, where he will speak at a Pastors' Institute, Aug. 15-19. He will also lecture at Mennonite Biblical Seminary at Montevideo.

Bro. Albert Meyer, North Newton, Kans., spoke at the peace rally at Camp Menoscab, Murdock, Kans., sponsored by the Western District General Conference Mennonites, Aug. 5, 6.

Special recognition was given by the Willow Springs congregation, Tiskilwa, Ill., to seventeen persons who read twenty-five or more books from the church library during the past year.

Bro. Howard Good is preaching at St. Jacobs, Ont., while Bro. Raymond Kramer, pastor there, is recovering from major surgery.

Visiting speakers: Elizabeth Showalter, Scottsdale, Pa., at Johnstown, Pa., July 16. Murray Krabill, Mount Gilead, Ohio, at Sugar Creek, Wayland, Iowa, July 23. David and Rosanna Hostetler, Valinhos, Brazil, at Pleasant View, North Lawrence, Ohio, July 26. Ruben R. Rodriguez, who has been serving in Nicaragua and Peru, at Hopedale, Ill., July 26. J. C. Wenger, Goshen, Ind., at Groffdale, New Holland, Pa., July 16. Chester Martin, Lyford, Ind., at Congregational Mennonite, Marietta, Pa. Vern Miller, Cleveland, Ohio, at Beaverdam, Corry, Pa., July 23. Harold Longenecker, Morton, Ill., at Hyattsville, Md., July 16. Calvin Shenk, appointed to Ethiopia, at Poole, Ont., July 30. Edwin Weaver and wife, Nigeria, at Cheraw, Colo., July 23. Evan Oswald, Secretary of Junior Activities, at Cheraw, Colo., July 29. Urie Bender, Elkhart, Ind., at Baden, Ont., July 23. Robert Witmer, Paris, France, at Moorefield, Ont., July 26. Mrs. Robert Witmer, Paris, France, at Baden, Ont., July 27.

Announcements

Henry Weaver, Goshen, Ind., in MYF weekend at Hopedale, Ill., Aug. 26, 27.

Milo Kauffman, Hesston, Kans., Stewardship Conference at Huber, New Carlisle, Ohio, weekend of Aug. 27.

Plans are in progress to celebrate the centennial of the first permanent Mennonite Sunday school opened at South Union, West Liberty, Ohio, in 1863. The Commission for Christian Education and the Mennonite Historical and Research Committee will help the congregation to sponsor this observance.

R. R. Smucker and wife will leave this month for an extended trip abroad. Their

itinerary includes Hawaii, Japan, Hong Kong, Formosa, Vietnam, Singapore, Burma, and India, among other countries. They plan to spend some months in India, where Bro. Smucker was formerly a missionary.

Edwin I. Weaver, Nigeria, at Prairie Street, Elkhart, Ind., Aug. 9.

Virgil Vogt, Grabbil, Ind., in John F. Funk Lecture on "The Christian's Calling," at Prairie Street, Elkhart, Ind., Sept. 10.

Two teachers are badly needed at Bethel Springs School, Culp, Ark. One for grades 1-4, and another for grades 5-8. There will be twenty-five pupils in each room. Prospective teachers should write to either Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or Bethel Springs School, Culp, Ark.

Abner G. Stoltz, Atglen, Pa., will direct a tour to the Holy Land, leaving Oct. 3.

A European Christmas tour may be conducted by Menno Travel Service if sufficient persons are interested. This is especially intended for family members and friends of workers in the European MCC program. Round-trip fare, approximately \$300, plus expenses on the continent. If you wish to spend Christmas with loved ones in Europe, write Menno Travel Service, Akron, Pa.

About 230 Mennonite young people and their sponsors will leave by special cars from Chicago, on Aug. 14, for Portland, Oreg., to attend the annual MYF Convention at Lebanon.

Loan funds are being made available at Hesston College for several of the young people at St. Louis. Those who wish to contribute to this loan fund should address Tilman R. Smith, Hesston, Kans.

Change of address: Mahlon D. Miller from Harrisonburg, Va., to Pinto, Md. Ezra Beachy from 408 E. Jackson St., to 1520 S. 15th St., Goshen, Ind. Daniel Kauffman from Hesston, Kans., to 831 Market St., Scottsdale, Pa. Paton Yoder from Upland, Ind., to Hesston, Kans. Amos Bontrager from Harrisonburg, Va., to 650 Riddle Road, Cincinnati 20, Ohio.

Calendar

Illinois Conference, Flanagan, Ill., Aug. 9-11.
Ohio Christian Workers' Conference, Walnut Creek Church, Aug. 12-15.
Conservative Mennonite Conference, Marlboro C.M. Church, near Hartsville, Ohio, Aug. 15-17.
MYF Conventions, Lebanon, Oreg., Aug. 17-20.
Michigan Mennonite Sunday-school meeting, Curtis, Mich., Aug. 18, 19.
Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Londeside, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Latinsville, Camp, Sept. 15-16.
Indiana-Michigan Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

Tanganyika deputation at Christian Life meeting, East Petersburg, Pa., Aug. 9, 10. New Hamburg, Ont., Aug. 11. Aug. 13—morning, Preston, Ont.; afternoon, Steinman's, Baden, Ont.; evening, Elmira, Ont. Aug. 15—Mission Board offices, Elkhart, Ind.

I-W Orientation Conference, Christopher Dock School, Lansdale, Pa., Sept. 1-6.

Biblical Evangelism and Discipleship meeting at Union Center School, Route 3, Nappanee, Ind., Aug. 11-13. For reservations or information contact Maynard Hoover, Box 452, New Paris, Ind.

Grant and Ruth Stoltzfus in Christian Family Life Conference, at Beech, Louisville, Ohio, Aug. 25-27.

Evangelistic Meetings

Nelson E. Kauffman, Elkhart, Ind., at Lake Bethel, Lagrange, Ind., Aug. 24-27. Henry Ruth, Harleysville, Pa., at Plato, Lagrange, Ind., Sept. 24-30. M. L. Troyer, Elida, Ohio, at Sharon, Plain City, Ohio, Sept. 10-17. Don Augsburg, Harrisonburg, Va., at Towamencin, Kulpsville, Pa., July 30 to Aug. 6. Orvin H. Hooley, Bronson, Mich., at Morgantown, Ky., July 16-23.

William Pannell, Detroit, Mich., at Lee Heights, Cleveland, Ohio, July 16-23. Roy S. Koch, West Liberty, Ohio, at St. Johns Chapel, Logan, Ohio, July 16-23. James Hess at Trujillo, Honduras, beginning Aug. 20. Richard Danner, Hanover, Pa., at Poplar Street Mission, York, Pa., Aug. 6-13. Jesse L. Yoder, Bay Port, Mich., at Lower Deer Creek, Kalona, Iowa, Sept. 1-10.

Isaac Risser, Harrisonburg, Va., in tent meetings in Southern Ohio, sponsored by Christian Laymen's Evangelistic Association. Harry Y. Shetler, Davisville, Pa., at Dry Run, Swanton, Md., July 30 to Aug. 6. Norman Yutz, Broadway, Va., at Hersteins, Neiffers, Pa., Aug. 15-27. A. Don Augsburg, Harrisonburg, Va., at Browne, Clarksville, Mich., Aug. 13-20. Norman Bechtel, Spring City, Pa., at Zion, Broadway, Va., Sept. 27 to Oct. 8.

Two brethren at Pigeon, Mich., in connection with the Huron Crusade in Michigan, conducted by the Myron Augsburg team, invited every businessman and a number of leading farmers of the Pigeon area to a breakfast meeting. Exceeding all expectations, ninety men came to hear addresses by Evangelist Augsburg and William Webb, a Toledo, Ohio, Christian businessman. The team also held two luncheon meetings in Bad Axe, the crusade location, thus witnessing to many businessmen who would not always be reached in the evening services.

The Myron Augsburg team opened the Niagara Peninsula Crusade in the large tent located in St. Catharines, Ont., on Aug. 6. Ministers of eleven different denominations are represented on the Crusade's steering committee.



The task of the missionary is to help the church perform her proper mission.

—Nelson Litwiler.

Church Camps

Virgil and Helen Brenneman, Goshen, Ind., served on the staff for the Youth Retreat at Rocky Mountain Camp.

Of the thirty families attending Family Week at Laurelville Mennonite Camp, no two had the same vacation. Staff for the week included Dr. Norman Loux, Dr. H. Clair Amstutz, Paul and Alta Erb, Rachel Fisher, Dorothy Ramos, and Winifred Paul.

Bro. Roy Bucher served as camp pastor at Camp Menno Haven, the week of July 23.

Sister Rhoda Dayton Gross, whom many learned to know when she was hostess at Laurelville Mennonite Camp, was bereaved by the death of her husband, John C. Gross, on July 28.

Laurelville Mennonite Camp:

Missionary-Bible Conference, Aug. 12-19
Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30

Little Eden Camp:

Farmers, Aug. 12-19
Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 25-31

Camp Luz:

Mission Workers' Retreat, Aug. 14-19
Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Black Rock Retreat:

Music Conference, Aug. 15-20
Christian Business Retreat, Aug. 21-26
Adult and Family Week, Aug. 28 to Sept. 2.

Camp Hebron:

Primitive Youth Bible Camp, Aug. 12-19
Primitive Intermediate Project Camp, Aug. 19-26

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

No Flesh Shall Glory, by C. Herbert Oliver. Presbyterian and Reformed Publishing Co., 1959; 96 pp.; \$2.50.

The author was born in Birmingham, Ala., in 1925. He received his B.D. degree from Wheaton College (Illinois) in 1947 and later earned his Th.M. from Westminster Theological Seminary (Philadelphia). Presently he is serving as a missionary in Northern Maine, pastor of the Bethel Orthodox Presbyterian Church of Ludlow, Smyrna, and Houlton. For thirteen years the author engaged in most serious study of the question which he deals with in this book—the question of "Race." Chapter titles are as follows: The Unity of the Human Race; The Bible and Color; The Significance of Shem, Ham, and Japheth; The Biblical History of Shem, Ham, and Japheth; Christian Ethics and Segregation; Association; and Human Marriage.

The author very ably and carefully describes the unity of the human race. He insists that God loves variety, which is evidenced in the trees and grass, the earth and sky. So God also provided for variety in the human family, with differences of characteristics, appearance, and color. He insists that "evolution," as taught by Dar-

win and his followers, is the cause for feelings of "race" superiority.

The Bible knows much about color, but nothing about race. He points out how writers such as Fulton Boursler, when he pictures Bible characters as he does ("Herod dark brown and dun-skinned," Jesus with "dark eyes, brown hair, and skin paler than that of most men," John the Baptist, "a pale face and bronze arms," "red-haired woman who dried Jesus' feet," "a negrito" with apelike arms who brings Pilate a basin, etc.), add to the race feelings. The author points out that the Egyptians of antiquity were a black-skinned people. A modern writer, Yigale Yadin of Jerusalem's Hebrew University, recently presented a translation of pseudo-Genesis scrolls which made Sarah, the wife of Abraham, exceedingly white. Our author says the Hebrew word means "beauty" rather than "white." All of this he points out as being politically weighted to enhance "race" superiority. He deals very ably with the subject "Shem, Ham, and Japheth." In his chapter on "Christian Ethics and Segregation" he says: "Nowhere in the Bible is the slightest suggestion that people are to be separated purely for racial reasons. . . . In principle segregation is anti-Christian, for it severs bonds which God has created. . . . In the natural realm God made only one race, the human race, and all people are bound together by virtue of this creative act of God. . . . To exclude any individual from one's circle of friends or acquaintances for purely racial reasons can hardly be called Christian."

In the chapter on "Association," he clearly points out that races must find association with one another. He says this association should not be for racial dominance, nor amalgamation, nor even integration. There must be better and more worthwhile goals: the recognition of the image of God in all human beings, the realization that all men are neighbors in the Biblical sense of that term, the love of one's neighbor as one's self, the rejection of all forms of racism, a stress on similarities rather than differences, a readiness to praise the accomplishments of others, and a willingness to accept one's own limitations.

In his last chapter, "Human Marriage," the author says that it is racial superiority that has caused the strong feelings against "inter-racial marriages." He does not blindly advocate interracial marriages. He does insist that "marriage shall be only in the Lord," and this is to be the determining factor as to whom one is to marry or not to marry. He says that a Christian is free to marry a "converted Christian Jew"; so there should be no obstacle between the marriage of races. He does not advocate such marriages, nor does he forbid them. He lets the individual decide whom he will marry.

This is an excellent book on the subject. It should be read by all Christians. Better relations between "races" can be obtained when we see the facts as the author has presented them. This book is especially recommended for all Sunday-school libraries and is recommended for the reading of all without reservations.—John E. Lapp.

The Parables by Gerald Kennedy; Harper; 1960; 213 pp.; \$3.50.

If you are looking for a gold mine of vital illustration and commentary on the parables of Christ, here is a Comstock model! Author Kennedy reveals in his Preface that a few years ago he decided to preach six sermons on the parables of Jesus to the ministerial and lay brethren of the Southern California-Arizona Conference. As a consequence of this preparation, he became so intrigued by the relevance and the instruction of these little stories for our day that he could not stop until he had made them his main preaching theme over a two-year period and studied and spoke on every one of them. His own excitement experienced at the time of his rediscovery of the parables is apparent and contagious all the way through this book.

I have seldom read or reviewed a book that struck me as often as this one did with the way it speaks to Mennonite preachers and teachers in the range and quality of its topics. For example, it speaks pointedly to salvation by grace, the need for a conversion experience, lodges, a disciplined church, Roman Catholicism, insurance, alcoholism, smoking, legalism, gambling, television, lost enthusiasm, the church's condition, the Lordship of Christ, Sabbath observance, tithing, a high view of the Bible, and tandem marriages.

For some time, I have stopped quibbling over details when it comes to the books of Gerald Kennedy. I buy them on the basis of nothing more than the knowledge that he wrote them, whether the book is a series of lectures to ministers, for example, *With Singleness of Heart*, or whether it is a book of really modern and useful illustrations, such as his first and second *Readers' Notebooks*.

The book contains a few trifling mistakes in printing, for example, a missing hyphen (p. 168); a missing word (is it all? p. 155); a couple mistakes, such as lost for loss on p. 71 and Simon Peter for Simon the Pharisee on p. 135. Here is a basic tool for those who would make the parables live in their preaching and teaching.—Gerald Studer.

Facing Protestant-Roman Catholic Tensions, by Wayne H. Cowan, Ed.; Association Press; 1960; 125 pp.; \$2.50.

In this volume, six Roman Catholics and seven Protestants, each recognized spokesmen for their groups, discuss the tensions between these two groups and the basic reasons for them. They do not avoid the issues of infallibility of the pope, the monolithic nature of Catholicism, the fragmentation of Protestantism, the misgivings that Protestants have on any liberalization of Catholic historical intolerance, and the emotionalized anti-Catholicism of Protestants.

The essays of this volume first appeared in periodicals, and the editor also included the responses as rebuttals to the Catholic essays by Protestants and the Catholic rebuttals to Protestant essays. The reader feels that the writers are fearless and clear in their objections to the opposing writers' statements and position.

This small book will help the person interested in Protestant-Catholic differences to see that the issues are deep, real, and irreconcilable. And this is the reason evangelicals should be informed, so they will not be deceived into believing that there is really no problem and both are Christians. The treatment of the issues by the opposing writers is illuminating and incisive. The differences are not only theoretical but practical. There are differences within Catholicism as well as within Protestantism. This book will be enjoyed by the person who likes a conflict in which each disputant puts the other into a tight corner because of his position, and which involves issues of eternal significance.

—Nelson E. Kauffman.

From Tragedy to Triumph, by H. L. Ellison; Erdmans; 1958; 127 pp.; \$2.50.

H. L. Ellison gives us a splendid study of the Book of Job in this little volume. The author quotes the text of this Biblical book (RSV), a chapter or two at a time, according to how much space the discourses of the various speakers occupy, and then comments briefly on the main arguments that each speaker presents.

From Tragedy to Triumph is not merely a theological analysis of a book of the Bible. The author succeeds in giving us a very stimulating critique of modern Christianity which he sees reflected in the arguments of Job's three friends and of Elihu. His critique of dead orthodoxy and of theological dogmatism is refreshing. And yet Ellison clearly preserves a conservative theological viewpoint throughout his book.

This is a clear and concise analysis of an Old Testament book that has been little understood and often ignored. I find nothing objectionable in the book though some readers may take exception to Ellison's statements about text dislocations. I feel, however, that his arguments about text dislocations are basically sound. This book is a "must" for everyone who is seriously interested in studying the Book of Job in particular and the Old Testament wisdom literature in general.—John D. Zehr.

Mission News

CONTINUED

of Jesus Christ so that they can begin a new spiritual life as well.

Jordan—New relief workers here are Susan Epp, R.N., Vancouver, B.C.; Agatha Esau, Linden, Alta.; and Henry Kreider, M.D., Lancaster, Pa. Miss Epp will work with Dr. John Krahn, in establishing a medical program among the Bedouins at Ma'an. They plan to operate four clinics in this area. Miss Esau will do housework at the Mennonite orphanage, Hebron, where approximately 65 children are given a home and schooling. Dr. Kreider is being loaned to the Near East Christian Council for clinic work in isolated villages in the Hebron area. One Pax fellow, Sheldon

Detweiler, Hesston, Kans., will serve at the orphanage in Hebron in maintenance and recreation.

Congo—John R. Dyck, M.D., and his wife (who is an R.N.) of St. Boniface, Man.; and Walter Shelly, M.D., and Mrs. Shelly (who is also a doctor) of Bethlehem, Pa., will join a number of other doctors in service with the "Operation Doctor" program of medical assistance sponsored by Congo Protestant Relief Agency. This program aims to provide additional doctors to the staff of overcrowded mission hospitals or to staff mission hospitals that are at present without doctors. It also replaces mission doctors who have been asked to serve with the Congo government medical program. Two Pax men have also been assigned to the Congo. Leroy Harder, Butterfield, Minn., and Gary Ratzlaff, Orienta, Okla., will receive definite assignments after arrival in Leopoldville.

Greece—Lois Z. Martin, New Holland, Pa., will assist in the matronship of the Aridea Pax demonstration farm and will later on do community work in nearby Greek villages.

Frankfurt, Germany—John Friesen and his family, Steinbach, Man., and Irene Herschberger, Sugar Creek, Ohio, have been assigned to the MCC center here. John will be pastor to the MCC family in Europe and North Africa and will also teach at the European Mennonite Bible School, Bienenberg, Switzerland. Miss Herschberger will work in the administrative office at Frankfurt. Five Pax men are also being sent to Frankfurt for European-North Africa assignments. They are Merle Bitkofer, Salem, Ore.; Allan Mast, Hesston, Kans.; Gordon Reimer, Steinbach, Man.; Donald Schlegel, Toronto, Ont.; and Ronald Yoder, Goshen, Ind.

Vienna, Austria—John and Thelma Thiessen, Vancouver, B.C., will be responsible for the material aid program in Austria—which involves the sending of packages to Iron Curtain countries—and will also assist Swiss missionary Helmut Funck in church work.

Calcutta, India—Rudolf Klaassen, Laird, Sask., will serve in the relief program at one of the many refugee colonies in this area. His responsibilities will include direction of a poultry project in the Garia-Laskarpur colony.

Peru, South America—Jacob and Agnes Penner, Vancouver, B.C., have been assigned to work with LeTourneau Foundation here. Both of them will teach at the Bethany School for Missionary Children located at Tournavista.

Crete—Veteran MCC worker Orpha Zimmler, Orrville, Ohio, will return to Europe after a year's absence. She will teach at a new school in Kastelli, where girls from surrounding villages will come for training in housekeeping, sewing, child care, and cooking.

Santa Cruz, Bolivia—Two Pax men (Gary Gingerich, Harrisonburg, Va., and Ervin Kauffman, Kalispell, Mont.), have been assigned to the Methodist Mission here.

CREATIVE SPRINGS

(Continued from page 682)

The early Christians also pooled their resources as an expression of gratefulness for something they had received. There is a spontaneity that wells up in us when we have been forgiven much. This is the heart of Christian stewardship.

A Steward Is a New Person

The third creative spring of Christian stewardship is very closely related to the second. It is the understanding that a Christian is a new person with new motivations and expressions. II Cor. 5:14-20. Key concepts of this passage are: (1) "The very spring of our actions is the love of Christ"; (2) "For if a man is in Christ he becomes a new person altogether"; (3) "We are now Christ's ambassadors" (J. B. Phillips).

Everything the Christian is and every possession he has is to be used in fulfilling the central purpose of his life. Nothing is unimportant. The Christian is constrained by the love of Christ in all he does. By the grace of God he responds to all that God has done and is doing for him in Christ.

As a new person a Christian must be a good steward of his times, abilities, and possessions so that his central life purpose of being God's ambassador may be fulfilled. The Christian can never delegate his privilege and responsibility for personal witness to anyone else or to an organization, but he can and will become a partner with other Christians through the local congregation and through the world-wide outreach of the fellowship of the church. By contributing his means, he enables others to provide a ministry and service for which he himself does not have the talents, or where he himself is not able to serve because of distance or because of the nature of the task. Thus the use of his possessions and the offering of his gifts to the church become an all-important phase of his stewardship, and of his life as a Christian.

Since the Christian is a part of a world-wide fellowship with a world-wide mission, he must think of his contributions in that context. Whether the Christian is a member of a church in Asia, Africa, Europe, or in one of the Americas, his will be a concern for the total mission of the church around the world.

To make it even more concrete, while a person living in the United States, for example, has a very personal concern for the affairs of his own congregation and the evangelism in his community, he has a responsibility and should feel an equally real concern for evangelism sponsored by the district and general mission boards. He should feel the same responsibility for the support of the General Conference, the Commission for Christian Education, the work of our colleges, the radio ministry, our

church camps, and our relief and service activities, to mention only a few.

As a new person in Christ (an ambassador) he accepts a church with a sense of mission. This "new person" does not give to those "pet projects" of his, but he gives to the Lord and the church, thus expressing a grateful and obedient response for what he has received.

Proof of One's Love

The fourth creative spring of Christian stewardship is the knowledge that giving is a proof of one's love. In this connection one should read II Cor. 8:1-15. Paul exhorts the Corinthians to dedicate themselves as did the Macedonians. In verse 8 he says you will "prove the sincerity of your love" by giving to the church. In verse 12 he suggests that it should be a liberal response according to what you have.

I suppose the reason some of us don't give more is because we don't have much to prove. Our dedication and commitment has not gone beyond lip service. The idea of a spontaneous sharing is foreign to many of us. With a salvation experience such as the evil woman had in Luke 7, or Zacchaeus in Luke 19, we have much to prove. We find a joy in the full expression of Christian stewardship which will involve our time, our abilities, or our possessions; a person who does not have the experience cannot understand the spontaneity of one who is so motivated.

Miracle of Sharing

The fifth creative spring is the miracle which comes to life when men learn to share. Jesus saw clearly what would end the agony of the world and He went about doing good. In many respects He was a humanitarian. The prophetic platform of the new life He outlined reads something like the log of a social worker. He took the good news to the poor, to whom good news seldom came. He opened roadside clinics to aid the blind and the lame. His life was full of incidents where He put forth an effort to strike off the shackles of prejudice, fear, oppression, and hatred. He visited the sick and those who were in prison.

His teaching is also like His practice. "Two times He urged His followers to serve rather than be served. Twice He declared that Christians should minister rather than be ministered to. Six times Jesus is recorded as sternly urging His disciples to take up the cross of suffering. On four occasions Jesus warned that all would find life only as they lose their lives in helpful service for others. The Gospels make fourteen specific admonitions to a life of service, and these constitute the most insistent and respected elements in the teaching of Jesus. Add the story of the Good Samaritan, in which Jesus widened the circle of duty to a circumference as great as the whole

suffering world, and put in for good measure Jesus' picture of the Judgment Day, in which He explains that at the far-off divine event to which the whole world moves, not one word be asked about belief, only how men acted toward the unfortunate" (Zeller).

If we truly want to live happily and well, we must learn to share and give rather than get, to serve rather than be served. This creative spring of the Christian experience is based on a formula Jesus enunciated on the shores of Galilee a long time ago and which our psychiatrists are emphasizing today. "If any one forces you to go one mile, go with him two miles" (Matt. 5:41, RSV). You must do more than is required of you or you will be just an average operator all your life—and you will not be happy in the process!

A life that is not shared is a life of mediocrity. If an employer compels you to work 40 hours for him, go with him more than 40 hours, or you may never achieve in the economic world. If the church suggests that you give a tenth of your income for the world-wide program, try giving 12-15, or 20 per cent, or you may never know the exhilaration of doing more than your share. If the church asks you to teach in one Bible school, volunteer to teach in two, or you may never experience the real joy of service.

In the game of life, the key which unlocks all doors to happiness, to peace of mind, to joy in one's heart, is the miracle of sharing motivated out of a sense of gratitude for what one has received in Christ. This is Christian stewardship.

Method

It is not the purpose of this article to outline a method of expressing one's stewardship. I feel that an understanding of the basic purposes must come first. If one understands the nature of Christian stewardship, then the mechanical springs, spoken of in the fore part of this article, serve as a real adjunct to the church's program. Methods of planned giving will be the lubricant and skill through which we can express our basic commitment and distribute our gifts in an equitable way.

Scottdale, Pa.

A Tribute to the late J. B. Smith:

1. His heart was in the church.
2. He was clear in his concept of truth.
3. He never lost his zeal for hard work.
4. He knew how to retire gracefully.
5. He loved to boost the other fellow.
6. He possessed a friendly wit and a well-balanced sense of humor.
7. He lived in the hope of the Great Tomorrow.

—Salem Bulletin.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bechler, Kenneth and Kay (Cook), Fort Wayne, Ind., first child, Beth Lynn, July 17, 1961.

Bender, Mark and Lucy (Beiler), Meyersdale, Pa., first child, Stephen Mark, July 7, 1961.

Beyeler, Milton and Jeannette (Miller), Wooster, Ohio, third child, first son, Dennou Scott, April 6, 1961.

Beyer, Mark W. and Mildred (Hershey), Kinzers, Pa., third son, Jerry Lynn, July 18, 1961.

Brenneman, David and Clara (Greider), Elida, Ohio, fourth child, first son, Stanley David, July 22, 1961.

Brenneman, Harold and Anna (Schrock), Milford, Del., third son, Carl Eugene, June 4, 1961.

Brownberger, James and Carol (James), Elkhardt, Ind., second daughter, Susan Lynn, June 23, 1961.

Croyle, Ellis and Charlotte (Hertzler), Topoka, Ind., third child, first daughter, Nancy Hertzler, July 21, 1961.

Gascho, Chris Jerry and Jean (Zehr), Bruner, Ont., second son, Darrell Paul, July 16, 1961.

Hackman, Leroy M. and Irene (Halteman), second child, first daughter, Rachel Ann, June 8, 1961.

Hershberger, Ray and Edna (Yoder), Millersburg, Ohio, second child, first daughter, Cheryl Ann, June 24, 1961.

Hershberger, Willard and Wilma (Kuhns), Shreve, Ohio, fourth child, third daughter, Gayle Ladine, July 13, 1961.

Hershey, Melvin and Anna Elizabeth (Leffever), Kinzers, Pa., sixth child, fifth son, Ronald Lee, July 17, 1961.

Hess, Amos L. and Lorraine (Gingrich), Allentown, Pa., first child, Kevin Dale, June 10, 1961.

Horst, Myron and Geneva (Smucker), Dalton, Ohio, second son, Robert, May 28, 1961.

Kurtz, Chester and Catherine (Good), Elverson, Pa., first child, Marianne Joy, July 18, 1961.

Kurtz, Elam S. and Orpha Mae (Horst), Jefferson, N.C., third child, Becky Ann, July 23, 1961.

Landis, Linford F. and Sallie B. (Kulp), Harleysville, Pa., fourth child, second son, Ernest K., July 12, 1961.

Landis, Paul M. and Mary (Kurtz), Crockett, Ky., sixth child, third son, David James, May 18, 1961.

Lehman, Gary and Alice (Weldy), Fort Wayne, Ind., first child, Lauranne Denise, July 21, 1961.

Lichti, LaVerne and Nelda (Schwartzentruber), New Hamburg, Ont., sixth child, third daughter, Diane Sarah Joy, June 21, 1961.

McDowell, John and Margaret (Liwiler), Parma, Ohio, first child, James Philip, June 13, 1961.

Martin, Richard and Beatrice (Hochstetler), Millersburg, Ind., third daughter, Sherri Lynn, July 15, 1961.

Miller, Dr. James and Doris (Hostetler), Castaner, Puerto Rico, second daughter, Carla Beth, July 4, 1961.

Miller, Roy J. and Malinda (Miller), Apple Creek, Ohio, fourth child, second daughter, Brenda Sue, July 5, 1961.

Miller, Stanley and Carolyn (Yoder), Lebanon, Pa., first child, Clifford Lee, June 22, 1961.

Noll, Benjamin and Alta Mae (Bomberger),

Spring Grove, Pa., second daughter, Evelyn Ruth, July 24, 1961.

Oja, Leo and Mary (Miller), Rudyard, Mich., first child, Jeffery Scott, July 15, 1961.

Roth, William and Maxine (Roth), Beemer, Nebr., first child, Arlene Renee, July 23, 1961.

Schrock, Olen E. and Miriam (Beachy), Grantsville, Md., fourth child, third daughter, Gloria Mae, April 1, 1961.

Shrock, Paul C. and Dorcas (Graber), Elkhardt, Ind., third child, first son, Marlin Paul, July 12, 1961.

Slaymaker, John, Jr. and Anna Elizabeth (Martin), Washington Boro, Pa., a daughter, July 17, 1961.

Sollenberger, Menno B. and Joyce (Neil), Chambersburg, Pa., second daughter, Freda Larue, June 17, 1961.

Stauffer, Enos R. and Lucetta (Jutzi), Tofield, Alta., third child, first son, Randall John, July 3, 1961.

Steiner, Dr. James and Mary Ellen (Wolber), Prace, Thailand, third son, Jeffery Lee, July 12, 1961.

Stutzman, Earl and Barbara (Miller), Albany, Oreg., third child, second daughter, Joy Marie, July 11, 1961.

Stutzman, Willis E. and Kathy (Bitkofer), Milford, Nebr., second child, first daughter, Corinne Joy, June 19, 1961.

Swanson, Forrest and Lettie Lou (Callen), Elkhardt, Ind., third child, second daughter, Joann Ellen, June 18, 1961.

Swartz, David and Grace (Byler), Au Gres, Mich., fifth living child, third son, Gary Lynn, July 15, 1961.

Troyer, Willis and Phyllis (Gresser), Smithville, Ohio, third child, first son, Daniel Thomas, May 1, 1961.

Yoder, Marilyn Denver and Thelma (Schrock), Grantsville, Md., first child, Gary Lynn, May 27, 1961.

Yoder, Robert L. and Faith (French), Colorado Springs, Colo., first child, Robert Lynn, June 28, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bock-Blough-Warren H. Bock, Shippensburg, Pa., and Mary Emma Blough, Hagerstown, Md., Blough cong., by Harry C. Blough at North Side Church, June 17, 1961.

Cory-Miller-Paul Cory, Kansas City, Mo., and Anna Mae Miller, Jetson, Ky., by Roman Stutzman and Charles Cory at the Kansas City Mennonite Fellowship, Kansas City, Mo., July 21, 1961.

Holsopple-Richer-David Holsopple, Archbold, Ohio, Central cong., and Aldine Richer, Wauseon, Ohio, North Clinton cong., by Olen E. Nofziger at North Clinton, June 17, 1961.

Hooley-Kanagy-L. Joe Hooley, Locust Grove cong., Sturgis, Mich., and Mary Louise Kanagy, Bethel cong., Gettysburg, Pa., by O. H. Hooley, father of the groom, at Moorepark Church, July 2, 1961.

Kauffman-Hoskins-Larry Kauffman, Hannibal, Mo., Mt. Pisgah cong., and Bonnie Jean Hoskins, Hannibal, Mo., Lyon Street cong., by Daniel Kauffman at Lyon Street, June 3, 1961.

Keller-Shaum-Geroge Keller, Pilgrim Holiness cong., New Carlisle, Ind., and Phyllis Shaum, Hudson, Lake Mennonite cong., New Carlisle, by Daniel H. Stoltzfus at Hudson Lake, June 25, 1961.

Martin-Brubaker-Gerald Martin, Weavers cong., and Sophia Pearl Brubaker, Pike cong.,

both of Harrisonburg, Va., by Daniel Brubaker at Weavers, July 14, 1961.

Martin-Erb-Irvin Martin and Grace Erb, both of the Zurich (Ont.) cong., by Albert Martin at the church, June 24, 1961.

Reesor-Burkholder-Kenneth B. Reesor, Unionville, Ont., Reesor cong., and Esther Ruth Burkholder, Cedar Grove (Ont.) cong., by A. Lorne Burkholder, father of the bride, at the Hagerman Church, July 15, 1961.

Richer-Nofziger-Leonard Richer, Wauseon, Ohio, West Clinton cong., and Donelda Nofziger, Wauseon, North Clinton cong., by Olen E. Nofziger at North Clinton, July 1, 1961.

Ross-Byler-Rocco Ross, Lewistown, Pa., and Mary Grace Byler, Belleville, Pa., both of the Locust Grove cong., by Eric Renno at the church, July 16, 1961.

Thomas-Kaltenbaugh-Harley L. Thomas, Johnstown, Pa., Thomas cong., and Margetta Ann Kaltenbaugh, Hollsopple, Pa., Blough cong., by Harry C. Blough at the Blough Church, July 1, 1961.

Yoder-Richer-Orville Yoder, Goshen, Ind., Benton cong., and LaJane Richer, Wauseon, Ohio, West Clinton cong., by William Nofziger at West Clinton, July 22, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Cressman, Cecil James, son of Cecil and Gertrude (McFartridge) Cressman, was born at Kitchener, Ont., Feb. 1, 1942; died at Port Carling, Ont., in an automobile accident, July 22, 1961; aged 19 y. 5 m. 21 d. His mother died in 1945. Surviving are his father, step-mother, and 2 brothers (Douglas and Robert). He was a member of the First Mennonite Church, where funeral services were held July 24, in charge of C. F. Derstine and Edgar Metzler.

Detweiler, Polly Mae, daughter of Valentine and Mary Ann (Rhodes) Swartzendruber, was born in Johnson Co., Iowa, April 2, 1898; died at Newton, Kans., July 17, 1961; aged 63 y. 5 m. 15 d. In her very early girlhood the family moved to Missouri, and a short time later to Hydro, Okla. On March 18, 1923, she was married to Joseph Detweiler of Hydro. Surviving are her husband, 4 children (James, Harper, Kans.; Barbara-Mrs. Jan. Gleyeston, Scottsdale, Pa.; Lola Faye, Denver, Colo.; and Joseph, Jr., at home), 3 grandchildren, 4 brothers (Alva, Hydro; Fred, Kansas City; Valentine, Limon, Colo.; and Jacob, Hydro), and 4 sisters (Nora-Mrs. Henry Eichelberger, Hydro; Barbara and Mary, Tribune, Kans.; and Katie Anna-Mrs. Richard Birky, Adair, Okla.). At the time of her death she was a member of the Pennsylvania Mennonite Church near Hesston, Kans., where funeral services were held July 19, in charge of Earl Buckwalter.

Eberly, Leon L., son of Norman N. and Ruth (Landis) Eberly, was born June 12, 1942; died June 16, 1961; aged 19 y. 4 d. He passed away at the Ephrata Community Hospital, as a result of injuries received in an automobile accident about one hour earlier. Surviving are his parents, 7 brothers and sisters (Paul, Glenn, Marian, Joyce, Darlene Louise, Karen Elaine, and Thelma Jean), and his grandfather (Harry M. Landis). He was a member of the Groffdale Church where funeral services were held.

Gingerich, Omar A., son of Jephtha and Barbara (Einen) Gingerich, was born in Washington Co., Iowa, July 27, 1895; died of peritonitis, following surgery for a tumor, at the Mercy Hospital, Iowa City, Iowa, July 22,

1961; aged 65 y. 11 m. 25 d. On Aug. 10, 1919, he was married to Ollie Miller, who survives. One daughter preceded him in death. Also surviving are 2 daughters (June and Burdette, at home), one brother (Rufus), and 3 sisters (Arvilla—Mrs. Lewis Yoder, Kalona; Lydia—Mrs. James Howard, Baltimore, Md.; and Barbara, Henderson, Neb.). Funeral services were held at the East Union Church, July 24, in charge of A. Lloyd Swartzendruber and J. John J. Miller.

Gingrich, Ira Shantz, son of Abraham and Lydia (Shantz) Gingrich, was born at Elmira, Ont., Dec. 16, 1881; died at the Langan Union Hospital, Gurneysville, Sask., July 1, 1961; aged 79 y. 6 m. 15 d. On Feb. 25, 1910, he was married to Lydian Snider, who survives. Also surviving are 7 children (Harold, Calgary, Alta.; Stella—Mrs. Henry Steves, Rosser, Man.; Clifford, Burnaby, B.C.; Carl, Roycroft, Alta.; Beulah, Chicago, Ill.; Cameron, Gurneysville, Sask.; and Norma—Mrs. Malcolm Henderson, Estavan, Sask.), 15 grandchildren, 3 brothers (Addison and Irvin, Gurneysville, and Angus, New Hamburg, Ont.), and 2 sisters (Mrs. Selma Snider, Gurneysville, and Mrs. Henry Knoll, Elmira). One daughter preceded him in death in infancy. During the European migration in the 1920's, many German-speaking immigrants found temporary refuge in the Gingrich home. He was a member of the Sharon Church, where funeral services were held July 5, in charge of Stanley D. Shantz.

Graber, Joseph Daniel, son of Daniel and Mary (Richard) Graber, was born at Wayne Co., Ohio, in 1897; died at the Wooster (Ohio) Community Hospital, July 3, 1961; aged 64 y. In 1921 he was married to Esther Conrad who preceded him in death in 1946. Two children also preceded him in death. In 1947 he was married to Ellen Yoder, who survives. Also surviving are one son (Russell), 5 grandchildren, and 5 sisters. He was a member of the Oak Grove Church, where funeral services were held July 5, with Robert W. Otto and J. D. Graber officiating.

Guengerich, Lizzie (Stucky), was born in Alsace-Lorraine, July 29, 1880; died at Morton, Ill., after a prolonged illness, July 18, 1961; aged 80 y. 11 m. 19 d. She was the last member of her family. On Feb. 12, 1924, she was married to George Guengerich, who survives. She was a member of the First Mennonite Church, where funeral services were held July 20, in charge of Roy Bucher.

Hart, Jacob H., son of E. Dervin and Annie (Benner) Hart, was born in Snyder Co., Pa., Aug. 2, 1910; died accidentally at his home in Lebanon, Pa., May 19, 1961; aged 50 y. 9 m. 17 d. In 1934 he was married to Elizabeth (Benner) Hart, who survives. Also surviving are 3 daughters and one son (Eileen—Mrs. John Landis, Myerstown, Virginia; Carlene, and Dervin, at home), one brother (Clair, Annville), and 3 sisters (Mary—Mrs. Roy Leister, Reinholds; Grace—Mrs. Miles Fultz, Lebanon; and Ruth—Mrs. Samuel Kinsey, Strasburg). One daughter preceded him in death. He was a member of the Elm Street Church. Funeral services were held May 25 at the Gingrich Mennonite Church, with Norman Shue, Sidney Gingrich, and Aaron Shank officiating.

High, Clair Leslie, son of Jay Clair and Shirley Ann (Weaver) High, was killed at his home in Reamstown, Pa., June 10, 1961; aged 2 y. 3 m. 2 d. Apparently the emergency brake was released on his father's car and Clair was knocked to the ground. The car left him drifting over his head. He was pronounced dead 1½ hours later at the hospital. Surviving are his parents, 3 brothers (Gary Lee, Jay Linford, and Dennis Lamar), his grandparents (Levi G. and Katie High, Ephrata, Pa.; and Isaac B. and Anna Mae Weaver, New Holland, Pa.), and great-grandparents (Christ and Mary High, Bird in Hand, Pa.; and Mrs.

Hettie Good, Narvon, Pa.). Funeral services were held at the Denver Church, June 13, with Wilmer and John Eby officiating.

Martin, Annetta May, daughter of Isaiah and Lizzie (Weaver) Shaum, was born in St. Joseph Co., Ind., Nov. 24, 1903; died at the Goshen (Ind.) Hospital, after a brief illness, July 14, 1961; aged 57 y. 7 m. 20 d. On June 25, she suffered a stroke while attending a family gathering near Columbianna, Ohio. She was taken to the Salem Hospital, and after showing some improvement, was taken home by ambulance. On the morning of July 14, she suffered another stroke, and died at the Goshen Hospital that afternoon. On Nov. 4, 1922, she was married to Monroe Martin, who survives. Also surviving are 11 children (Maynard, Lizzie—Mrs. Ernest Hoover, Junior, Gerald, Harold, Kenneth, Margaret—Mrs. James Ramer, Charles, Carrie—Mrs. Marcus Ramer, Vernia—Mrs. Merle Zimmerman, and Carol, all residing in the community), 40 grandchildren, and 11 brothers and sisters (Alma—Mrs. Walter Witmer, Henry, Lulu—Mrs. Ezra Witmer, Joseph, Harvey, Carrie—Mrs. Edwin Zimmerman, Barbara—Mrs. John Vanpel, Vernon, Paul, Florence—Mrs. Ralph Homes, and Wilma—Mrs. Christian Kulp). One brother, one sister, and one grandchild preceded her in death. She was a member of the Wisler Mennonite Church at Yellow Creek. Funeral services were held at the Yellow Creek Frame Church, July 17, with David Weaver and Paul Hoover in charge.

An official feels he has the right to tell and do; a servant seeks to understand.—D. Walter Miller.

Miller, Ida, daughter of Samuel and Sarah (Slabaugh) Fisher, was born in Johnson Co., Iowa, Sept. 23, 1872; died at the Mercy Hospital, Iowa City, Iowa, July 23, 1961; aged 88 y. 10 m. On Oct. 12, 1892, she was married to Charles D. Miller. She had been a guest of the Pleasantview Home since the summer of 1959. In her youth she was baptized in the Elgin River and united with the Mennonite Church. She was a charter member of the Daytonville Church. Surviving are one son and one daughter (Muriel, Kalona; and Gertrude—Mrs. Ralph Gingrich, Wellman), 7 grandchildren, 16 great-grandchildren, one sister (Lizzie Ann—Mrs. Sam Miller, Wellman), one brother (Jake, Washington, Iowa), and one niece and one nephew who were brought up in her home (Mrs. May Reber, Kalona; and Carl Miller, Elkhart, Ind.). Her husband, 4 sisters, and 3 brothers preceded her in death. Funeral services were held at the Wellman Church, July 25, in charge of Geo. S. Miller, Noah Landis, and Max Yoder; burial in Lower Deer Creek Cemetery.

Miller, Phares C., Sr., son of the late Martin L. and Lizzie (Conley) Miller, was born April 9, 1873; died at the home of his daughter, Mrs. Lloyd E. Nissley, Elizabethtown, Pa., July 7, 1961, as a result of a cerebral hemorrhage suffered June 16; aged 88 y. 2 m. 28 d. He was the husband of the late Emma Krayhill Miller. Surviving are 7 children (Arthur K., Ruth—Mrs. Paul Hernley, Ella C.—Mrs. Lloyd Nissley, and Phares C., Jr., all of Elizabethtown; Raymond K., and Emma—Mrs. Phares C., Longenecker, both of Middletown; and Martin K., Florin, Pa.), 40 grandchildren, 65 great-grandchildren, one great-great-grandchild, and 10 brothers and sisters (Samuel, Palmyra; David, Middletown; Martin and Benjamin, both of Elizabethtown; Ira, Reuben, and Levi, all of Bainbridge; Mrs. Ammon Kreider,

East Petersburg; Mrs. Willis Hersh, Lancaster; and Mrs. D. Stoner Krazy, Philadelphia, Pa.). He was a member of the Bosler Church, where funeral services were held July 12, in charge of Clarence E. Lutz, Martin R. Kraybill, and Harlan Hoover.

Miller, Sherman Lester, son of Wilson E. and Lydia (Wissemann) Miller, was born near Grantsville, Md., July 24, 1901; died suddenly near Grantsville, July 20, 1961; aged 60 y. 26 d. On April 7, 1939, he was married to Mary Orendorf of Bittering, Md., who survives. Also surviving are 5 sisters and 3 brothers (Verna—Mrs. Albert Jones, Lawrence, Raymond, and Ivan, all of Grantsville; Melba—Mrs. Thomas Ferrell, Baltimore, Md.; Wilma Grace—Mrs. Charles Younklin and Hazel Virginia—Mrs. Joseph Clouse, both of Conowingo, Md.; and Leona—Mrs. William Martin, Grantsville). One brother preceded him in death. He was a member of the Casselman Church. Funeral services were in charge of Roy Kinsinger and Paul Bender.

Nissley, Joseph H., son of the late Martin and Mary (Horst) Nissley, was born Aug. 20, 1870; died July 2, 1961, at the home of his son, Paul E. Nissley, Bainbridge, Pa., following an illness of about three weeks; aged 90 y. 10 m. 12 d. He was a retired farmer and a member of Good's Church, where he served as deacon for 36 years. His wife, Fannie Risser Nissley, died 18 years ago. Surviving are 4 sons (Earl and Lloyd, both of Elizabethtown; Raymond, Mt. Joy; and Paul, with whom he resided), one daughter (Ruth—Mrs. Ira Senenich, Lutz, Pa.), 19 grandchildren, and 24 great-grandchildren. Funeral services were held at Good's Church, July 6, in charge of Noah W. Risser, Clarence E. Lutz, Ira Z. Miller, and Jay Bechtold.

Reschly, William, son of Joseph and Anna J. (Roth) Reschly, was born near Wayland, Iowa, Oct. 14, 1886; died at the Washington (Iowa) County Hospital, after a two-week illness, July 1, 1961; aged 74 y. 8 m. 21 d. On Nov. 17, 1910, he was married to Katie Swartzendruber, who survives. Also surviving are 3 sons and 3 daughters (Floyd, Wayland; Harold, Olds; Ralph, Columbus Junction; Ruth—Mrs. Vernon Kaufman, Bay Port, Mich.; Edna—Mrs. Ray Roth, Mt. Pleasant; and Irene—Mrs. Elgin Panko, Winfield), 21 grandchildren, 5 sisters and one brother (Katie—Mrs. Anasa Miller and Eva—Mrs. Harris Boese, of Wayland; Mrs. Emma Roth, Noble; and Harry, Crawfordville), and 5 half brothers (Joseph, Noble; Henry, Olds; Ervin and Glen, Wayland; and John, Hesston, Kans.). An infant son, one sister, and one brother preceded him in death. For the last 30 years he spent his life as a carpenter and contractor, and many buildings in the Wayland community stand as a tribute to his skill and workmanship. He was a member of the Sugar Creek Church, where funeral services were held July 7, in charge of Willard Leichty, Simon Gingrich, and Vernon Gerig.

Risser, Lloyd L., son of the late Amos H. and Minnie (Longenecker) Risser, was born in Mt. Joy Township, Pa., Nov. 2, 1906; died in the Lancaster (Pa.) Osteopathic Hospital, after a prolonged illness, July 5, 1961; aged 54 y. 8 m. 3 d. He was the Mt. Joy Township road supervisor for the past 30 years. Surviving are his wife (Mary Brinser Risser), a daughter (Kathryn, at home), a sister (Edith—Mrs. John Musser, Manheim), and 3 brothers (Clayton and Amos, both of Elizabethtown; and Harold, Bainbridge). He was a member of the Risser Mennonite Church, where funeral services were held July 9, with Clarence E. Lutz and J. Harold Forwood officiating.

Roth, Emma, daughter of Benjamin and Fannie (Yoder) Roth, was born near Archbold, Ohio, April 7, 1883; died at the Vernier Rest Home in Archbold, June 29, 1961; aged

78 y. 2 m. 22 d. On Jan. 1, 1907, she was married to Amos Roth of Elmira, Ohio, who preceded her in death March 8, 1955. One sister (Lydia—Mrs. Sam Roth) also preceded her. Surviving are one son (Benjamin J.) and a foster brother (Jay Sommers, Tadmor, Ohio). She was a member of the Central Church, where funeral services were held in charge of Jesse Short, Dale Wyse, and Charles Gausche.

Yoder, Aaron Levi, son of John C. and Mary (Yoder) Yoder, was born June 26, 1885; died at Orrville, Ohio, after a lingering illness, July 4, 1961; aged 76 y. 8 d. He was married to Mary Ann Short of Fulton Co., Ohio, who preceded him in death in 1920. Surviving are 3 daughters (Lola—Mrs. Clifford Stuckey, West Unity, Ohio; Beulah—Mrs. Jason Good, Sarasota, Fla.; and Dorothy—Mrs. Floyd Martell, Phoenix, Ariz.), 16 grandchildren, and 15 great-grandchildren. He was a member of the Oak Grove Church, where funeral services were held July 7, with Robert W. Otto and Bernhard Ratzlaff officiating.

Yoder, Polly, daughter of Joseph and Lydia (Blough) Custer, was born in Somerset Co., Pa., Dec. 31, 1882; died at her home, Hollsopple, Pa., June 5, 1961; aged 78 y. 5 m. 16 d. Surviving are her husband (John Yoder, Sr.), 7 children (Herbert, at home; Leroy, Hollsopple; Henry and Russell, Davidsville; David, Boswell; Mary—Mrs. Frank Struky, Davidsville; and John, Jr., Hollsopple), 18 grandchildren, and 10 great-grandchildren. She was a member of the Kaufman Church, where funeral services were held June 8, in charge of Harry Y. Shelter and Robert Wise.

American Bible Society distribution of Scriptures around the globe reached a rate of 2,600 per hour in 1960, establishing a new record of 23,210,485 pieces for the year. Bibles, Testaments, and portions were distributed in 75 countries in 277 languages and 36 "characters," such as Braille and Arabic. The Society's 1960 Scripture distribution was a gain of 32 per cent over the year 1959. However, it was pointed out in the annual report of the Society that population increases are outdistancing Scripture distribution. In the total issue of whole Bibles and Testaments across the world by the 23 members of the United Bible Societies, of which the American Bible Society is one, barely one fifth of the total annual increase in population is reached. By the end of the year, the Bible had been published in whole or part in a total of 1,165 languages.

Culminating more than a century of merger efforts, the American Unitarian Association and the Universalist Church of America have voted a formal union. The new organization will be known as the Unitarian Universalist Association. About 200,000 persons and 845 churches are involved in the merger. The merger does not call for local church union, but a consolidation of the denominational headquarters. Congregations will retain their identities unless they decide otherwise.

The Dutch government has taken the reward which was once set aside for the capture of Menno Simons and has added the interest on it for the 300 some years since. The government has given this



ITEMS AND COMMENTS

BY THE EDITOR

amount to the Mennonites for a Mennonite memorial exhibit. A committee was appointed to collect the material for this exhibit, which was displayed July 1-15. The secretary is a Catholic priest. Too bad Menno himself could not see this exhibit.

The Wisconsin attorney general has ruled unconstitutional a bill that would permit church congregations to use public school facilities for services while their churches are under construction. The attorney general said the use of public buildings for religious services is contrary to the first amendment and a Wisconsin Supreme Court decision ruling that the public cannot be compelled to support any place of worship.

The first training project of the Peace Corps began at Rutgers University in New Jersey on June 26. The volunteers selected for a rural community improvement project in Colombia are being given preliminary instructions. The project in Colombia is being undertaken in co-operation with CARE, which organization is assisting in the selection of volunteers.

Trustees of the university of the southern Episcopal institution at Sewanee, Tenn., have instructed the officials of the institution to consider all applications for admission "without regard for race." This university, the largest owned by the Episcopal Church in this country, is administered by 21 dioceses in 12 southern states.

The Peace Corps has announced that the University of Notre Dame and the Indiana Conference of Higher Education have agreed to send 40 volunteers to Chile to work in village development and teaching activities. Volunteers will work there in co-operation with the Chilean Institute for Rural Education, a privately sponsored organization.

The chairman of the Senate Juvenile Delinquency Subcommittee at Washington says that more than half the television programs featured during the evening hours

are devoted to crime and violence. The number of crime programs has tripled since 1954, he says. At the hearing conducted by the committee a federal prison director recited this poem:

*Sing a song of TV
For the little ones,
Four and twenty jailbirds
Packing tommy guns.
When the scene is finished,
The blood is ankle deep.
Wasn't that a pretty dish
To send the kids to sleep?*

In Germany, where the majority of church people are either Catholic or Lutheran, there are about 100,000 active Baptists, with 370 pastors serving 530 congregations. Some 35,000 Baptists live in the Soviet zone.

Africans attempting to attend services in a Dutch Reformed Church in Southern Rhodesia said they wanted to be admitted to "God's premises." An angry elder shouted: "This is not God's premises. We will never allow you people in. Never!"

The Lancaster, Pa., Board of Education has decided not to continue a religious education program on released time which has been in effect for 18 years. The motion for this action was made by a Presbyterian pastor, who is also a member of the Board. He expressed the belief that the program as now conducted is not good educational practice. He feels that this is an evasion of the church and state principle and capitalizes on the youngsters' presence in school to get a good enrollment at the church school. It was suggested by the Board that religious education could be made a true supplement to public education by having the pupils attend after school hours.

The Medical Faculty of the University of Pittsburgh has voted not to hold any official or semiofficial meetings in clubs which practice segregation in any form. Thus step by step the unchristian segregation pattern of our country is being changed.

Gospel Herald

TUESDAY, AUGUST 15, 1961
VOLUME LIV, NUMBER 32

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*"Thank you, Lord,
for the day you won my heart
and marked me for your service."*

Recompenses for Service in God's Program

By Elam W. Stauffer

Never before has the challenge before the church of Jesus Christ been greater than today; never before have there been as many facilities and ways in which to serve, nor have the needs been any greater. Notwithstanding all this, the laborers are still comparatively few. I do not know all the reasons for this sparsity of workers and finance, yet it must be true that too few have learned that it is far better to serve Jesus Christ than it is to serve one's self. To voluntarily be His love-slave, as the Hebrew was, is far more blessed than to work for one's own interests. "I love my master . . . ; I will not go out free," to return to my own possessions, he said.

I praise God for the vision our own church has, and for the response to a vision that is world-wide and includes many capacities to serve. That vision calls for more workers and finance continually. I praise God too for the tremendous resources of young people in our church with a great variety of gifts, and for the facilities of training for service. What lack we yet? May the Lord Himself speak to our young people and to those with financial resources until they see Him as the Hebrew debtor did and will choose to be His love-slave forever. What is it in His service that draws souls? This may not be what you would expect.

The Blessedness of Obedience

Jesus said, "Go ye." The assignment is to disciple all nations; the commission, to all His disciples; the promise, "Lo, I am with you." Obedience to that command is the only sufficient reason for service. Any other reason will soon let you down. One can hear various reasons given when servants get frustrated, or disillusioned, or have other interests, but these often reveal that the sufficient reason was not paramount. Nothing can compare with Jesus' blessing on the soul for obedience to Him. Recently a sorely tried missionary began to think of returning to America to get away from a difficult and discouraging situation. When Jesus began to speak to her, He asked, "Who brought you here? Did you come of your own choice, or in obedience to my call? If I called you, how is it that you can decide to quit?" That missionary repented quickly and replied, "You brought me here, and I'll stay until you remove me." Needless to say, that missionary now is full of joy and praise in the midst of her continuing trial.

The Lord made no mistake in giving us our gifts, nor in placing us. It is always a large place, even if there are many adversaries. The field today can use medicos, educationists, writers, administrators, clerks, journalists, radio preachers and technicians, aviators, electronic engineers, together with evangelists.

Evangelism is, however, as much an attitude born of a vision and passion for souls as it is a gift. Unless that vision and passion is in the heart, all of the above-

Transformation

By ELDA FAYE MILLER

In stagnant stains

Self-pity drops its stench-infested poison,
Bearing dull ache to bones whited and ready for rot.
A soul bubbles and seethes in resisting obedience,
A pool that is stagnant though in storm.

But Bright! A new current-careens, breaking the pond—
A stream that swells to the rhythm of God
Pulling it onward.

In laughing obedience it reaches the freedom of sun.
Gratefully sing to Him, soul, in your liberty!
Dance for Him! Sparkle! Fling yourself over the waterfall pure for Him,
Soul!
For He has made streams
And made waterfalls
Out of a once-stagnant pool.

mentioned ministries prove just so much activity, without much spiritual fruit. Evangelism must be the prime passion for service in every ministry, and obedience the reason. What blessings then come in obedience to answering His call!

More Depth of Spiritual Life

It is very humiliating to the servant of the Lord to find that much of what he believes is theoretical and intellectual rather than real in his own heart. We learn so much from books and teachers that we do not know how to use, until we go out to obey. It is very heart-searching and will reveal that you do not have what it takes (and what you thought you had) when you try to help needy souls find the answer to all their need in Jesus.

Is it the realization of this that turns some back from the work? Let it not be so. This is the steppingstone to reality and great blessing. Jesus always has what it takes and He can use the gifts of His servants to pass it on to others. Do not stay where you are and pray for more depth of spirituality in your life. This can sound very pious as you pray, but will hardly bring what you long for. Go to Him for what you need, just as you are, then to others with Him. He will bless you and them.

Enlightenment in the Message of the Scriptures

His servants meet with souls in the grip

of Satan. These have a great variety of sins and needs. These bring perplexing problems to the servant, especially if he is working in a culture different from his own. We have a life-giving Word, not simply a code of ethics and practices.

To know the message of the Word, and how to use it rightly, demands constant restudy, rethinking, and revelation. Such study will always apply its truths first to the heart and life of the student. Response to it will bring freshness, life, fuller understanding, and new revelations. It brings a more intimate knowledge of the Author Himself. Here is rewarding recompense.

Laboring Together with God

This can only mean serving in His place, in His time, in His way. It is not simply working for God in the church. Here is companionship. Here is the consciousness of the fulfillment of the promise, "Lo, I am with you." How often through the years has this servant had nothing to hold on to except the fact that God brought him here to do His work and that it is therefore up to Him to see it through.

All of His servants find this true. Yet how easy it is to miss this blessing when we get too occupied with our own programs! Does much of the frustration, disappointment, and discouragement among workers, perhaps, come from missing this blessed relationship? Read again II Cor. 6 and see how you score. Let it not scare you.

What will you give in exchange for the consciousness of laboring with God in fellowship with Jesus?

Hundreds of Brethren and Sisters in the Lord

God has a large army of servants scattered in every corner of this world. To these must be added the fruit of their labors, the new members in the one family of God named in heaven and earth. This is one family. They have no need to try to make a unity. God has done that. Jesus made it when He made of twain one man, so making peace. Unity is the fruit of the cross. Our responsibility is to keep it.

I praise God for my brethren and sisters in this one family. What an innumerable host they are! Many of these I had never known except by going forth with my Master. How much I owe to them in Christ Jesus! I need every one of them. They all help me to comprehend "what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye [1] might be filled with all the fulness of God." Every one of them has helped me in the greater comprehension. Without them I would have comprehended less. Is that sufficient recompense for serving?

A Part in Building the Church of Christ

Jesus Christ is building His church since Pentecost. He is calling out from every tribe and tongue and nation those who become part of His bride. Someone in Tanganyika recently said, "The church is a miracle. In spite of all our failures and sins and mistakes, the church is and that is a miracle." I fully agree.

We have done much that the Spirit never prompted and He could not bless. We have failed Him often. We have had our own programs and emphases, and sought to establish the church after our own conception of it. Who can enumerate all the ways in which the flesh tried to serve? God alone knew and withheld His blessings on all of that. He will not bless the energy of the flesh. Yet, praise God, in spite of all that, He has wrought through vessels such as we are, and is bringing His church into being. It is of Him. He uses human instruments. Is that not sufficient to encourage weak and doubtful souls?

The surest occupation of all is to share in the project that brought Jesus from heaven, to buy the whole earth, in order to get that treasure He knew was hidden

(Continued on page 725)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1884)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription prices: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addressees. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.



Owe No Man Anything

A literal interpretation of Paul's command to us in Rom. 13:8 keeps some people from ever going into debt. But the common economic practice of doing business on borrowed capital, or of buying a home and other necessities (and luxuries) on time, is not considered wrong by most Christian people. The accepted interpretation is that we do not owe money until its payment is due. The man who loaned us money wants us to keep it and continue to pay him interest.

But there is a great deal of failure to pay when payment ought to be made. Members of churches are sometimes dead beats. Menonites were once described as people whose word was as good as their notes. Now sometimes even their notes are no good.

Certainly morality often breaks down in the matter of honesty and financial integrity. Some of us are not like Longfellow's blacksmith, who could look the whole world in the face because he owed not any man. Again and again shady economics silences Christian testimony. The unpaid bills of preachers and church members effectively stifle the community witness of the church.

The assumption seems to be that the church ought to be able to prevent financial irresponsibility in its members. And that assumption is correct. For Christian doctrine and Christian life ought to produce Christian character. The church ought to teach honesty, and to feel responsible for the business ethics of its members.

That responsibility will have many elements. If the church is the brotherhood it ought to be, there will be counsel and guidance in business matters. Many people get into financial difficulties because of lack of experience and judgment. The combined judgment of the church ought to prevent that. Some people make unwise investments. Some overuse their credit, piling up too many monthly payments. Some get overstocked, and some are themselves the victims of poor collections.

But for these and other ills the church ought to effect a cure. And it probably need not adopt a practice of common ownership to do it. There must be concern for the standards of integrity in the church. There must be the love that impels us to get under burdens of the brethren. There must be a willingness to share our questions before they become serious problems. And there must be an agreed-upon arrangement by which questions and answers can be brought

together. All this is a proper function of brotherhood.

There will need to be discipline for those who bring reproach upon the church. We do well to maintain our position against litigation motivated by greed, and bankruptcy motivated by an unwillingness to meet just obligations. But this discipline should emphasize prevention instead of punishment. It should be applied early and merged with the whole brotherhood process.

There are some persons with money to loan who actually prefer not to loan to brethren in the church, for fear of complications in securing repayment. It is simpler, they feel, to invest in some impersonal corporation, which does all the worrying.

We have a feeling that very few of our congregations are actually working at the problem of meeting members' financial needs. A few prohibitions are not enough. Real needs require a positive approach. Modern conditions present the church with a frontier for study and helpful action.—E.

The Mission Study Months

A young lad participated in mission study classes winter after winter. He got a vision of the need for the Gospel in many lands. He gained an understanding of what the mission program of the church was all about. There was etched deep into his convictions the command of Christ to go into all the world. He knew that the call was to him.

It is no wonder that this lad later helped to carry the Gospel to several different countries, nor that his son became a missionary. For mission study produces missionaries and supporters of mission causes. Conviction grows from knowledge.

It has been agreed by those who are planning our congregational study programs that every church should study missions every year. But since there are other things also to study, and since congregational programs get very crowded, it was further agreed that mission study should be concentrated in the fall months, possibly climaxing in the November Missionary Day. It is hoped that more and more of our churches will spend eight or ten weeks each fall in mission study.

The subject this fall is Latin America.

Excellent textbooks and visual aid materials have been prepared. For the first time we have a study text for the older children. Classes can well be conducted simultaneously on the two age levels. See the description on page 716 of what has been provided.

We now have many missions and churches in Latin America: Argentina, Uruguay, Brazil, Honduras, Puerto Rico, Mexico, Costa Rica, and the Spanish-speaking areas of the United States. Several scores of persons have learned Spanish or Portuguese to work in these areas. There are dozens of churches and preaching points. There are two Spanish-speaking conferences. The fact that Latin America is our neighbor and the certainty that these areas will be increasingly important in the days to come make it imperative that we become informed concerning conditions and needs there.

Plan now for your mission study classes on Latin America. Secure your teacher, order your material, and be ready to go ahead in September.

Watch all our periodicals for supplementary material during the weeks ahead.—E.

The Choctaw Indian Missions

BY NEVIN BENDER

About 125 years ago the federal administration of Andrew Jackson, the Indian fighter, and Leflore, the Choctaw chief, signed the treaty of Dancing Rabbit Creek. This sent most of the Choctaws to the southeastern part of Oklahoma. The Indians were thus torn from their homes and way of life and went northwest on the "Trail of Tears."

The Choctaws were one of five agricultural tribes of the southeast and were city dwellers, living in towns and owning the farming land outside the city as a group. The land was for the use of the colony.

When the white man first came across them, there were more than 20,000 living in this area. Finally of this number only 1,000 remained in Mississippi. This number has now increased to around 3,400.

Many of the Indians live on reservations, while others are sharecroppers among farmers. Many of them are poor and live under meager conditions, although the government in late years has been doing much for them in the way of federal schools and providing hospital care.

Religion

The Choctaws of old had no idea of the purely spiritual world. The sun was thought of as the great spirit. They saw very little relationship between this life and the future. They had certain heathen

practices through the years which have been discarded. They occasionally practice the "Indian cry." Friends of the deceased gather around the grave to cry about thirty days after burial.

Mashulaville

Mashulaville is in the immediate area where the "Dancing Rabbit Creek Treaty" was signed around 1836. Mission work in this area was begun by the Mennonites in 1959 when the family of David Weaver moved here from Southern Alabama. The first meeting was held under the big oak tree in the old chief's yard. The work was slow and difficult and it has taken much patience and perseverance and a close walking with God to move forward.

In April of 1960 Rudy Detweiler and family moved here from Burton, Ohio, and are very faithful helpers in this work. There are at present seven Indians who have accepted Christ as their Saviour. Four of these have been baptized and the other three are to be baptized in the near future.

At Ellison Ridge, twelve miles west of Mashulaville, is a community where quite a few families have moved. Efforts are being made to bring as many of these as possible to Mashulaville to services, but a family dedicated to the Lord is needed in this area to work among them.

Nauhi Waiya

Nauhi Waiya is a mound about 225 feet long and 120 feet wide at the base and about 25 feet high. This mound was built by the Indians in the far distant past, probably as a protection against enemies. According to one Choctaw tradition the Creator called the first people (Choctaws) from the mound until He had enough; then He called a halt to His creative work. Perhaps from the mound's being a source of protection against enemies developed the idea of its being the birthplace of the Choctaws.

There are about thirty families in this area, most of whom know very little about the love of our Saviour.

In May, 1960, Bro. John F. Garber, bishop at Burton, Ohio, who is serving as bishop of the Indian work in Mississippi, gave us a very warm invitation to come and help in this work. We recognized this as the Lord speaking to us. We learned later that the two families, David Weavers and Rudy Detweilers, concurred in this invitation. On Dec. 2, 1960, we found ourselves near Noxapater, Miss., to work in the Nauhi Waiya area.

In August of the same year John and Ruth Detweiler from Dover, Del., also moved into Mississippi and are now faithfully and effectively serving in this area.

The work at Mashulaville and the work at Nauhi Waiya are about 24 miles apart and are, at present, carried on as an indi-

vidual congregational project from Burton, Ohio. We are enjoying rich blessings from the Lord and a very good spirit of Christian fellowship in the Lord's work.

This field is very needy and is ripe unto harvest. There are certain barriers to be overcome. The Indians still have a certain suspicion and distrust for the white man and there are certain traditions that they are still clinging to. We as workers need to really prove that we love the Choctaws if we desire to do any effective work among them.

Needs

Economical transportation, perhaps a V.W. bus, is needed at Mashulaville, and a similar bus and a chapel are needed at Nauhi Waiya. We are looking to the Lord to supply the need. We realize that this is quite a venture. We have endeavored by the grace of God to weigh each step carefully and prayerfully and we believe that the Lord would have us move forward.

Some of us will need to return north for a time this summer, but we are looking forward to returning to the work here as the Lord goes before us. Will you pray for the work and for the workers?

Noxapater, Miss.

What Reviewers Say About—

For One Moment

BY CHRISTMAS CAROL KAUFFMAN

"This volume is well written and is decidedly superior to the general run of Christian novels. In general it is true to life, and contains a good Christian testimony—not added on but made an integral part of the plot. The portion concerning the early experiences of Herbert and his retarded brother is especially touching."

—Moody Monthly.

• • •

"The author has evidenced a keen sense of understanding of a life torn by uncertainties and unnatural changes, and tells it so graphically and beautifully (even the tragic parts) that one is held spellbound as the narrative is unveiled. The last few chapters, telling of Herbe's life after conversion, are routine; BUT, the book should be read by every parent and every person interested in what makes young people do as they do, even to delinquency! No one can read the book without crying for the underprivileged children of the world, and without being challenged to our responsibility as adults."—Standard Publishing.

This \$3.25 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Christian Family Relationships

If you are a minister, Sunday-school officer or teacher, or a program chairman for Sunday evening or midweek services, here is a gold mine of helpful material for you on "Christian Family Relationships."

Papers read at the 1959 "Study Conference on Home Interests," sponsored by the Mennonite Commission for Christian Education, have been duplicated, assembled in a binder, and made available for purchase. These Conference *Proceedings* will give you the latest thinking by our church leaders on the problems and potential for building Christian homes.

Here is a list of the timely topics, with the names of those who presented the papers: "Mennonite Family Problems and Needs Which Should Concern Us"—Discussed by Milton G. Brackbill, Orval Shoemaker, Dr. Walter Massanari, Mrs. Ruth Stoltzfus, and Dr. Norman Loux

"Biblical Standards for Husband-Wife Relationships"—John R. Mumaw

"Biblical Standards for Parent-Child Relationships"—John C. Wenger

"Family Factors in the Development of Spiritual Maturity"—Harold Bauman

"Family Factors in the Development of Personality Problems"—Dr. Norman Loux

"A Program of Christian Sex Education for Our Families"—Dr. H. Clair Amstutz

"Patterns of Family Worship in Mennonite Families"—A. Don Augsburg

"Maximizing the Family Worship Experience for Children"—Mary Royer

"Mennonite Family Trends and Their Significance"—J. Howard Kauffman

"Needs for Premarital Counseling"—Paul M. Miller

"Youth Problems as Related to Family Experience"—Papers by J. B. Shenk, Ray Horst, and Atlee Beechey

"Family Life Education Programs in Other Denominations"—Alta M. Erb

"How Can Our Family Life Education Program in the Mennonite Church Be Improved and Expanded?"—Discussed by Paul Erb, Mrs. Helen Alderfer, Orval Shoemaker, Herman Ropp, Grant Stoltzfus, Olive Wyse, and Paul Lederach

The *Proceedings* also include a summary of the questions and ideas that emerged from the discussion periods following the papers.

An earlier supply of these *Proceedings* was exhausted and a new supply is now ready for distribution at \$2.00 per copy. Here are over 150 pages of resource material for talks and group discussions.

Send your order by mail, enclosing \$2.00, to Paul Erb, Mennonite Publishing House, Scottsdale, Pa.

We Visit the Church in the Northwest

By A. J. Metzler

This is the second report in the series, "We Visit the Church in. . ."

There are many large areas across the United States where the Mennonite Church is not represented. However, in terms of distance, the church in the Pacific Coast Conference represents the last push west of the pioneers. There are twenty-one congregations in the conference: eighteen in Oregon and three in Idaho, in addition to a number of mission points.

The Mennonite congregations in this area were organized as the Pacific Coast Conference in 1906. When the Amish Mennonites were merging with the various Mennonite conferences in the early 1920's, the A.M. congregations in the northwest joined the Pacific Coast Conference (in 1921). The membership stands at about 2,200.

The aggressive spirit of this conference is shown by the number of institutions founded in the past sixteen years. The Western Mennonite School, a four-year high school, opened in 1945. They have recently completed a beautiful administration and classroom building. Plans call for a further expansion of buildings to accommodate the growing enrollment. Last year's enrollment was approximately 130. Paul E. Yoder is principal. The Home for the Aged near Albany was founded in 1946. As one visits with the superintendent, Joel D. Roth, and his staff, observes the well-kept buildings and grounds, and chats with the sixty guests, he gets the impression that here is a happy family. While the Lebanon Community Hospital is not owned by the Mennonite Church, it has, however, been managed by it since 1948. Allen Erb, our church's veteran hospital administrator, directed the hospital's reorganization and enlargement, and was the administrator until recently, when Bro. Eugene Kanagy succeeded him. Oregon is doing its part to keep the list of church camps growing at the rate of about one a year since our church entered this service seventeen years ago. An association has been formed and a very desirable tract of land is being secured on a long-term lease from the state. This is along a beautiful stream and in Oregon's mighty forests a few miles from the Pacific Ocean. As one tramps through this proposed site and sees the tremendous potentialities it has for development into a church camp, it is easy to see that this might be one of the most choice camp sites our church has yet found.

The four days of annual conference on the spacious Western Mennonite School

campus included sessions for the Christian Workers' Conference, the Church Conference, and the Youth Conference. The theme for the Christian Workers' Conference, "God Calls Through the Church," gave occasion for every speaker to magnify Christ and His church and to challenge the audience to greater commitment and more faithful service to the church and her many ministries. The officers chosen for the new year are James Good, moderator; Clifford Lind, assistant moderator; and Bernard Showalter, general secretary.

The theme for church conference was "Other Foundation Can No Man Lay." This again gave occasion for all the speakers, including Bro. E. S. Garber in his conference message, to place emphasis upon Christ and His church. In keeping with the trend in most of our conferences, the Pacific Coast Conference gives a very significant place to lay participation. There seem to be an unusually large number of lay delegates. Their place on the program and their participation in the business of conference were most wholesome. The layman's concern for the work and welfare of the church and his readiness to assume his share of responsibility appeared to remove the line often drawn between the ordained brethren and the laity of our church. Major concerns in the conference discussion included evidences of worldliness in the brotherhood and the withdrawal of a few congregations from conference membership. The officers of church conference for the coming year are Max Yoder, moderator; Harold Hochstetler, assistant moderator; Earl Nofziger, treasurer; and Ivan Headings, secretary.

The three-session youth conference was truly a youth conference. While quite a few older folks were in attendance, the young folks assumed the leadership. I do not recall ever having attended a youth conference where so nearly one-hundred per cent of all those participating, whether in leadership, in music, in speaking, or otherwise, gave such a clear and ringing testimony regarding their own personal faith in Christ and their relationship with Him. If anyone would have had any question concerning confidence in our youth and their ability to carry on the work of the church in the years ahead, it certainly would have been dispelled by the total tone and emphasis of this day's conference. May the MYF of the Pacific Coast Conference be an inspiration and challenge to our youth everywhere. The officers for the coming year are Al Burkey, president;

Dave Stutzman, vice-president; and Marilyn King, secretary.

Some of the outstanding things in the sessions of all the conferences were the very capable and outstanding leadership, the wholehearted participation by both brothers and sisters of all ages, and the interest shown by the good attendance at all sessions.

In addition to participating in the conference sessions, it was my privilege to fellowship with eight congregations in Oregon and Idaho. In three of the congregations we held literature workshops of two evenings each. These were shared in by representatives of most of the congregations of the district. It is indeed gratifying and inspiring to observe more closely the life and work of more of our congregations and conferences. This sharing in Christian fellowship is mutually rewarding and strengthening. One feels strongly the need for more intimate acquaintanceship and fellowship among our scattered brotherhood. We together need to see ways and means of accomplishing this. Maybe General Conference and the boards of the church holding church-wide meetings should mutually agree on a schedule that would take our general church meetings regularly into more of the less thickly populated areas of our church. Truly we have much to share with one another and much to learn from each other.

This has been an occasion of beholding two of God's great works: His church and His natural wonders, especially the mighty Rockies. For most of two months we were seldom out of sight of them, but in them, on them, through them, over them, always beholding them with increasing amazement, and adoration to our Maker. Our first glimpse of them in their majesty was on a Sunday morning in early May as we drove from La Junta toward Pueblo en route to our Sunday appointment at Colorado Springs. Beginning then we saw the towering snowcaps—Pikes Peak, Mt. Shasta, Mt. Hood, and Mt. Rainier—reaching into the heavens. The marvelous gorges and canyons—Redoak Canyon, Grand Canyon, and other smaller ones—were no less spectacular. There were the parks—Yosemite with its towering Sequoias; Yellowstone with its many bears, deer, elk, and moose peacefully entertaining tourists, its hot springs and gushing geysers; Glacier National; the American Alps; Banff with its glaciers and matchless Lake Louise. What settings for our daily devotions en route (a practice learned while traveling in Europe with our late friend C. F. Klassen)! It was with a new appreciation of "by his strength setteth fast the mountains; being girded with power" that we stopped for our daily roadside worship in July, when we left the Canadian Rockies for the prairie provinces.

Inherit the Earth?

By GRACE V. WATKINS

When you read the beatitude, "the meek . . . shall inherit the earth," does it puzzle you? Do you wonder who the meek are? what inheriting the earth means?

One afternoon at a funeral, of all places, light came to me on the subject. Before the service began, I glanced about. I saw Jim Kandell on one side of the little chapel and Art Landover on the opposite side.

And I thought of the day 80 years before when Jim and Art had finished high school in the same class, and had gone to work for local firms. I thought of the years they'd lived in our town. How people loved Jim! How they admired him for his worth-while service to the community, his quiet modesty, his kindness, his cheerfulness when defeat came, his willingness to give others the credit for what happened!

And Art? Well, people tolerated him. That was about it. If he didn't like something, he showed it as plain as day. When someone didn't agree with Art, the person was talked down in no uncertain terms. Defeat made Art pwy and cold. When another worker received the promotion Art had expected, he flew into a rage and resigned.

Looking first at Jim and then at Art that day in the small chapel, I asked myself, "Doesn't that beatitude about the meek and their inheriting the earth mean these things?"

Meekness, or, as we'd call it today, humility, gives balance, and balance is essential for stability. The greatest stability comes when foundations are deep, but the building is not too high. The house with the deep foundations is most secure. The man with true humility has the greatest emotional stability. When a man fills the place best suited to his talents, the place that conforms to God's purpose for his life, he feels most secure.

Love, trust, and good regard of others are fed by attitudes of humility. People are drawn by humility; they rejoice in helping, encouraging the person who possesses it. For it seems to be human nature to love the one who is humble, but to avoid the individual who tries to elbow his way through life, pushing others aside.

Humility frees us from pushing and from resisting. How much unhappiness and misery come from these two policies! Some people push and strain and struggle. Others stoutly resist what happens, bitterly resenting it. But how good and peaceful life is for the person who lives without pushing or resisting, and trusts God's all-wise leading and direction!

Humility is a gateway to deeper and holier fellowship with Christ. As a splendid

Christian leader has pointed out, humility is a "must" for those who would know God and do His will. Those with real humility are chosen to carry out shining missions for God's kingdom. Mary, the mother of our Lord, was an example. When the angel told her that she was to be the mother of the Saviour, Mary didn't go into an oration about how excited she was over the news. On the other hand, she didn't belittle herself or say she wasn't good enough. She only said quietly, "Be it unto me according to thy word." She was thinking of herself only to the extent of how she could best fulfill the purposes of God. (Yes, the person who runs himself down is lacking in humility, as well as the one who exalts himself!)

Thought for the Week

What is a Christian? The definition which we give is less important than the one we live.—E.

All this I thought of that afternoon as I looked at Jim and at Art. Jim, more than anyone I know, has inherited the earth. Not because he's in a position of prominence in the town, but because he's humble, trusting, finds glory and wonder in each day, serves God and his fellow men to the full of his ability in dedicated commitment. You can't meet Jim without feeling drawn closer to God and without having renewed faith in yourself.

The meek inherit the earth? Of course. They are the only ones who do.

Fargo, N. Dak.

Just Plain Negative

By JOHN M. DRESCHER

Glovio Chappell in one of his sermons tells of a handsome wax figure in one of the stores on Main Street. He approached him and told him where he could get a case of bootleg liquor, but he refused to be interested. He was indifferent when he told him where to bet on a sure thing. When he tried to amuse him with a smutty story, he had the decency not to be amused. When he complimented his competitor on the opposite side of the street, he did not turn green with envy. To each sin the wax figure was unresponsive. Encouraged by these refusals to wrong, he invited him to prayer meeting. Here, too, he was unresponsive, as unresponsive as the average church member. When he passed the collection plate, he did not even see it. "Therefore," concludes Dr. Chappell, "I cannot call this gentlemanly wax figure a Christian. He is as far from being a saint as death is far from life."

The world is not very much impressed with the fact that the Christian does not do things the worldling does. He may have some respect for him, but he is never won that way. But the worldling becomes impressed when the Christian does things by God's help which he himself cannot do. He

Our Mennonite Churches: Riverdale



Riverdale, at Millbank, Ont., was formerly a Presbyterian church, built in 1888. The Ontario Amish Mennonite Mission Board purchased it in 1946. In 1948 a congregation was organized. The membership is 131. Menno Zehr and David Jantzi serve as ministers.

becomes hungry for that which he has not experienced, that which he cannot experience alone. A thousand negatives will never make a Christian nor convert one sinner. And the one who seemingly is against everything wrong and yet not dynamically engaged in the good, contributes about as little to the cause of Christ as a wax figure standing in some store. The fact is that he is a real hindrance, because a solely negative type of living repels rather than attracts. In addition the "just plain negative" type of person is dangerous to and destructive of good mental health.

Paul tells the Thessalonians that they turned to God from idols. Their glory, however, was that they turned to God and not that they turned from idols. Having turned to God, turning from idols was inevitable.

Neither do we reach Christian maturity by the road of negativism. Christian maturity is not so much in refraining from doing what lost men do as it is in doing what lost men cannot do. Of course Christians must not do the wrong which the world does, but their glory is not in that. It is the positive glory, the graciousness and grace of Christ, which gives the glow to the saint's goings. Christ came not only to take the things which hinder from us, but also to give us manifold blessings which are to help us.

Marshallville, Ohio.

Uprooted by CPS

By S. ALLEN SHIRK

"There are two professions in life for which you are best fitted—a doctor or a minister." Thus my high-school principal advised me as graduation drew near. But he proceeded to discourage entering the medical profession, terming it a "dog's life" with its uncertain hours and numerous demands. As for the ministry, that would have been one of my last choices. Furthermore, I didn't descend from a long line of ministers and church workers.

Naturally I drifted into a life pursuit and found myself entering upon a career of mechanical engineering. But the seeds had been sown well in childhood: Sunday school, regular church attendance, and summer Bible school, as well as good training in a Christian home. God would not have these come to naught. In 1942 the draft (or was it God) interrupted my engineering career and led me out of my home community for three and one-half years.

I was uprooted from the ties which bind man to the soil and so often hinder the thrusting forth of laborers into the harvest field. Praise God for that uprooting! It was in this painful experience, thrust en-

tirely upon a merciful God, that I came to see my own need followed by a vision of the great spiritual need of man. With this came a time of grooming, not in the formal classroom, but in the "backside of the desert" experience of a CPS camp.

It was at this time that God's call came loud and clear to go to India. How ill prepared I was for such a great task! Upon my discharge God provided the way and means to attend college and become mentally and spiritually equipped to fight the forces of evil on the mission battlefield. In due time He led me to the Bihar field of India, fulfilling His promise of years ago.

"Ye are not your own. . . . Ye are bought with a price."

Daltonganj, India.



Message or Man?

Dear reader, does it make a difference to you as to who is to be the preacher on a Sunday morning? Some people will not go to church if a certain preacher is to bring the message. If this is your problem, try to forget who will preach and substitute earnest prayer for a blessing from the Lord for you and the preacher both. Someone I know did this and later had a definite testimony that the Lord enriched his life abundantly through this experience.

We simply dare not put honor on a man because he may be a more powerful speaker than another. We must ask ourselves whether we are going to church to hear a man or to receive a message from the Lord. Message or man, which?



O my God, how does it happen in this poor old world that Thou art so great and nobody finds Thee, that Thou callest so loudly and nobody hears Thee, that Thou art so near and nobody feels Thee, that Thou givest Thyself to everybody and nobody knows Thy name?

Men flee from Thee and say they cannot find Thee.

Men turn their back and say they cannot see Thee.

Men stop their ears and say they cannot hear Thee.

—Hans Denk, In The First Mennonite Church Bulletin, Canton, Ohio.

A Prayer

FOR THIS WEEK

Dear heavenly Father,

We come to Thee because Thou art all-powerful, loving, and wise. We come to Thee confessing that we are entirely dependent and impotent. We come to Thee with the confidence that Thou wilt grant the petitions we raise.

We praise Thee that Thou dost satisfy the longing that Thou hast placed in the heart of man. We believe that we were made for heart fellowship with Thee. Give us grace to abide in Thee always.

As our church leaders assemble, for the cause of Thy kingdom, in their several conferences and in the Mennonite General Conference, may they be enabled to approach the needs with unbiased and unselfish attitudes. May they recognize that they are Christ's bondslaves and as such carry out His will.

Living Spirit of God, work in us, that our lives might be rich and full, that we may bless others and Thee.

Amen.

—Frank Dutcher.

Prayer Requests

(Requests for this column must be signed)

Pray for the Aug. 28 to Sept. 3 Hokkaido Mennonite Missionary Study Conference to be held at Sapporo, Japan, that it may be used of the Spirit to strengthen unity in Christ and to build up the Japanese church.

Pray for the members of the Leadership Training Committee (Hokkaido, Japan), as they take initiative in evaluating and planning for the training of lay workers and pastors.

Pray that the lay movement that is now beginning to take hold in Japanese congregations may bring much fruit in the coming years.

A student of an Obihiro high school the other day said, "We are studying Christianity now in history. Part of our required reading is 'Paine's Common Sense.'" Pray that the Lord may open doors for reaching the thousands of Japanese youth who today are exposed to the teaching of atheistic leaders. Pray for a revival among Japanese teachers throughout the country.



When one reaches a conclusion without a reason, it is difficult to reason him out of such a conclusion.



OUR SCHOOLS

The Challenge of Communism

By CARL KREIDER

(The first of three chapel addresses at Goshen College)

Perhaps the most frightening thing about world communism today is the amazing vigor of the movement. Only a little over one hundred years old, it has engulfed all of the Soviet Union, all of the vast land area of continental China, and various substantial fringe territories. In other words, it has covered about one third of the total population of the world.

This movement has taken place at a rapid rate and it is possible that it will occupy other areas of the world in the near future such as, for example, Laos, where even at this point the fighting seems to be going in favor of the communists. If Laos should fall, communism could easily also overrun South Vietnam just as earlier it embraced North Korea and other areas of the Far East. Finally, the question that concerns us all is the vast area of Africa with its more than two hundred and twenty million people. As Africa develops new national states, will it do so on democratic lines or it is going to develop on communistic lines?

In order to understand the nature of communism we must remember that its theoretical framework was conceived in the context of the early industrial revolution. Nearly two hundred years ago manufacturing moved out of the home, in which it had existed for centuries on a very modest scale, into factories. This shift produced a tremendous change in the lives of many people. People who had enjoyed the security of farm life were moved to cities where, in at least the early stages of the industrial revolution, they suffered tremendous insecurity. To be sure, farm life prior to the industrial revolution was very austere; but at least the farmer was likely to have a roof over his head, and food of a sort. In the cities these necessities were also provided during good times. But periodic depressions often caused individuals to lose their jobs. Because they lost their jobs, they no longer had money to buy food. Since they were renting their dwelling quarters, they no longer had a roof over their head.

Similarly, the labor of women and children was greatly increased by the early stages of the industrial revolution. To be sure, women and children have always worked. But when they worked on the farm, their taskmasters were their parents and their husbands. When they worked in the factory, their taskmaster was a paid

manager with a pitiless search for ever-increasing production and profits.

In this new industrial situation what did the Christian Church do? In the early stages, unfortunately, the church was not very alert to the problems which these new changes presented. In some cases the church owned the factories and then reminded the workers that they should be "content with . . . [their] wages," which of course the Bible taught. But the church forgot to remind the employers that they should be good to their workers, which the Bible also taught. This was the situation in England when Karl Marx, a fugitive from Germany and from France, fled to the British Isles to study the problem and to write his book, *Das Kapital*, which has become a bible for communists.

If a man love not the immigrant in his own country whom he has seen, how shall he love the foreigner in the heathen country whom he has not seen?—Norris Square Church Bulletin.

What did Marx teach? In the first place, he said that the workers should get a larger share of the benefits of the new products of industry than they were then receiving. But he said this would not occur under the capitalistic system. Instead, there would be overproduction. Overproduction would bring depression and deepening economic crises. These in turn would lead to war, which in turn would engender further depressions, reducing the workers to a state of continuous poverty.

According to Marx the obvious solution for this problem was for the workers of the world to unite to overthrow their capitalistic bonds and to establish a new Communist Internationale, under which the workers would own the factories. After this occurred, the state would wither away, and the great era of world communism would be ushered in. As far as religion was concerned, Karl Marx said this was the opiate of the masses. The Communist Internationale was God.

We know today of course that many of the things which Marx taught have proved to be wrong. Certainly his assumption that

the position of the worker would get worse and worse as capitalism advanced proved to be very wrong. The position of the worker is vastly better today in most capitalist countries than even the position the monarchs of the former societies enjoyed.

Similarly Karl Marx was also very wrong when he thought the communist revolution would begin in highly developed, highly industrialized countries like England and Western Europe, then would come to the United States, and ultimately would sweep over the rest of the world. Instead it happened in just the opposite way. Communism developed first in Russia, a very backward agricultural country. It became powerful next in China, which was almost completely unindustrialized.

The greatest threat of communism today is not the threat that it will now come to the highly industrialized areas of the world; but rather that it will sweep over such underdeveloped agricultural areas as the vast land mass of Africa.

Why has communism had such an appeal? In the first place, communism has promised peace. It says that wars are caused by capitalism and that when you have communism, peace will result. Actually this is what happened in Russia. The Czars had gone to war, and even the moderate Kerenki revolution in 1917 still wanted to continue the first World War. It was not until the communists came in that they tried to get peace. Of course the fighting did not stop immediately, but this was the goal. The same was true in China. For centuries that country was torn by bloodshed because of the fighting of the great Chinese war lords. Now that China has had a communist regime, they have had internal stability.

In the second place, communism promised land to the farmer. This is one of the major reasons it has been so successful in countries like Russia and China, where earlier the ownership of the land was concentrated in the hand of a few wealthy landlords who tried to keep the farmer poor.

In the third place communism has promised to end colonialism. This probably was not as important a factor in Russia as it was in China where, although it was not a colony, foreign influence was very great. This is one of the great appeals which communism will have for Africa which, until very recently, has been primarily a continent of colonies. Even where there was no political colonialism, the communists insisted that in many cases there was economic colonialism in which the great powers by their investments in these smaller areas actually made them in effect dependent upon the great powers.

A fourth reason for communism's appeal is that it has promised and demonstrated economic development. It took the United States and Western Europe 150 years to

(Continued on page 725)



Thy Kingdom Come

By J. PAUL SAUDER

The fruit is ripening, you can see
Earth's reddish blush extending.
The sons of Cain are yet unchained;
They loose red floods unending.

For men, like dogs, bark, snarl, and bite,
And, standing on their prey,
Make bare the fang to slash and kill
And gain unhindered sway.

O God, the world's on fire and glares
In Thine all-seeing eye.
What kind of men ought we to be
To bring Thy kingdom night?

For hate or lust of greedy gain
Give pardon, Lord of hosts,
In earth's red hour of deep travail
We lay in dust our boasts.

In Thine own day send back to earth
The conquering Son of Man
To curb at last the sons of Cain—
The only One who can.

And, while the deep, red blush o'erspreads
The ever-ripening sphere,
God, grant us hearts to serve and love
And spread good will and cheer.

"Thy will be done on earth, O Lord,"
We pray, and once again
We dedicate ourselves until
Thy kingdom come. Amen.
Elkridge 27, Md.

athletes. If such hatred does exist, fear is responsible for it. One athlete fears another may beat him in a contest.

When little Mary comes home from school saying, "I hate my teacher because she's mean," she really implies that she is afraid of her. Perhaps the child was reprimanded for failure to study her lessons adequately. Maybe she was mischievous and suffered punishment of some kind.

I once heard a young boy express hatred for his teacher. Questioning by his mother revealed the fact that he was failing in his studies. Arithmetic was especially difficult for him. He just could not seem to get the hang of it. Several times he had been kept after school.

A little home tutoring accomplished wonders. He began to understand arithmetic. This so stimulated his efforts that his grades in all subjects improved markedly. No longer did he hate his teacher. He got his lessons regularly in the future; hence there was no punishment, and he spoke highly of the instructor. He did not fear her any longer.

Women sometimes hate one another because certain ones are considered better looking, have more money at their disposal, live in more expensive homes, enjoy a higher social position, or have more friends. Many people are envious of those who enjoy great popularity. This feeling is closely allied to hatred, which is actually inspired by fear of the other parties. The people who hate are afraid of ridicule, censure, or unfavorable comparisons. Men sometimes hate for similar reasons. Hatred is not confined to either sex, by any means.

Nursing hatred is not good for anyone. It may cause an individual to change from being good-natured and likable to quite the reverse. It can cause a merchant to lose business, a doctor to lose patients, and a lawyer clients. Hatred brings about sour dispositions, grumpiness, and other undesirable qualities.

And what does it do to the physical machine? Such emotional disturbances can and often do elevate blood pressure, upset the digestive apparatus, and cause nervous breakdowns. It is not good for anyone to "boil" inside. There may be an explosion. No one should permit himself to get all steamed up. Nobody can have peace of mind, which is essential to complete happiness, and hate his neighbor or anyone else. As every physician knows, emotional factors greatly influence the operation of the human machine. Protracted hate on a large scale will get almost anybody down in time.

The person who hates another is being

very unkind to himself. He is the chief sufferer. Often the object of his hatred is not affected at all. He may not even know about the dislike another holds for him. Hatred can be pretty one-sided.

Jesus Christ wants us all to love our enemies, not hate them. He wants us to be Christians in every sense of the word. We cannot be good Christians if we hate anybody. As a matter of fact, most people have few if any actual enemies anyway. Even if some folks dislike us, there may be no sound reason for it, no fact basis existing.

Jesus forgave His enemies, no matter who they were. He was mistreated shamefully in many ways and finally nailed to the cross, suffering intense agony. Yet He did not hate those who were guilty of wronging Him in spite of the fact that He had every reason to fear them. So you and I, as well as all other mortals, really have no reason whatsoever for hating anyone. None of us have to put up with more than a small fraction of the abuse that Jesus endured.

Why should we hate anyone because he is richer than we are, lives in a most costly house, is better looking, or has more friends? It is only natural that people have different amounts of money at their disposal. We cannot all have exactly the same-sized bank account. Some people work harder than others and are also shrewder. Some are bigger spenders than others, too, having little reserve. They like to show off. Anyway, people with a large amount of worldly goods are not necessarily happy. We ourselves may be much happier than any wealthy person we know. And happiness far outweighs money in importance.

As for our friends or acquaintances who live in finer homes than we do, perhaps they cannot really afford them. Some people spend more of their money for houses than others. People living in mansions may not be happy anyway. An expensive house does not necessarily mean that its occupants get any more out of life than the rest of us. They may be plagued by serious domestic frictions that take the joy out of life. They may have poor health. Many a family living in a very modest cottage is supremely happy.

Perhaps at some time in your life you have known a person whom you regarded as extremely plain in appearance. For a short while you may have noticed his lack of facial symmetry every time you saw him. But the more you were in his presence, the less attention you paid to the matter and in due course his plainness escaped you altogether. You just thought no more about it, which shows how unimportant and trivial it really was. No amount of beauty can compensate for lack of personality and charm. The latter qualities are of the greatest importance. And anybody, by working at the task, can develop charm and a win-

(Continued on page 714)

The Tragedy of Hatred

By HENRY H. GRAHAM

Hatred is one of the most villainous things in all the world. Dislike of one nation for another sometimes leads to wars that snuff out the lives of untold thousands. Hatred of certain members of a household for other members divides families, perhaps permanently. It has even led to murder. Nothing good can be said about it. How tragic it really is!

What inspires hatred anyway? Generally it is due to fear. One nation may be afraid of another because of the latter's size, its military strength, or economic superiority. A businessman may hate another because he fears him as a competitor. All of us have often heard the expression "hated rivals." It is often applied to competitive



FAMILY CIRCLE

Make Yours a Successful Marriage

Weddings are great occasions and should leave sacred memories. While the wedding may be a success, the marriage may be a failure. It is a sad and lamentable fact that in America one out of four couples separate in divorce. Why do so many, who once came to the court for legal permission to marry, return for a legal separation? God only knows the heartache and disappointment of those who once had high hopes and noble purposes, but failed.

The divorce tragedy is not the whole picture in our land. Failure, we are happy to say, is the exception and not the rule. There are many successful and happy marriages when love binds families in a sacred and holy relationship. This is the hope of our nation and the strength of the church. The following may help your marriage to succeed:

Keeping Your Marriage Vows

Your marriage will succeed if you keep your marriage vows. The vows to honor, love, and cherish each other in prosperity and in adversity, in sickness and in health, until death do you part, are not empty phrases, but are a sacred commitment that is held valid by the state, the church, and God.

Perhaps a periodic review of these vows would strengthen your marriage. These vows translated into meaningful and practical deeds will make your marriage not only a bliss, but a strong fortress that will stand the strain and stress that is the common lot of man.

Marry for Keeps

Your marriage will be a success if you marry for keeps. This is no temporary arrangement or experiment, but a pledge to fidelity and faithfulness to each other as long as you both shall live. Your vows are clear and plain. They can mean only one thing—that death alone terminates this sacred bond. At the mention of divorce, Jesus set His hearers straight by pointing to the original intent and purpose of marriage. His summary of marriage is, "What . . . God hath joined together, let not man put asunder." It was the hardness of men's hearts that prompted God to tolerate divorce in the Old Testament, and Jesus in successful marriage made no allowance for divorce. Yours is a lifelong partnership.

Keep Alive Love and Devotion

Your marriage will succeed because you will keep alive the flame of devotion and love for each other. The common courtesies, the consideration for each other, and the

honor you bestow upon each other will strengthen the bonds of affection and mutual respect. Gray hair and a sagging physique should not mean that love is on the wane. Rather, with the passing of the years, love and companionship will be enriched.

Jacob, with all his faults of trickery and deceit, had this capacity of love and tender affection. His devotion to his Rachel was not a passing thing. Years after her death she lived in his heart. We hear him reminiscing to his son, Joseph, in Egypt, "Rachel died by me in the land of Canaan . . . and I buried her there in the way of Ephrath." Love will shorten the journey and lighten the burden of life. It is the one sure foundation that will make your marriage a success.

Make Necessary Adjustments

Success will mark your marriage if you gracefully make necessary adjustments. Since we do not come into this world adjusted, you will find in your new husband-wife relationship that no two people are tailor-made for each other so that the contours of their personality fit exactly. The deeply satisfying union of marriage does not come to you freely. It must be cultivated. The fellowship of married lovers is not a passion and ecstasy, but is made up of the daily rounds and common tasks.

There is first of all the physical adjustment. This will require patience, forbearance, and consideration. This adjustment can achieve its full purpose only by two people who already feel they belong to each other in a deeper and fuller sense than the mere physical. In this relationship you will be anxious to give to your partner every consideration to please rather than to have your own selfish satisfaction.

Another adjustment you will make is in the area of money matters. While there may be plenty of money in circulation, it is rarely found with newlyweds. To earn money and manage it well calls for self-denial and self-discipline. A household seldom receives bills in great ecstasy. As D. E. Twigg in a humorous ditty expressed it in Food for Thought:

The second stage in marriage
Didn't cause her heart to flutter
When he, the apple of her eye,
Became her bread and butter.

In this area you are partners, and full confidence in each other will solve many financial problems. A well-ordered household goes a long way toward marital bliss.

Another area where adjustments must be made is in-laws. Suffice it to say that by love you get each other, but by law you get the whole family.

Marry Only in the Lord

Your marriage will succeed because God is in it. "Except the Lord build the house, they labour in vain that build it." Our society has emphasized the physical and emotional, and neglected the spiritual. They forget that the whole man marries the whole woman. It is not simply the physical, but marriage is the union of body, soul, and spirit. Your courtship, your engagement, and your marriage are providential, not accidental.

Your faith that you were meant for each other is fundamental to your marriage. Being meant for each other is not the same as being made for each other. Neither does it mean that you will not have adjustments to make and times of testing—even times when you must forgive each other. But for better or for worse, you will have this faith that you are in the will of God and it is His providential care that has led you in this sublime choice.

No doubt the Apostle Paul had spiritual factors in mind when he commanded to marry only in the Lord. Peter also speaks of husband and wife as being "heirs together of the grace of life." Your fellowship with God will enrich your fellowship with each other. Happy the home when God is there.

May yours be a successful marriage.

—Pastoral Letter, Broadway, Va.

TRAGEDY OF HATRED

(Continued from page 713)

ning personality. Looks have nothing whatsoever to do with the matter, although neatness and reasonably good grooming do help, of course.

It is very desirable to be popular. It is human nature to enjoy being well-liked. But nobody is born popular. One who falls into this fortunate category has done so by being gracious, good-natured, entertaining, tactful, and understanding, among other things. These are qualities everyone admires and they can be developed with a little effort. Gradually, even someone who has a long way to go in this respect can make of himself the individual he wants to be. Anyone can add greatly to his circle of friends with a moderate amount of thought and effort.

In the last analysis there is really no reason for hatred at all. Truly "big" people do not hate. Only "little" people do. Let us banish all hatred from this old world of ours, thus making it a better place in which to live.

Twain Falls, Idaho.



TO BE NEAR TO GOD

Communing with God

By David W. Mann

Sunday, August 20

Communing in His Flesh and Blood.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:56). At the very heart of all communion with Christ stands His suffering and death for our sins and the sins of the whole world. Before we can commune with Him, we must first kneel at the cross for the cleansing from sin which only He can give. Let us again today and every day claim His sacrifice for our cleansing. Then only can we commune with the Father and the Son.

Monday, August 21

Communing in His House.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple" (Psalm 27:4). Communion with God begins with dwelling where God is with our eyes open to behold His beauty. It is being where He is, seeing what He is until our hearts are full to overflowing with His glory and praise. Let us now pause to meditate on His glory, greatness, and goodness.

Tuesday, August 22

Communing in Our Hearts.

"That Christ may dwell in your hearts by faith..." (Eph. 3:17). By faith we appropriate the presence of Christ in our hearts. We talk with Him because we believe He is present and listening. We walk with Him because we believe He walks beside us and guides us. Though we cannot see Him, we are conscious of His presence. We see and feel the evidences of His presence. May we be conscious throughout this day that in very reality Christ is present, not only beside us but even within our very hearts.

Wednesday, August 23

Communing by His Spirit.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). The agent of our communion with God is the blessed Holy Spirit. It is He who brings to us the conviction of sin, the illumination of the Word, the assurance of our faith, and leading for our lives. It is He also who conveys to the Father the yearnings of our hearts which are deeper than words can express. Let us thank God for the personal ministry of the Holy Spirit in our lives.

Thursday, August 24

Communing in His Word.

"Then said Jesus to those Jews which believed on him, If ye continue in my word,

then are ye my disciples indeed" (John 8:31). God has wondrously provided that the communication of His message and revelation to us should not be left in a vague and mystic form. He has given to us in black and white His very words, commands, and admonitions. As we read and meditate on His revealed Word, may we always remain conscious that this is the very voice of God speaking directly to us.

Friday, August 25

Communing in Prayer.

"... The effectual fervent prayer of a

righteous man availeth much" (Jas. 5:16). All true conversation is two-way. So also is our communion with the Lord. He speaks to us in His Word and by His Spirit. We speak to Him in prayer. Prayer is not only asking but perhaps more truly is fellowship. It is an intimate conversation between ourselves and our Saviour. How wonderful that God not only speaks to us, but He also listens and responds to our prayers!

Saturday, August 26

Communing Wherever We Go.

"... and, lo, I am with you always, even unto the end of the world" (Matt. 28:20). No matter how busy we become or how far away our duties take us, Christ goes with us. We need not return to "home base" but can turn to Him wherever we are. Therefore our communion with Him can be a continual moment-by-moment fellowship. May this be our source of comfort and encouragement in days of busy schedules and many weighty responsibilities.

Sunday School Lesson for August 27

Lydia, a Christian Businesswoman

Acts 16:11-40

The door of the Bible opens again and we meet a Christian woman. We are glad for the women friends in the Bible. Matthew was a businessman whom Jesus called. But He also calls businesswomen and He can use them in His church.

God called the Apostle Paul to step over into another continent with the Gospel. He obeyed and was led to go to Philippi, a Roman colony, a military outpost, the center of Roman power in this country. Paul always sought centers of population. He was out to win men for Christ.

Although Paul didn't see a woman in his vision calling him to come over to Macedonia, his first recorded meeting was with women. What was the occasion? Why were there only women at the worship service? Why no synagogue to meet in? The law required ten men at least for the building of a synagogue. Why might Paul have gone to this meeting? Some think Paul met Luke here at Philippi, and perhaps Luke knew and told him of this prayer meeting.

And here Paul meets Lydia. Why had Lydia come? Was she a Jewess? What was her native country and why was she here in Macedonia in this important city? This businesswoman, no doubt a quite wealthy woman, was identifying herself with these Jewish women worshipers because she too was seeking God. Good business did not satisfy her heart. She may have been the leading spirit among the worshipers.

These women may have known very little or nothing of Christ. What was the re-

action to Paul's telling them about the life and death and resurrection of Christ? Even though these women worshiped God, they needed salvation. Who was present, as always, to help them to comprehend and commit self to Christ?

Lydia's response showed that Christianity is a matter of stewardship. What was it? She practiced her religion at once. Might not this association with a sect, a new sect, have endangered her business? Here is another illustration of a woman doing "what she could" for Christ.

Who was the next recorded convert in this city? Her conversion led to the conversion of others. Whom? And so the church at Philippi began with a businesswoman, a medium (soothsayer), and a jailer, and soon "brethren" (verse 40). Ten years later there was a goodly fellowship of Christians in the church at Philippi, a fellowship Paul loved, a fellowship that often gave Paul gifts. Why didn't Paul tarry long at Philippi?

"From almost any standpoint Lydia is an intensely interesting person. Most of us know her; she is a member of every great church. Sometimes she is married; sometimes she is single. Occasionally her name heads a committee; quite often she is in the background. But business, social, civic religious movements know her worth and covet her influence and leadership" (Broadman Comments, 1961).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Latin America

By Howard W. Yoder



The present political crises among the countries of America, the United States approval of extensive aid to Latin America, and the decisions of the Organization of American States highlight the vital importance of closer relations of the United States with the Latin-American peoples. So the study on "The Christian Mission in Latin-American Countries" is most appropriately scheduled for 1961-62.

The Protestant Movement in Latin America

Ten years ago such a study might have concentrated on the difficulties of Protestant work in a Roman Catholic culture, or on the problems related to self-support of the churches, or perhaps the need for national leadership. These aspects are still in the forefront, but in the 1961-62 study of "The Christian Mission in Latin-American Countries," the setting is on a much larger basis.

It is now recognized that to understand the mission of the Protestant churches in Latin America, churchmen must be cognizant of the revolutionary forces at work in all the world, the corresponding social upheaval in Latin America, and the responsibility of the Protestant churches in the solution of the problems that face the peoples of Latin America. The churches cannot fail to be aware of the burning issues that the laymen in the pew face in their daily work, the overwhelming problems of youth as they struggle to find their vocation and prepare for their lifework, and the ma-

terialistic philosophy that dominates the thinking of the man on the street as he struggles for a "better life."

Population Explosion

Protestant church membership is increasing more rapidly in the Latin-American countries than in any other modern missionary field, but the population there is also growing faster than in any other continent of the world. The present one hundred and eighty-eight million is expected to rise to four hundred million by the century's end. If the Protestant membership, now around six and one-half million or $3\frac{1}{2}$ per cent of the population, maintains the same ratio as is expected by church leaders, the membership will amount to fourteen million in the next forty years. One may ponder the resources needed to prepare these future millions as Christian citizens to face the issues of their day.

The Needs in Latin America

The Christian mission in these countries extends beyond the church membership. There is great poverty in many regions of Latin America. In spite of favorable social laws in most of the countries, adequate medical care for all the people is but a goal; more and better education will remain a primordial need for many years ahead. Thus the churches have a task to be done among the needy as well as in evangelism and Christian education.

"What are the four principal needs of the Latin-American countries?" asked a Cali-

Announcing

GOD BUILDS THE CHURCH IN LATIN AMERICA and CHRISTIAN FRIENDS IN LATIN AMERICA

missionary education materials for 1961-62. These new materials are prepared for adult and children's study, each with its own reading and activity materials and leader's guide. **God Builds** . . . is the adult study book which sells for \$1.00; the adult leader's kit for \$4.00. **Christian Friends**, the children's activity packet, sells for \$1.00; the leader's kit for \$3.75. Order from Mennonite Publishing House, Scottdale, Pa., or the Scottdale bookstore in your area. Publication date: Sept. 1.

Visual aids available for this study include filmstrips with tape or record, as follows:

Brazil, Land of Challenge, by Glenn Musselman;

The Mennonite Church in Argentina, by B. Frank Byler and William Hallman;

Honduras, Land of the Depths, by James Hess and Eastern Board Staff Members;

I Saw the Araguacema Church, by Elam Glick;

Visit to South America, by Alta Erb and Winifred Erb Paul (for children, available Oct. 1);

South America, by Julian Bryan, a broad panoramic 16 mm. sound motion picture in color, giving social, geographic, economic, and cultural information about South America in a dynamic way which could very well serve to tie the entire study together at its close. Visual aids available on loan from Mennonite Board of Missions and Charities, Elkhart, Ind. Lancaster congregations order from Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

fornia youth visiting Protestant work in Peru. The answers are not in order of priority but do reflect the actual situation:

First: There is need for economic stabil-



ity. Too many countries depend upon one national product. The rapidly growing industries now being developed are easing the situation, but they will take time. Improved agricultural methods are slow in changing the agricultural production.

Second: It is very important that a better understanding be developed between the peoples of the Americas, especially between the peoples of Latin America and the United States. Even the solution of the economic problems depends largely upon this mutual friendship and confidence which are too largely lacking.

Third: A vital need is education. Most of the countries have an increasing portion of the population that is well educated but the masses need vocational as well as cul-

tural education; in several countries the illiteracy rate is more than fifty per cent.

Fourth: For the Protestant Christian a basic need is a new interpretation of the Christian Gospel message. The living Christ must become a reality in the lives of the people.

Urgency for Action

Every Protestant church member in the United States and Canada, as well as those in Latin America, should join in urgent action to meet these needs. The study for 1961-62 should play a large part in revealing the actual situation in the neighboring countries of this continent.

This study has been adapted for children to "South America."

—Friendship Press Forecast.

Plan Your Mission Study Now

By A. GRACE WENGER

Perhaps you feel like saying, "Oh, no!" After the rush of summer Bible schools, summer camps, tent meetings, fresh-air programs, church-wide conferences, and the like, you're in the hot weather doldrums. The thought of starting to work at one more special assignment leaves you weary. The spirit is willing indeed, but the flesh is weak.

But let's face it. This is one task you cannot afford to neglect. *Mission* is your reason for existing as a congregation. The command of Christ is, "Go ye into all the world, and preach the Gospel to every creature." A group which ignores His orders has no right to continue to call itself the church of Christ. Every member needs to be involved in the church's one big assignment of preaching the Gospel to every creature. Serious mission study is one means of reaching toward this goal. To have a meaningful study, you need to start thinking and planning now.

Latin America is the theme for the 1961 study. This is in line with the Friendship Press emphasis for this year. The Latin-American study kit prepared for leaders by the Mennonite Publishing House contains a copy of the resource book, *God Builds the Church in Latin America*. Enough copies of this book should be secured in advance so that each prospective pupil has his copy before the first class period. A leader's guide is included in the kit along with a large map of Latin America and a booklet on Latin America by Howard W. Yoder.

During the study you will need to refer frequently to the 1961 reports of the Mennonite Board of Missions and Charities, Elkhart, Ind., and of the Eastern Mennonite Board of Missions and Charities,



Daniel Miller, missionary teacher in Montevideo Uruguay Seminary, with a seminary class. The seminary moved this year into new quarters.

Salunga, Pa. If you do not already have these reports, you should order them. Post cards are included in the kit for your convenience in placing the orders. Also, before the actual study begins, you should consult your mission board office about the use of audio-visual aids, missionary pictures, and



The evangelical church in South America has open doors today as never before. This group of believers came to Christ at Morro do Mato, Brazil, this past year. Native Christians and missionaries worked together to proclaim the Gospel here. To reach Morro do Mato, they rode two days on muleback.



The cover of the Howard Yoder booklet, which is included in adult leader's kit. The booklet gives broad information about South America.

projects. Suggestions about all of these appear in the leader's guide.

The books on Latin America prepared by Friendship Press for all ages can be used to supplement your study. They should be made available to your group through the Sunday-school library. Now is the time to order these books. Your local Christian bookstore can give you complete information about Friendship Press titles. Include also an order for two books about Mennonite missions in South America, *The Gospel Under the Southern Cross*, by J. W. Shank (et al.), and *I'd Do It Again*, by T. K. Hershey, if they are not already in your library. These two books, together with the Friendship Press book, *Land of Eldorado*, by Sante Uberto Barbieri, will be of special value as background reading for the leader of your study. To conduct an effective study, he needs a comfortable margin of knowledge beyond the information provided in your mission study kit.

Already the leader should be following Latin-American affairs in news magazines, reading encyclopedia articles, and finding in church papers comments on missions in Argentina, Brazil, Uruguay, and Honduras. Begin now to clip and file articles, pictures, and significant news items to use in connection with the study.

Assignments to group members include reading articles in back numbers of *Christian Living*, *GOSPEL HERALD*, and *Missionary Messenger*. *GOSPEL HERALD* mission pages have been planned especially during 1961 to give representation to each field under study. If your Sunday-school library performs the useful service of preserving church periodicals, you will have no trouble

in locating these articles. (If it doesn't, perhaps you can encourage your library committee to begin.) Otherwise, the persons accepting such assignments will need to visit libraries of church schools or mission headquarters to read the articles. In many communities there are individual church members who save these papers. Now is the time to locate such persons and secure their permission to use the magazines.

Start thinking now about ways to arouse interest in the Latin-American mission study. The leader's guide suggests several bulletin board displays. Other effective means are audio-visual aids from mission headquarters, letters from missionaries on the fields, or personal contacts with missionaries on furlough or in retirement.

All of this planning is important. But the most important preparation of all is that which must take place within you. Spend much time meditating on the meaning of the Great Commission and in prayer.

Ask God to use this mission study to make every member of the group more fully aware of his responsibility to carry out the Great Commission. Allow His work to begin in you.



The new church at Araguacema, Brazil, appears on the right. The Pacific Coast MYF made this a special project and helped the congregation with over \$2,800.

get well acquainted with Latin-American boys and girls. Likewise the activities are the kind that will interest the children in the ways of life in Latin-American countries. There is for each child an old Indian song about Jesus, a colored map of South America, some Spanish words to learn, many stories and activities for class time, and a few activities suggested for outside class.

The story papers and *Christian Living* from September through November will run stories and activities to supplement those of the leaflets. There is a small book for the teacher to give some help in directing the studies.

A worship service is prepared for each lesson. These may come at the close of the class period for best effect. At this time children will better understand what God would say to them.

A few giving projects are suggested in the course. We believe that true learning must reach not only the mind and the heart or feelings but also the will. Children need to learn to give. This is a vital part of missionary education.

May God lead all our churches to let their children study the mission field of Latin America.

Children Can Study Latin America Too

By ALTA MAE ERB

"I think I'll be a missionary if somebody wants me," announced Jerry to his daddy.

"Well, I am sure someone will want you. Missionaries are needed everywhere. We even need some in our church here in _____," was the father's wise response.

This boy was getting a vision of the needy world. He also was impressed, no doubt, by the Bible-verse-call the teacher had used in his mission study class.

Many missionaries on the field tell us that they were called already in childhood. And since the church, the whole church, is mission, everyone in the church, even the children, should catch the vision.

"Where there is no vision, the people perish" (Prov. 29:18). In the instance of

Samuel's vision, it could have meant that Samuel would perish, as well as the people he might have helped. Vision of the need of the Christless people is very necessary.

And this vision can be received in the growing years of childhood. Children like to meet people of other nations. They enjoy seeing people who do things in ways different from theirs. Social studies is one of their most interesting school subjects.

How we do appreciate that our church has prepared a course of study for the children this year! This is really long overdue. For two years past studies have been prepared for adults and youth but none for children. Now all the church can study the same mission field at the same time. It is the plan that each year hereafter there shall also be a course for children.

A great felt need is that of weekday Bible studies for the children. Mission studies on Latin America will answer that need for ten weeks at least this year.

Christian Friends in Latin America has been written particularly with the juniors and intermediates in mind. But extra suggestions are given for adapting the lessons to primary children too. Ten lessons have been prepared. For each study the child receives a four-page leaflet of *Stories and Activities*. Also each child will receive a folder with pockets in which he can keep his study leaflets. These folders will be decorated with a beautiful color map.

The stories have been collected from the mission field and should help children to

Introducing Ana

By ROSANNA HOSTETLER

Around the table sat the three of us talking over 10:00 tea—David, myself, and the third was Ana Shroeder from Curitiba, Parana, Brazil.

"Our young people here in Valinhos have perhaps consumed our greatest amount of attention and are also the greatest field of results," is the résumé of what we said to Ana. "You will have unlimited opportunity as you are chosen to continue in their teaching and spiritual development. There is also the women's work and particularly the children's classes in Sunday school. Antonio, our superintendent, and the teachers are always glad for help."

Ana had been invited by the young churches here in Sao Paulo and the mission council to come to the state of Sao Paulo to help out in the Valinhos area. Having graduated this past year from the Mennonite seminary in Montevideo, Uruguay, she had returned to her home in Curitiba, Parana, neighboring state to Sao Paulo. Knowing she anticipated missionary service, our group in agreement with the Mennonite pastors of the churches in Curitiba decided to support her for a year or more of service. She is helping in the absence of a resident pastor in Valinhos as we took our furlough beginning in July, 1961. For our small congregations in the state of Sao

(Continued on page 723)



Geraldo Balduino, teacher last year of the Araguacema Christian Day School, presides at an Independence Day program (Sept. 7). Education is tremendous need in Latin America, Howard W. Yoder says.



MISSION NEWS

Overseas Missions

Retreat, Jamaica—Plans for a church building here are now in the final stages. Construction was expected to begin in early August. For the past two years, a temporary structure of bamboo has served as a church.

Kenneth and Twila Brunk, under appointment for service here were scheduled to leave from Miami, Fla., on Aug. 15. Willard Heatwoles, present workers here, are scheduled to leave for furlough in late September.

Dhamtari, India—Of two Indian church leaders, Marie Moyer writes, "Mrs. J. W. Samida has returned to her home in Dhamtari, where, although bedfast yet, she is radiantly contributing to affairs in her home and church. Recently the executive committee of the Literature Board, of which she is a member, met in her room. She is also using her creative mind to give help and inspiration to the second VBS series now in process.

"Mr. A. K. Biswas entered into the discussion of the executive committee of the Education Board which recently met in his room. Several days later he left by train for Vellore hospital where he will receive further treatment.

"Continue to remember in prayer both these Indian church leaders."

A memorial fund for Mrs. Henry Hernley (Mrs. Paul Conrad's mother) amounting to \$225 has been used for installing fans in the hospital chapel here. The hospital chapel is used not only for the daily hospital chapel, but also for a weekly worship service for the congregation. In India the climate is such that fans will be used all but approximately five months of the year. Recently two local merchants in Dhamtari contributed five fans for other hospital use.

The hospital is looking forward to increased community interest in its services. It has published a brochure which is being distributed to each patient admitted. They hope that a trained Indian hospital administrator will become available to administer the hospital. Paul L. Conrad is the medical director.

Marie Moyer, who is working on the literature for the Mennonite church in India, rejoices in the way in which the Lord has led in the literature program. The new bookroom-bookstore in Dhamtari was nearly ready to move into at the time of her last letter; so that program should begin soon. The literature program has moved forward with the completion of the first vacation Bible school series in Hindi. Nearly all congregations have already held their first Bible schools, and the materials have been received by teachers and students alike with a great deal of satisfaction.

The goals for next year's literature pro-

gram include three sets of the vacation Bible school materials being completed in English as they were adapted for India in Hindi and then the three sets of the second series of vacation Bible school materials in Hindi.

Tocoa, Honduras—Twenty-five pupils attended the Tocoa Christian Day School for the 1961 term. Classes included kindergarten and grades 2-6.

Salunga, Pa.—The Don Jacobs family arrived in Nairobi, July 13, after flying from New York on July 10.

The George Smokers and Rhoda Wenger left New York aboard the *Saturnia*, Saturday, July 22, and were expected to arrive in Mombasa, Tanganyika, Aug. 15. A farewell service was held for them at the Kinzer Church, Sunday evening, July 16.

Alma Eby, Ronks, Pa., completed a three-year short-term assignment in Ethiopia and returned home Tuesday, July 18. Betty Wenger, daughter of Chester and Sara Jane Wenger, Ethiopia, returned to the States with Alma and is presently living with her grandparents, the Lloyd Weavers, Newport News, Va. Betty will enroll as a high-school junior at Eastern Mennonite College this fall.

Janice Senenig, New Holland, Pa., left New York on July 24 for her first term of service as teacher in the Good Shepherd School, Addis Ababa, Ethiopia. A farewell service was held for her at the New Holland Church on Sunday evening, July 23, with Dr. Paul T. Yoder, speaker.

The Dr. Paul T. Yoder family arrived home on furlough from Ethiopia on July

22. Their address is Blue Ridge Sanatorium, Charlottesville, Va.

The James Hess family was scheduled to return to Honduras on Aug. 3. A farewell service was held for them at the East Chestnut Street Church on July 29. James M. Shank was the speaker.

Daniel Troyers arrived home on furlough from Europe on July 1. Their address is R.D. 3, Wooster, Ohio.

Accra, Ghana—Mennonite missionaries in Ghana, S. J. Hostetlers and Erma Grove, along with the Willis Kaufmans, recently visited the village of Amasaman. A work camp group currently serving there is constructing school buildings. A number of young people from the camp attended the worship service in Amasaman on July 16 and spoke. Among them was a young Mennonite by the name of Landis from Hamburg, Germany.

Hostetlers are praying that funds might become available for missionary housing. They have no guest room and no room for one, yet constantly have company.

Valinhos, Sao Paulo, Brazil—Missionaries in Valinhos report seven new members taken into the congregation here in June: three by baptism, two by confession of faith, and two by letter. The youth chorus gave a program June 29 at the Nazarene church in Campinas. On July 1, Saturday evening, approximately 175 persons attended the farewell service for the David Hostetler family. Many nonchurch friends of the community were present for the worship service and fellowship. The church seating capacity is about seventy.

Ana Schroeder, former Montevideo Seminary student, had charge of vacation Bible school July 10-14. This is a winter vacation school in the Southern Hemisphere.

Peter Sawatsky taught the Bible, and Ana Schroeder served as a counselor at the United Evangelical Youth Camp near Cam-

More Echoes on the Peace Messages

Chambersburg, Pa.—"I am enclosing a check. I would like to have about ten copies of your booklet, 'The Way of Peace,' if this amount will cover the cost. I would like to give the members of our prayer group each a copy. You seem to express the thinking of a pacifist in a very clear and convincing manner, and although I have considered myself a pacifist for many years, I have never been able to put my reasons in as concise form as I would like to have done. This booklet should be a big help, as I believe I can agree with you completely. Thank you so much for your courageous and righteous stand in this day when we are continually hearing the 'rattling of swords.'"

Hartford, Ohio—A minister says, "I have appreciated your radio ministry and the assertion you make for peace in our world. I am disturbed at the apathy of my own people and the nonchalance expressed as they anticipate 'another war.' I shall think

often of and will quote the final word of last night's broadcast—'War violates every principle embodied in the life and teaching of Jesus Christ.' I would appreciate a copy of the booklet, Peace, and ask that you also send a copy to a minister friend. I would also appreciate sample copies of pamphlets suitable for placing in the pew racks."

Norristown, Pa.—"I enjoyed this morning's broadcast. It was a timely message on Peace, just what we need, only the people in Congress should all have a copy. It might do some good. However, I should love to receive a copy myself if you have one left. I would also like a copy for our pastor. John Howard Yoder must be a very busy person giving messages like this one."

Washington, D.C.—"Kindly send me your pamphlet on Peace and a copy of the sermon delivered over the air. The sermon on peace and nationalism was the best I have ever heard, but I didn't get the name of the man who delivered it."

pinas, July 17-24. Young people from Valinhos and Sertãozinho, attended the camp. Herbert Minnich is teaching a leadership training class at the Valinhos church. Six young men are studying personal evangelism and church administration. A mixed octet from the Montevidio Seminary gave a musical program on July 19 at Valinhos and on July 20 in the Sao Paulo congregation.

Sao Paulo, Brazil—The Sao Paulo congregation voted to ask Peter Sawatsky to return as their pastor on Sept. 1. He has served as pastor of the Sertãozinho church during the past year.

The Evangelical Bookstore here had a stand of books and records at the seventh annual Youth Congress of the Independent Presbyterian Church of Brazil, July 6-12. Six hundred delegates from all parts of Brazil attended.

Campinas, Brazil—The mission council for Sao Paulo state recently reorganized. Glenn Musselman was elected president, Margaret Ashley, secretary, and Peter Sawatsky, treasurer. They begin two-year terms of office in October. Allen Martin was elected publicity secretary, while Allen and Irene Martin and Herbert Minnich were elected as the Literature Committee.

In other matters the field council discussed the possibility of making a filmstrip for the use of the general board in promoting the southern Brazil program. They have the services of a united evangelical audio-visual agency which could produce the filmstrip and record for this purpose.

Elkhart, Ind.—Word has come that Cecil Ashley's mother was hospitalized at a hospital in Kankakee, Ill., on July 5.

The Ashleys will finish their formal language study approximately Sept. 1. They will be working with Peter Sawatsky in Sao Paulo City pending the leading of the Lord as to the location in which they should serve.

El-Biar, Algiers, Algeria—Dr. and Mrs. Kenneth R. Thomas, Hollisople, Pa., are visiting the Robert Stettens here. Mrs. Robert Stetter is their daughter. They will be visiting various parts of the country and then spend the rest of the two-month vacation getting acquainted with the activities and local community of their missionary children.

Buenos Aires, Argentina—Young people of Ramos Mejia congregation invited Carlos Gattinoni, a Methodist pastor, to speak to them about his trip recently to the Congo via South Africa. A large group attended, both from Ramos Mejia and other congregations.

Ernesto Suarez, B. Frank Byler, and Martin Duerksen participated in a program commemorating the 400th anniversary of Menno Simons here on July 17.

Pehuajo—Martin Duerksen, pastor of the inter-Mennonite congregation in Buenos Aires, and a men's quartet gave a program here July 16 in the interest of Mennonite Central Committee.

Bragado—The Ross Goldfus family spent the first Sunday of their return to Argenti-

tina (July 16) with the congregation here, enjoying fellowship with the Erb and Byler families and other former friends. Bro. Goldfus preached in the evening at Bragado and at Mechita in the afternoon.

Trenque Lauquen—Amos Swartzentruber spoke here Sunday, July 17, in the absence of the pastor, Ernesto Suarez.

Home Missions

Chicago, Ill.—Bethel held its Bible school early in July with an enrollment of 210. Approximately 175 attended each day in two sessions. Most children had perfect attendance.

During the first week of the Bethel Bible school, Kathryn Aschliman and Ruth Kehr served as resource personnel and directed several workshop sessions for college students serving for the summer under the Chicago City Mission Society. The students also observe Bethel Bible school classes in order to prepare for their teaching Bible school in other churches. Herald Press materials were used in a number of these other schools also.

Nursery and kindergarten teachers Kathryn Aschliman and Ruth Kehr are directing a children's activity hour each afternoon at Bethel. The program includes stories, crafts, reading, and singing. There has been good response to this service.

For the first time in a number of years Bethel congregation sent children to farms in a fresh-air program. Many Bethel children were much interested in the farm experience in a Christian home. Twenty-four of the children went to such farms, while another twenty went to camps.

Bethel is planning an anniversary and home-coming for the weekend of Sept. 24. They wish to extend a special invitation to all who have taught, assisted, or helped the church in the past. The weekend will be a time of inspiration, fellowship, and thanksgiving.

Cleveland, Ohio—Vern Miller, pastor of Lee Heights Church, reports that almost \$14,000 worth of bonds have been sold in connection with their building program. In another development the congregation was busy with building, Bible school, and evangelistic meetings. During each night of Bible school one or two Bible school classes gave their part of the program; in this way more parents came who otherwise would not have been reached.

Chicago, Ill.—Fifty-four campers of junior-high age from Englewood Mennonite Church enjoyed the final week of camp at Camp Menno Haven. One boy made a decision for Christ and others dedicated their lives anew to Christ.

Rocky Ford, Colo.—Edwin I. Weaver, missionary to Nigeria on furlough, preached here July 23. On July 30 the base footing was poured for the church building. The following week they hoped to finish building forms for the foundation and to finish pouring the foundation.

Nappanee, Ind.—Menno Kuhns and his wife have been appointed by the Indiana-

Michigan district mission board to take charge of the work at Stutsmanville, Mich., an outpost of Petoskey, Mich. The first Bible school was held in Stutsmanville in 1957 when Bro. and Sister Willis Moyer first opened work there. Later the mission board bought a church for \$500.

London, Ont.—A local board of directors was elected for the London Rescue Mission. Arnold Gingrich was elected president and Orland Gingrich was elected representative of the Mennonite mission board. The board of directors will meet monthly and will meet with the mission board annually to give reports and discuss budgets. Eight Mennonite churches were scheduled to hold meetings at the mission during July.

District Mission Boards

London, Ont.—Arnold Gingrich and Orland Gingrich (president of the Ontario Amish Mennonite Mission Board) are two members of the newly organized board of directors of the London, Ont., Rescue Mission operated by the Ontario Amish Mennonite Mission Board. A number of community persons serve on the board in addition to these two brethren.

Salunga, Pa.—Spanish services will be held weekly at the following places during the summer, beginning Aug. 5 and 6. These services are sponsored by the Spanish Program Committee of the Eastern Mission Board.

Saturday 6:30 p.m. Mennonite Youth Center, 429 Howard Ave., Lancaster

Saturday 7:30 p.m. Parkesburg Church

Sunday 9:30 a.m. New Holland Spanish Center, 213 E. Main, New Holland

9:30 a.m. Bridgeport Church

9:30 a.m. Reading, 324 N. Sixth

Sunday 2:30 p.m. Lebanon Church, Spruce and Pine St., Lebanon

Sunday 7:00 p.m. Bridgeport Church

7:30 p.m. Hernley's Church

7:30 p.m. Rawlinsville Church

Philadelphia, Pa.—Ada Myer, Eastern Board home mission appointee for Jewish Evangelism in Philadelphia, passed away suddenly on June 26.

Hartsville, Ohio—The Conservative Mennonite Board of Missions and Charities will hold its annual mission program here Aug. 17. Speakers include Paul Kraybill, Raymond Byler, Ivan Yoder, Fred Hostetler, Orie Kauffman, Daniel Troyer (missionary to Luxembourg), Paul T. Yoder (missionary to Ethiopia), Daniel Yutzy, and Richard Moyer.

Overseas Relief and Service

Algiers, Algeria—Workers with CIMADE, the French Protestant relief organization, are launching special itinerant distribution teams during July and August to aid victims of the severe drought in southeastern Algeria. A team under the direction of Vern Preheim, MCC representative on the Algerian CIMADE staff, is making distributions from July 22 to Aug. 5 and again from Aug. 18 to Sept. 3. Each team will conduct

distributions in four different locations to approximately 1,500 people each day, with every fourth day off for travel or rest.

During an earlier trip to eastern Algeria, Prheim observed that vegetation was turning brown, livestock was dying, and large caravans of nomads were moving north in search of food. The fact that this year's harvest will amount to practically nothing makes material aid distributions of vital importance.

Berlin, Germany—As a result of mounting tensions over Berlin the flow of refugees to West Berlin in early July was reported to be up to 1,000 per day, writes Peter Dyck, MCC European Director. The daily average in June was 444 and in May, 518. About 23 per cent of the refugees arriving in June were classified as unaccompanied juveniles (aged 15-24). Because of the increasing number of young people coming to West Berlin, the MCC home at Hammersteinstrasse has been giving a large part of its accommodations to single refugee girls.

Asuncion, Paraguay—Construction on the southern end of the Trans Chaco Roadway remains at a standstill at Km. 176½, where it was stopped by heavy rains two months ago. Only recently have the men been able to get to the machines which were rained in at that time. The area of the Chaco where building was in process was almost completely under water.

During this time Pax men, Mennonite colony fellows, and other road workers have been doing repair work on the 17 washouts beyond Km. 80 and Rio Negro. Many of these have been repaired and the road is now in fairly good condition. Heavy rainfall and the nature of the terrain make this kind of repair work inevitable.

Akron, Pa.—The Bienenberg Choir from the European Mennonite Bible School, Liestal, Switzerland, will visit approximately 50 churches and schools in the United States and Canada Aug. 17 to Oct. 20. It is composed of 14 alumni of the Bible school and is under the direction of Samuel Gerber, principal, and Clarence Hiebert, a part-time instructor at the school. Programs to be presented will consist of German and English songs, instrumental music, and devotions.

Throughout the tour, the members wish to strengthen fellowship between Mennonites of Europe and North America. The European Mennonite Bible School opened in 1950 as the result of efforts of French, German, and Swiss Mennonites (in cooperation with North American Mennonites through the Mennonite Central Committee). In its program of training young people for work in European churches, the school offers four-month courses in Bible, Christian ethics, church history, and the mission of the church.

General Relief and Service

Akron, Pa.—New members of the MCC headquarters staff are: Gerald Leinbach, Petoskey, Mich.—bookkeeper and office assistant; Lois Lengacher, Grabbill, Ind., Caro-

(Continued on page 723)

Korea Firsthand



This boy is attending a drafting class at the Mennonite Vocational School for Boys, Kyong San, Korea. The boys are taught the use of tools and equipment available in the Korean economy, so that they can become self-supporting after they leave the school.

Recently, Lee Kanagy and his family spent some time in Korea visiting Mrs. Kanagy's sister, Mabel Brunk. During their stay, they adopted a Korean child from among the 100,000 children orphaned since the war. Here are some of Lee's comments on Korea.

Korea is called, by ancient poets, "The Land of the Morning Calm." But its recent history has destroyed this illusion. The effects of the last war left the country divided, like Germany. Millions of Koreans left communist-occupied territories in the north and fled to the south. Many were caught in the flight and killed. Today, there are 22 million people in South Korea, which is about the size of the state of Indiana, and only 11 million in North Korea, which is about as big as Minnesota. In Indiana, there are only 5 million people, while South Korea has nearly four times that many. Cities, buses, trains, and streets are crowded with grownups and children.

It is hard to imagine how refugees torn from their homelands must live. Families live in mud houses, paper houses, temporary shacks, even canvas tents. Sometimes they are crowded into one small room, only 3 x 6 feet, and they sleep on the hard floor. And children swarm out of these crowded areas.

There are many abandoned children in Korea today. Some of these are of mixed blood (the result of UN armed forces) and others were abandoned because of extreme poverty. Orphanages are full of these children. Some are now teen-agers, selling trinkets in the streets, shining shoes, or perhaps begging for a living.

Korea is a land of churches. The Young Nak Presbyterian Church, Seoul, is crowded with three services every Sunday. Most of

the 7,000 members of this church fled from North Korea. There are also large rural churches. At 4:30 each morning, Christians meet for prayer. These people have come out of great suffering. Scriptures and hymns bring them comfort during difficult times. There are about 1½ million Christians in Korea today.

MCC work in Korea is carried on at various locations. In the vicinity of Taegu, the third largest city in South Korea, material aid distribution has led to a rural center (agriculture experiment) and a vocational school to train orphan boys so that they can find jobs after high-school age. At present, John Zook is the director there, with about 200 boys enrolled.

Several nurses (Mabel Brunk and Dorothy Hoover) and an administrator (Dan Roth) are serving under MCC with the Children's Charity Hospital, Pusan. This institution takes care of sick children from various orphanages in the area. In Seoul, Jim Hostetler is working with the Christian Children's Fund, an organization that takes care of 12,000 orphans. R.N.'s Lydia Schlabach and Esther Thiessen are on loan to the children's hospital here.

Remember that your relief offerings go to support work among refugees, orphans, and poverty-stricken people in many parts of the world. Send your regular support, clearly designated for relief and service, through the usual channels or directly to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.



There are many abandoned children in Korea. Here are seven of those who were brought to the Children's Charity Hospital, Pusan, for medical examination.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Bay Shore MYF, Sarasota, Fla., entertained the young married people of the church at a spring variety program. The older people complimented the MYF on the excellent preparation and delivery of this program.

Open house was observed at Central Christian High School, Kidron, Ohio, on July 31.

Bro. Elvin Horst, who operated the bookmobile in the Southwest for several years, has discontinued this service. He will enter the Rio Grand Bible Institute this fall in preparation for service in Mexico.

Bro. Stanley Shenk, Souderton, Pa., was guest speaker in a vocational guidance conference at Denbigh, Va., the weekend of July 23.

Sister Edna Amstutz, La Junta, Colo., has been appointed a member of the Colorado State Board of Nurse Examiners.

Bro. Oney Hathaway, Palmyra, Mo., has accepted pastoral responsibilities at Anderson, Fort Wayne, Ind. His address is Huntington, Ind.

Young people from Beaverdam and Britton Run, in Northwestern Pennsylvania, enjoyed an outing at Cook Forest State Park on July 29.

Bro. Paul M. Miller, Goshen, Ind., preached for the San Diego Mennonite Fellowship at El Cajon, Calif., on July 23. This fellowship worships temporarily in a YWCA building. El Cajon is far enough inland to escape the dampness of the coast and yet close enough to benefit from ocean breezes. The worshippers in this group invite others to join them, either as visitors or permanently. Sister Lydia Beiler, Grantsville, Md., has recently joined this group and invites correspondence from interested parties. Her address is 214 Eighth St., Ramona, Calif.

An appreciative article on Menno Simons was published recently in Power, a teen-age paper of the Scripture Press.

Sister Lorraine Kratz began working as a sales clerk at Herald Book Store, Souderton, Pa., on Aug. 1.

The following Herald Press books are on the reading list of the Women's Missionary Society of the Reformed Presbyterian Church: Through Sunlight and Shadow, Not Regina, But Not Forsaken, The Miller

Five, and Adventures with the Button-woods.

A farewell fellowship dinner with 180 persons participating was held at East Chestnut Street, Lancaster, Pa., on July 30 for the James Hess family, who left for Honduras on Aug. 1.

Bro. James Shank, Lancaster, Pa., served as director of the annual Missionary Training Institute held in Philadelphia, July 29 to Aug. 5, by the Eastern Board.

Bro. Linden Wenger preached in a harvest meeting for the Northern District in Virginia on Aug. 9.

Bro. Evan Oswald and family are on a two-week trip to the western states on behalf of boys' and girls' club work.

Bro. John R. Mumaw spoke in a non-conformity conference at Woodville and Lowville, N.Y., the weekend of Aug. 6.

Fifteen persons received certificates for a Bible course at the prison camp near Harrisonburg, Va., on Aug. 3. This makes a total of 95 certificates given since September, 1958.

India missionaries of various conference groups held a reunion at North Newton, Kans., on July 29.

Visiting speakers: Isaac Risser, Harrisonburg, Va., at East Chestnut Street, Lancaster, Pa., July 30. Thomas Kauffman, Brutus, Ky., at Barrville, Belleville, Pa., July 30. Orval Shoemaker, Hesston, Kans., at Freeport, Ill., July 30. Harvey Nune-maker, pastor at Boynton General Conference Mennonite Church, at Hopedale, Ill., Aug. 6. Dean Ballard, director of Wayne County Youth for Christ, at Smithville, Ohio, July 30. Paul Lehman, European Broadcasts, at Neffville, Pa., Aug. 2.

Robert Witmer, France, at St. Jacobs, Ont., July 30. David Z. Weaver, Macon, Miss., at Floradale, Ont., Aug. 6. Victor Dorsch, Somalia, at Poole, Ont., Aug. 9. Stanley D. Beidler, Quakertown, Pa., at Landis Valley, Lancaster, Pa., Aug. 5. John V. Troyer, Delavan, Ill., at Walnut Creek, Ohio, Aug. 6. Glenn Musselman, Brazil, at West Clinton, Pettisville, Ohio, July 30.

Ralph Gerber, Omaha, Nebr., at Orrville, Ohio, July 30. James Sider, Rosebank Brethren in Christ Church, at Baden, Ont., July 30. Earl Mosemann, Plainfield, Pa., at Skippack, Pa., Aug. 6. John E. Lapp, Lansdale, Pa., at Albuquerque, N. Mex., July 16; at La Junta, Colo., July 19; in Argentina, Kansas City, Kans., July 23.

J. A. Friesen, India, at Beth-El, Colorado Springs, Colo., July 16; at Pennsylvania, Hesston, Kans., July 30; at Hannibal, Mo., Aug. 6; at Scottsdale, Pa., Aug. 13. David Hostetler and wife, Brazil, at Leetonia, Ohio, July 30. Tanganyika deputation, at Weavers, Harrisonburg, Va., July 24; at College Church, Goshen, Ind., Aug. 15.

New members: six by baptism at Fisher, Ill., July 30; five at West Sterling, Ill., July 30.

The East Bend congregation, Fisher, Ill.,

has adopted the group plan for Mennonite Aid hospital and surgical benefits.

Publishing Agent Ben Cutrell presented the GOSPEL HERALD Every Home Plan to the Iowa-Nebraska, South Central, and Illinois Conferences. He also visited publishing houses at St. Louis, Springfield, and Joplin, Mo.

Attending the Christian Booksellers' Association meeting in Florida last week were Maynard Shetler, Scottsdale, and Marion Lehman, Goshen.

Announcements

J. Howard Kauffman and family will leave Goshen, Ind., on Aug. 18 for a year of study and travel in Europe. The family plans to live in Frankfurt, Germany. Howard will work on a research project on German family life.

Bro. J. C. Meyer will teach history and political science at Bluffton College during the leave of absence of Robert Kreider.

Aaron Mast at his former church, Maple Grove, Belleville, Pa., Aug. 20-27.

Tanganyika deputation: at Orrville, Ohio, morning of Aug. 20; at Crown Hill, Rittman, Ohio, evening of Aug. 20; Mennonite General Conference, Aug. 22-25; Erisman's, Manheim, Pa., Aug. 26; Weaverland, East Earl, Pa., evening of Aug. 27; Hanover, Pa., Aug. 30.

The full area code number for Laurelville Mennonite Camp is 412 423-3337.

Norman Derstine and family will leave Harrisonburg, Va., on Aug. 25 for a year's residence at Elkhart, Ind. Bro. Derstine will be assistant to J. D. Graber, and will attend Mennonite Seminary in Elkhart part time. David Augsburg will be announcer on the Mennonite Hour staff. Bro. Derstine's new address will be Box 316, Elkhart, Ind.

Is the Peace Corps the Answer? will be discussed by J. Winfield Fretz at a reunion of CPS Camp 33, to be held at Bethel College, North Newton, Kans., Aug. 19, 20. Picnic basket lunch Saturday evening, and potluck dinner Sunday noon. Program at 2:30, Aug. 20.

Correction: Stanley R. Freed preached the sermon at the funeral of Wilson H. Kratz reported in the issue of Aug. 1.

Calendar

MYF Convention, Lebanon, Oreg., Aug. 17-20.
Michigan Mennonite Sunday-school meeting, Curtis, Mich., Aug. 18.
Mennonite General Conference, Johnston, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Laurelville Camp, Sept. 15, 16.
Indiana-Michigan Mission Board meeting, Shipshewer, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen, College, Oct. 31 to Nov. 2.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

Coming Next Week

"People of Purpose," by Nelson E. Kauffman, and "The Tragedy of the Empty House," by Guy F. Hershberger. And you will be interested in knowing how the Latin Americans are being reached by radio as told by Lester T. Hershey in the Aug. 22 issue of the Gospel Herald.

Ohio and Pennsylvania CPS men will have a reunion on Sept. 9 at Laurelville Mennonite Camp, Mt. Pleasant, Pa. All CPS men and their families are invited, particularly those who served in eastern camps, such as Grottoes, Sideling Hill, Hagerstown, and Luray. Meals served by camp staff. Cottages available for those who stay overnight. Rates reasonable. Send reservations to Neil Gingerich, Laurelville Mennonite Camp, Mt. Pleasant, Pa. Enjoy a day of fellowship. Plenty of recreational facilities for the whole family.

Pax reunion for all who have served in the MCC Pax program anywhere overseas, the weekend of Aug. 25-27, at Camp Friedenswald in Southern Michigan. Registration Friday afternoon. Paul Peachey, Washington, D.C., addresses the group that evening. On Saturday J. Winfield Fretz speaks, and there is a panel discussion. The Bienenberg Chorus from Switzerland will be present. Reunion closes with a Sunday morning communion service and a message by Paul Peachey. The reunion is for all former Pax men and their families. Those who plan to attend should make reservations immediately by writing to Roger Hochstetler, Wellman, Iowa.

Ten-year anniversary program at Cumberland, Md., Sept. 3. All-day services. Speakers: Abner Miller in the morning; Harry Y. Shetler in the afternoon; Charles Shetler in the evening. New location is 127 Bedford St. Lodging for those who would like to come Saturday night or stay over Sunday night.

A number of copies of *Recitations for Young Folks*, compiled by Lina Z. Ressler, and published in 1927, are still available. This 48-page book was designed for special children's programs at Christmas, Easter, Missionary Day, and other occasions. A copy will be sent postpaid to anyone requesting it and enclosing a quarter with the request. Do not hesitate to ask for two copies.

Annual harvest home and Sunday-school meeting, Columbia, Pa., with Henry L. Ruth and Isaac K. Sengen as instructors, all day, Aug. 20.

David Alderfer, Chappell, Neb., has accepted an assignment as chaplain of the hospital at Aspen, Colo. He will also set up a fellowship and literature center there.

Young People's Institute at Crossroads, Richfield, Pa., all day Aug. 19, and at Buffalo, Union County, Pa., afternoon of Aug. 20. Instructors include Melvin L. Kravfin, Russel J. Baer, Lester M. Hoover, Irvin S. Shank, and Irvin D. Weaver.

Clarence Fretz, Hagerstown, Md., at North Lebanon, Pa., evening of Aug. 19, and in a German service, afternoon of Aug. 20.

Change of address: Allen B. Ebersole from West Liberty, Ohio, to 106 Pine St., Leetonia, Ohio. Milton Vogt from India to 309 South Weaver, Hesston, Kans.

Stewardship Conference at Sandy Hill, two miles north of Sadsburyville, Pa., Aug. 18-20. Milo Kaufman, Hesston, Kans., speaker.

Evangelistic Meetings

William Stutzman, Berne, Ind., at Pleasant View, Berlin, Ohio, in September. C. F. Derstine, Kitchener, Ont., at Flanagan, Ill., Sept. 6-10. A. T. Rollins, Broadway, Va., at Mountain Top, Bergton, Va., beginning Aug. 6. Silas Brydget, Lyndhurst, Va., at Valley View, Criders, Va., beginning Aug. 6. Alvin Kanagy, Wymer, W. Va., at Buckhorn, Mathias, W. Va., beginning Aug. 6.

Church Camps

Titus Bender, Meridian, Miss., spoke at a Franconia Conference Youth Retreat at Camp Men-O-Lan, Aug. 12, 13.

The Upper Michigan Youth Retreat was held July 24-28 at Piatt Lake, a rented facility. Fifty-nine young people attended, a 50 per cent increase over last year. Speakers: Leonard Schmucker and William Miller. Spiritual victories were evidenced by six commitments of faith, seven renewals of commitment and confession of sin, and about 75 per cent of the campers responding to a dedication of all of life to Christ.

Sanford C. Oyer, Protection, Kans., served as a counselor for youth camp at Rocky Mountain Camp, July 14-23.

About 100 persons registered for the Church Music Camp at Laurelville, Aug. 5-11.

Laurelville Mennonite Camp:

Weekend Bible Conference, Aug. 19-21
Businessmen's Family Week, Aug. 26-30

Little Eden Camp:

Rest, Relaxation, and Meditation, Aug. 19-26
Senior Adult, Aug. 26-31

Camp Luis:

Youth for Christ Sponsored Camp for Juvenile Delinquents, Aug. 21-25

Black Rock Retreat:

Christian Business Retreat, Aug. 21-26
Adult and Family Week, Aug. 28 to Sept. 2

Camp Hebron:

Primitive Intermediate Project Camp, Aug. 19-26

INTRODUCING ANA

(Continued from page 718)

Paulo, she is a missionary whom they help to support. This is to serve as an incentive and a beginning of actual missionary endeavor among these young churches.

This evening, then, as one of the many times we chat over tea while Ana is with us (a suitable room for her is to be found), we talked about other young people as well as the Mennonite youth in the churches of Curitiba. Among these youth Ana is one who awakened to serving the church. Though the youth in these churches were born here, their parents came from Russia over 31 years ago.

Since our native tongues differ, hers being German and ours English, we communicate in Portuguese which after all is best, since we help make up the Brazilian community here. We read together from an epistle and prayed individually for the churches in Brazil.

"For this is good and acceptable in the

sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).



David and Rosanna Hostetler, and Michael, Marcus, and James Dante, stand outside their Valinhos home, where friends and neighbors meet often to discuss church concerns. Recently-born Marcelle Rose is not on the picture.

Mission News

CONTINUED

lyn Nofziger, Lebanon, Oreg., Mildred Jean Yoder, Mantua, Ohio, Mary Ellen Bast, Kitchener, Ont., and Sharon Mullett, Albany, Oreg.—secretaries; Wilma Teuscher, Pigeon, Mich.—production assistant and supply clerk; Lois Weaver, Blue Ball, Pa.—editorial assistant and artist for Information Services; Jerrold Duerksen, Mountain Lake, Minn.—assistant in remodeling of buildings; and his wife, Elizabeth, who is serving as file clerk.

General

Bloomington, Ind.—At the July 9 meeting of the Indiana University Fellowship, organized under the student services committee of the general mission board, William Gering was elected to serve as a new chairman. Dorsa J. Mishler, Secretary for Personnel, absent on leave from the general mission board, is the outgoing chairman.

I-W Services

Indianapolis, Ind.—The I-W Reunion held on July 30 proved to be a real inspiration to the group participating. Approximately 250 persons attended the service Sunday morning, where Urie Bender, Secretary for Literature Evangelism, Elkhart, Ind., spoke on "The Cost of Discipleship." The fellowship meal and the afternoon and evening services all added to the impact of the reunion.

Denver, Colo.—Several I-W men have as-

sisted in presenting a program on "Who Are the Mennonites?" This has been given in several churches in Denver sponsored by the young adults of the First Mennonite Church.

Elkhart, Ind.—Plans are being completed for a I-W orientation to be held here from Aug. 25 to 30. The orientation group will go to Indianapolis on Aug. 26, 27 for the service tour. All indications point toward a good-sized orientation group. Other I-W orientations this fall will be held at Lansdale, Pa., Sept. 1-6; Hesston, Kans., Oct. 6-11; Ohio, Nov. 17-22. The church expects all men planning to enter I-W service to attend an orientation first. Those planning to attend should notify the I-W Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Services

Akron, Pa.—VSers from the July orientation school have been assigned as follows: Marguerite Brauen, Clarence Center, N.Y., and Carolyn Ressler, Arcade, N.Y.—Boys Village, Smithville, Ohio; Ruth Nisley, Salem, Oreg.—Children's Center, Laurel, Md.; Loretta Slagel, St. Johns, Mich.—Junior Village, Washington, D.C.; Albert Schlaabach, Marilla, N.Y.—Brook Lane Farm, Hagerstown, Md.; Rose Wiebe, R.N., Lowe Farm, Man.—Kings View Hospital, Reedley, Calif.; Wilmer Rutt and his wife Lois (R.N.), Bethlehem, Pa., and Daniel Ewert, Orland, Calif.—MCC Hospital, Grande Riviere du Nord, Haiti; Marvin Penner, Beatrice, Nebr.—Hospital Albert Schweitzer, Haiti; Sally Sharp, Belleville, Pa.—Newfoundland; Myron Shenk, Sheridan, Oreg.—Mexico.

Broadcasting

Harrisonburg, Va. — Two out-of-town guests who spoke to the radio staff recently were Isaac Glick, Edmonton, Alta., and Paul M. Miller, Goshen, Ind.

Hokkaido, Japan—Recently a trip was made by several of the radio staff to rural areas where there was good response to the broadcast. In one area, Kitami, plans were initiated to begin worship service in the home of Shioyama-san, a grandmother 68 years old who became a Christian at 18. Her husband died early, leaving her with three small children to raise alone. As they worshiped with her, she felt the blessing of fellowship almost too precious to be true and cried with gratitude for this gift of God. They left with the promise to meet again and to pray with her for the growth of a group of believers in that community.

Sioux Falls, S. Dak.—The Mennonite Hour began on KNCW, Sioux Falls, Aug. 6, and will be released each Sunday at 1:00 p.m.

British Columbia, Can.—KARI, Vancouver, on Aug. 14 began carrying The Way to Life. It will be heard each Monday morning at 7:15.

Des Moines, Iowa—Iowa listeners can

now hear The Way to Life on KSO (1460) Des Moines, each Sunday at 9:00 a.m. Formerly the program was heard on KIOA at the same time.

Harrisonburg, Va.—One of the Heart to Heart ministries is its monthly "Letter" which reaches 14,000 homemakers each month. Each issue contains Heart to Heart news, a poem, a personal letter from Ella May Miller, helpful hints, and prayer requests.

"This letter is very much appreciated. The poems go into my scrapbook," informs one young mother.

"Your little magazine is so friendly and homelike," reports another.

Special groups also receive it regularly. One listener writes, "I'm a teacher of a young mothers' class of 35 members and would like for each one of them to receive your Heart to Heart Letter."

This monthly paper is free for anyone who desires it by writing to Heart to Heart, Harrisonburg, Va.

Overseas Missions

Hokkaido, Japan—All Hokkaido missionary children from first grade on went to a summer camp north to Nayoro for one week. Summer vacation began July 23 for the kindergarten children, and school vacation began the following Monday. There is only one month of summer vacation in Japan.

Lee Kanagy reports that although missionaries can get into homes, pass out tracts, run a radio program, have English Bible classes, and manage summer camps to teach the Bible, the response still is practically nil. In general, people regard Christ and His teaching highly, but since it was brought in by foreigners, it will never fit their feelings, so they claim.

Brazil—At the Brazil Mennonite Mission Council held in Campinas, July 7, Peter Sawatsky reported on a visit to Araras, where he called on church leaders and found existing evangelical work is weak. He reported spiritual need in the growing city of Ribeirao Preto, without evangelical witness. Following further discussion of general population movement to metropolitan areas and the advisability of new couples working along with an established couple for a period of time, it was decided that the Cecil Ashleys locate in Sao Paulo to work in connection with the Sawatskys.

At another meeting held July 17, Nelson Litwiler, field secretary for South America, suggested strategy planning in Sao Paulo city, with a view to co-operating with German-speaking Mennonites who live there. In addition, he said within the near future he would like to see Brazilian leaders in on the discussion of the council.

Dorothy Yoder, missionary to Araguacema, Brazil, planned to leave here Aug. 11 by boat to return to the field for her second term.

A group of nine singers from Montevideo (Uruguay) Mennonite Biblical Seminary,

on tour to German-speaking churches in the Curitiba and Witmarsum areas in Parana State and also in Valinhos and Sao Paulo, were involved in a collision en route. One student, the most seriously injured, had one leg under a seat and protruding through the emergency door. The whole weight of the bus rested on his leg for almost two hours. The student will be hospitalized in Sao Paulo for at least two months. Other students had lacerations of the scalp and bruises. Because of rough roads, the group continued from Sao Paulo to Curitiba by air, instead of by bus. On the return trip, the group sang on July 23 at Witmarsum, where Nelson Litwiler also preached. The chorus was scheduled to return to Montevideo on July 27.

Herbert Minnichs have moved from Araguacema, Brazil, to Caixa Postal 1013, Campinas, Sao Paulo, Brazil, because Sister Minnich suffered a severe reaction to an antimalarial drug. Because she went into shock and was unable to regain strength, she was moved to a hospital; later a doctor said she cannot return to a malarial zone. This development has made it necessary for the Minnichs to move to Campinas, where they will work in the fledgling work started by some members of the Valinhos congregation.

Herbert Minnich plans to return to Araguacema quarterly to give pastoral guidance to the work there and at Morro do Mato, and to continue his studies with José Brito. He will also be conducting studies with the lay pastor at Valinhos, which David Hostetler had been conducting.

London, England—In the local land line relay meetings from the Billy Graham Manchester Crusade, in which nine local churches and halls participated, some 35 inquirers made commitments of various kinds. Among these are three people with whom John Coffmans of Free Gospel Hall have had contact. Two of these are longstanding cases of spiritual need, who need special prayers that they may wholeheartedly commit their lives to the Lord and live in spiritual victory.

Argentina — Mario Snyder took some young people with him when he went to Carlos Casares on July 25 to speak in the interests of missionary and extension work.

The first Mennonite men's meeting in Buenos Aires had representatives of the four Mennonite churches there when they met at Floresta on July 22. Mr. Stacey, director of an evangelical radio program, spoke to the group.

Ruth Gamber, a nurse from Scottsdale, Pa., who had served a short term in Puerto Rico, arrived in Araguacema recently. Dorothy Yoder, missionary on furlough to the United States, is expected to return here during August to assist in the medical work.

Elkhart, Ind.—The executive committee of the general mission board plans to meet here Sept. 26; a conjoint executive and overseas committee meeting will be held the following day.

GOD'S PROGRAM (Continued from page 706)

in that field. That treasure, which I believe is the church, is His whole concern now. This He saw and for this He came. Now you and I can have part in His calling out of that church, His treasure. This cannot fail. In this, labor is not in vain. Here is sure reward. Do you need any greater incentive?

There is no inference intended in this article that such as are not in so-called full-time service in the church have not fully surrendered to the Master. Nor does it infer that such cannot know and experience these blessings. But it does say that only those who have loved this Master above their own interests, and have been permanently marked as His love-slaves, can know them.

This article is written to help all who have not fully given themselves to Jesus to serve in His cause, in the capacity He desires, in His way. The challenges before us now, and the lateness of the hour, demand that we be no less zealous and devoted than are the communists to their cause. Shame on us for being found with less devotion to our Master than these servants of Satan to their anti-God program.

Can you look the Master in the face now and say, "Thank you, Lord Jesus, for the day you won my heart and I went to be marked permanently by you for your service?" If you cannot, then look at Him until you are compelled, like Peter, to go out and weep bitterly, and when you are converted, you will gladly accept His blessed service.

Musoma, Tanganyika.

THE CHALLENGE OF COMMUNISM (Continued from page 642)

develop from a primitive society into the complex industrial society that we know today. This development took place much more quickly in Russia under communism. There is a vast ferment in the world today. The peoples are not content to take 150 years for economic development. They want to compress into 20 years what it took us 150 years to do.

To do this they have developed five-year or seven-year plans. These plans are extremely ruthless in holding down the production of consumer goods. But apparently people who have always faced a great shortage of consumer goods are willing to put up with a continued shortage for another period of time in the belief that this is going to usher in the great era of industrial development which they see just beyond the horizon.

Finally, in the fifth place, communism has promised political power. I think we have

to recognize that Russia was extremely weak under the Czars. China likewise was overrun by most of the major powers of the world. But today under communism Russia is one of the powerful nations of the world. And China can now shake its fist and the United States trembles.

How can Christians meet this communist challenge? In the first place, communism is spreading fast because to the people who accept it, it is a gospel, good news. It tells them they can gain their end very quickly. Of course as Christians we know that there is only one true Gospel; that any other gospel is false.

But the trouble with us Christians is that we have had this Gospel for such a long time that the initial impact which it has made upon our culture and our civilization has been forgotten. And unfortunately we no longer have the fervor in preaching the Gospel of Jesus Christ that communists have in preaching their gospel. Therefore, there is in the world today a need for Christian world missions such as there has never been in the history of the world before. If communism succeeds in the world today, it will be largely because Christians have failed to carry out the Great Commission.

The second thing which Christians should keep in mind is that communism promises peace. Of course we know that this is a false promise. It actually brings war, whereas the Christian Gospel is the real message of peace. But here again we must hang our heads in shame because, although the Christian Gospel is a message of peace, unfortunately the great wars of this century have been fought not so much by pagan people who have never learned to know the truth of the Gospel of Jesus Christ, as by countries which are at least nominally Christian. We have a tremendous challenge to take the Gospel of peace which Jesus gave us, and which we have, and make this Gospel of peace a reality in the lives of other people. This I am afraid we have failed to do.

In the third place, we must realize the desire on the part of many countries of the world to end colonialism. On this score many of the things that have been done have been very desirable, such as the British granting independence to India and the United States granting independence to the Philippine Islands. Many other areas of the world which formerly were colonial powers or colonial areas are now independent states. This is good. But we must remember that this is not enough.

Just about a year ago the United States concluded a treaty to keep American troops on the soil of Japan for another ten years. When we try to analyze the underlying reasons for the student riot in Japan last summer, we have to think what it means for American troops to be stationed in Japan for another ten years.

The Japanese are told that the American

troops are there to protect the Japanese from possible Russian advances. But they know very well that the real reason our troops are there is not only to protect the Japanese, but above all to protect the United States. The Japanese wonder whether they really are an independent nation, and they react very violently to it. We should not assume that those student riots were communist-inspired.

There were communists there of course. Communists are always present where trouble exists. But the rank and file of the students who participated in those riots were not communists. They were people who wanted to avoid colonialism and who recognized the continued presence of American troops as another evidence of colonialism.

Right here at home our treatment of the Negro is also something we must change. The treatment which the Negro receives in the United States is grieve for the communist mill. In Christ there is neither Jew nor Greek, Barbarian nor Scythian, bond nor free. We say it. We must actually practice it.

In the fourth place, we must give help to the economic development of those countries which need it. This is only the Christian duty of our nation. Other countries helped in the economic development of the United States and it is only natural and right that we should return the favor.

Finally, and this is the most important point I have made, we must beware of the inroads which materialism makes in our own lives. Jesus said: "Man shall not live by bread alone." But we unfortunately neglect to stress the remainder of the statement in which Jesus says we must live "by every word that proceedeth out of the mouth of God." We say we do not live on bread alone; we go on to live by every conceivable gadget under the sun. We believe that because we have all of these gadgets, somehow we have arrived. We hear Jesus say we cannot serve God and mammon, but we try to do it anyway. Communism makes mammon its god. Our greatest danger in the United States today is that we are going to try to make mammon our god too, except that we're going to do it under a capitalist rather than a communist banner.

Prayer

Our Father in heaven, we thank Thee for the Gospel of Jesus Christ; for its clear teaching with respect to that which is the hope of the world; for its clear teaching concerning the evil of the worship of wealth in whatever form; for its clear teaching of the equality of all people under God; for its clear teaching that man does not live by bread alone. And yet, our Father, we recognize that although we have received these teachings and believed them, we have not

learned to apply them in the way that we should. And so we ask for forgiveness for our failure to live the kind of life which Jesus taught us to live. Help us, we pray, that we may make our faith a deeper and more profound, a more all-pervading faith. We pray, our Father, for those people in the world who have accepted the doctrines of communism, which contain many elements of falsehood. We pray that Thy spirit may pervade the lives of these people, that they may come to recognize the falsity of their faith. We pray for those in communist lands who profess the name of Jesus Christ, that they may be true to the faith, and live the Christian life even under the difficult circumstances which surround them. In the name of Christ we pray. Amen.

Births

"Lo, children are on heritage of the Lord"
(Psalm 127:3)

Albrecht, Willis E. and Velma (Delagrange), New Haven, Ind., third son, Brian Scott, July 28, 1961.

Byers, Weldon and Doris Jean (Carter), Sheldon, Wis., first child, Luann Dale, July 20, 1961.

Derstine, Ray C. and Mary Jane (Landis), Souderton, Pa., fifth child, second son, Allen, July 12, 1961.

Derstine, Roy G. and Ruth (Landis), Francfort, Pa., second child, first daughter, Martha, April 19, 1961.

Detweiler, Norman S. and Betty (Stonesifer), Lansdale, Pa., first child, Norman, Jr., July 29, 1961.

Dorn, William and Frances (Glick), Rising Sun, Md., second daughter, Anita Carol, July 21, 1961.

Enns, Ronnie and Kaye (Watters), La Junta, Colo., second child, first daughter, Kathy Dawn, June 23, 1961.

Esch, Wilbur and Catherine (Nafziger), New Holland, Pa., eighth child, third daughter, Christine Elaine, July 21, 1961.

Gingerich, Edward E. and Edna (Nisley), Lovington, Ill., a son, Darrel Lynn, July 15, 1961.

Hackman, Lowell C. and Rae (Wenger), Carstairs, Alta., second child, first daughter, Corrine Lynne, May 25, 1961.

Halteman, Floyd and Geraldine (Leatherman), Souderton, Pa., first and second children, Floyd Wayne and Lloyd Douglas, June 16, 1961.

Halteman, Gerald H. and Margaret M. (Strite), Hagerstown, Md., first child, Shirley Ann, April 19, 1961.

Headrick, Clifford and Carolyn (Johnson), La Junta, Colo., fourth child, second son, Clifton Eugene, July 18, 1961.

Hershberger, Ervin M. and Ruth Hannah (Nussbaum), Dalton, Ohio, third daughter, Lavonne Joy, July 4, 1961.

Hooley, Robert and Wanda (Hartman), Ray, Ind., third child, first daughter, Reta Dawn, July 27, 1961.

Horst, Lauren B. and Betty Jane (Martin), Hagerstown, Md., third child, second son, Lester Dean, July 22, 1961.

Keener, Walter L. and Martha (Hernley), Mt. Joy, Pa., seventh living child, fourth son, Arlen, July 24, 1961.

Miller, Marlin and Freida (Schrock), Stryker,

Ohio, second daughter, Dawnell Faye, June 14, 1961.

Neighbers, Ray and Gwendolyn (Zehr), Gladys, Va., a son, Joseph Ray, July 19, 1961.

Nell, Ernest R. and Betty (Landis), East Berlin, Pa., fourth child, second son, Ray Allen, June 16, 1961.

Nisly, Willis and Becky (Yoder), Hutchinson, Kans., first child, Gerald Wayne, born Jan. 1, 1961; received for adoption, June 9, 1961.

Rice, Linwood and Martha (Yothers), Denver, Colo., first child, Daryl Lee, July 5, 1961.

Risser, Paul H. and Elaine (Sauder), Litzitz, Pa., a daughter, Susan, July 27, 1961.

Sayer, John and Mary (Detweiler), Carstairs, Alta., third child, first son, Melvin John, April 21, 1961.

Shank, Richard E. and Eileen (Reimer), Hesston, Kans., third child, first daughter, Sharon Kay, July 15, 1961.

Steckly, William and Twila (Hackman), Carstairs, Alta., second daughter, Gwendolyn Yvonne, May 20, 1961.

Steiner, Jay Vernon and Bettie Mae (Brubaker), Apple Creek, Ohio, first child, Mitchell Jay, July 30, 1961.

Stoltz, Herman and Sara (Smoker), Oxford, Pa., third child, first daughter, Joy LuAnn, July 18, 1961.

Stutzman, Floyd and Katie (Chupp), Goshen, Ind., third child, second daughter, Linda Fay, July 23, 1961.

Yaste, Kevin E. and Thelma (Gindlesperger), Stoytown, Pa., second child, first son, Kevin Lynn, June 7, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bunnett-Smith—Peter Bunnett and Ada Smith, both of Unionville, Ont., Hagerman cong., by Floyd Schmucker at the church, May 19, 1961.

Dirks—Gingerich—Otto Dirks, Waterloo, Ont., United Mennonite cong., and Gloria Gingerich, Zurich (Ont.) cong., by Albert Martin, assisted by Henry Epp, at Zurich, July 29, 1961.

Kindy—Maust—Oscar Arlen Kindy, Free-land, Mich., Midland cong., and Miriam Rived Maust, Meyersdale, Pa., Casselman River C.M. cong., by Ivan J. Miller at Maple Glen, Grantsville, Ohio, July 16, 1961.

Steiner—Snyder—Stanley Schlenger, Louisville, Ohio, Beech cong., and Alma Ann Snyder, La Junta, Colo., East Holbrook cong., by Kenneth E. Snyder, brother of the bride, at East Holbrook, July 28, 1961.

Schrock—Mullett—Truman Schrock, Harrington, Del., and Mary Mullett, Greenwood, Del., both of the Tressler church, by Millard A. Benner at Greenwood, May 27, 1961.

Steiner—Linderman—Mahlon Steiner, Wadsworth, Ohio, Martins cong., and Rose Linderman, Wadsworth (Ohio) Baptist Temple cong., by Bob Detweiler at Oak Grove, July 9, 1961.

Wittmer—Wagler—Harvey Wittmer and Rita Wagler, both of Montgomery, Ind., Berea cong., by David J. Graber at the church, Oct. 23, 1960.

This would be a better world if everyone was as good as he wishes his neighbor was.

—Carl D. Yoder.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechtold, John S., son of the late Christian L. and Mary (Smith) Bechtold, was born near New Danville, Pa., June 1, 1901; died suddenly at his home near Lancaster, Pa., June 17, 1961; aged 60 y., 16 d. On June 12, 1923, he was married to Ursula B. Myer, who survives. Also surviving are 2 daughters (Ruth Mae and Naomi Doris, at home), one son (Jay Mark, Bainbridge, Pa.), 6 grandchildren, 2 brothers (Roy, Willow Street; and Oliver, Lancaster), and one sister (Mary, Lancaster). He was a member of the North Church, Funeral services were held at East Chestnut Street, June 20, in charge of Earl Wert, Frank Enck, and Willis Detweiler; interment in New Danville Cemetery.

Dickerson, Roy, son of Robert and Barbara Ellen (Bowman) Dickerson, was born at Terre Haute, Ind.; died at Norfolk, Va., July 6, 1961; aged 53 y., 11 m. 6 d. He was married to Sylvia McQuire, who survives. Also surviving are 6 daughters (Laura—Mrs. Eldon J. Swartzentruber, Princess Anne, Va.; Dorothy—Mrs. Paul Beiler, Norfolk, Va.; Helen—Mrs. Clyde Berg, Fentress, Va.; Norma R., Bronx, N.Y.; Catherine L. and Barbara J., both of Fentress) and 5 sons (Walter E., Dale L., James R., Roy, Jr., and Donald E., of Fentress). He was a member of the Hartsville, Ohio, Mennonite Church. Funeral services were held at the Mt. Pleasant Church, in charge of Philip Miller and A. D. Wenger, Jr.

Foltz, Lela Elizabeth, daughter of Moses and Elizabeth (Clever) Sherman, was born at Mathias, W. Va., March 20, 1887; died at Mathias, July 21, 1961; aged 73 y., 4 m. 1 d. She was married to C. R. Foltz, who survives. Also surviving are 2 daughters and 2 sons (Carmy—Mrs. John Lawson, Singers Glen, Va.; Mamie—Mrs. Charlie Sager and Stanley, Mathias; and Clarence, Lost River). One son preceded her in death. She was a member of the Buckhorn Church. Funeral services were held at Jenkin's Chapel (E.U.B.), July 23, in charge of Linden M. Wenger and John R. Mumaw.

Gehman, Amanda Landis, daughter of Gideon and Mary (Landis) Gehman, was born at Morrow, Pa., May 19, 1886; died at Grandview Hospital, Sellersville, Pa., July 15, 1961; aged 75 y., 1 m. 26 d. Surviving are 4 sisters (Lizzie L., Mary L., and Margaret L., all of Souderton; and Kathryn L.—Mrs. John Marsh, Perkasie) and one brother (Henry L., Souderton). She was a member of the Souderton Church.

Due to building operations at the church, funeral services were held at the Hunsicker Funeral Home, July 18, in charge of Russell B. Musselman and Jacob M. Moyer.

Hertzler, Rebecca, daughter of Rufus and Mattie (Zook) Byler, was born at Belleville, Pa., Dec. 5, 1879; died at Belleville, July 8, 1961; aged 81 y., 7 m. 3 d. On Feb. 5, 1901, she was married to Samuel H. Hertzler, who died July 14, 1932. Surviving are 4 daughters (Sadie, at home; Amanda—Mrs. Alphonse Smucker and Eldora—Mrs. Ray Peachey, both of Allensville; and Bertha—Mrs. Jesse Hartzler, Mill Creek), 18 grandchildren, and 11 great-grandchildren. One daughter preceded her in death. She was a member of the Locust Grove Church, where funeral services were held July 10, in charge of John B. Zook, Louis Peachey, and Erie Renno.

Hostetler, Leah, daughter of Mr. and Mrs. Fred Beyer, was born at Harper, Kans., Sept. 1, 1890; died at her home, Harper, Kans., July 2, 1961; aged 70 y., 10 m. 1 d. March 20, 1913,

she was married to Oliver Hostetler, who survives. Also surviving are 5 daughters and one son (Elda—Mrs. Don Kreider, Des Plaines, Ill.; Mildred—Mrs. Lloyd Hartzler and Edna—Mrs. Elmo Kline, both of Elkhart, Ind.; Avis—Mrs. Harold King, Atlanta, Ga.; Opal—Mrs. Elbert Pankratz, Arvada, Colo.; and Clarence, Des Plaines, and 2 brothers (Alfred, Harper, and Crist, Protection). One son preceded her in death. She was a member of the Pleasant Valley Church, where, within the hour of her passing, she had arranged and placed a floral offering. Services were held at the church, in charge of James Detweiler.

Johnson, Floyd M., son of the late George M. and Ida Mae (Holdeman) Johnson, was born at Fergus Falls, Minn., May 26, 1913; died of cancer at his home, Perryton, Texas, July 20, 1961; aged 48 y. 1 m. 25 d. On June 21, 1936, he was married to Lulu Belle Kauffman of Guymon, Okla., who survives. Floyd was the oldest of a large family, and the entire family was present at a reunion in honor of Floyd and Lulu's 25th wedding anniversary, at Lawton, Okla. Besides his wife, he is survived by 4 children (Irene, Lynn, Marcella, and Machele, all at home), 5 brothers and 4 sisters (Elmer, Glendive, Mont.; Ralph and Faye, Casselton, N. Dak.; Earl, Guymon, Okla.; Kenneth, Kindred, N. Dak.; Ethel—Mrs. Albert Moser, Detroit Lakes, Minn.; Alice—Mrs. Roy Danielson, Fargo, N. Dak.; Marie—Mrs. Trent Kanagy, Gruver, Texas; and Grace—Mrs. Dean Schaut, Hydrus, Okla.). An infant son, one brother, and one sister preceded him in death. He was a member of the Menonite Church. Funeral services were held at the First Baptist Church, Perryton, Texas, July 22, with Earl Showalter and Wallace Jantz in charge.

Miller, Andrew, son of William and Mary (Miller) Miller, was born in Holmes Co., Ohio, July 2, 1919; died in a bus-car collision July 29, 1961; aged 42 y. 27 d. On Nov. 24, 1946, he was married to Emma Fry, who survives. Occupied employment of Eck's wife, he is survived by 3 children (Bobby, Betty Ann, and Edna Faye), 3 brothers (Ervin, Millersburg; Emanuel, Navarre; and William, Wooster), 2 sisters (Martha Hoxworth, Millersburg; and Amanda Ames, Winesburg), and his father. His mother, one brother, and one sister preceded him in death. He was a member of the Berlin Church, where funeral services were held July 31, in charge of D. D. Miller, S. W. Sommer, and Paul Hummel.

Miller, Barbara K., daughter of Tobias and Barbara (Hersberger) Kauffman, was born in Langeacre Co., Ind., Feb. 5, 1879; died at her home near Goshen, Ind., June 22, 1961; aged 85 y. 4 m. 17 d. On Dec. 10, 1895, she was married to Uriah M. Miller, who survives. They observed their 67th wedding anniversary last December. Surviving are 5 daughters and 2 sons (Susie—Mrs. Dan Roth, Topeka, Ind.; Elnoora—Mrs. Lester Breniser, Elkhart; Irma—Mrs. Myrtle Kauffman, Mrs. Adeline Miller, Arlene—Mrs. Woodrow Risser, Truman D., and Vernon N., all of Goshen), 25 grandchildren, and 30 great-grandchildren. She was a member of the North Goshen Church, where funeral services were held June 24, in charge of Russell Krabill and Amos Hostetler; interment in Miller Cemetery.

Miller, Marvin Eugene, son of William J. and Edna (Kauffman) Miller, was born at Arthur, Ill., Oct. 6, 1939; died at Springfield, Ill., July 20, 1961, from injuries received in a combine accident the evening before; aged 21 y. 9 m. 14 d. On Aug. 19, 1958, he was married to Martha Ann Herschberger, who survives. Also surviving are one son (Roger Lynn), his parents, and 2 sisters (Dorothy and Fannie Marie). He was a member of the

Arthur Church, where funeral services were held July 23, in charge of Richard J. Yordy. Nighswander, David, son of Ernie and Elsie (Burkholder) Nighswander, was born June 23, 1886; died June 14, 1961, while visiting friends near Hagerstown, Md.; aged 74 y. 11 m. 22 d. On Dec. 14, 1910, he was married to Nancy Lehman, who survives. Also surviving are 2 sons and one daughter (Fred L., Joseph M., and Mary—Mrs. Wilbur Barkey), 12 grandchildren, and 2 great-grandchildren. One daughter preceded him in death. He was a member of the Markham Church. Funeral services were held at the Altona United Missionary Church, June 17, in charge of Abraham Smith, D. Sargent, and David Weaver.

Nissley, Sylvia Ruth, daughter of Clair R. and Ruth (Leaman) Nissley, Lancaster, Pa., was born April 20, 1906; death came as the result of an accident in the driveway of her home on July 7, 1961; aged 1 y. 2 m. 21 d. Surviving are her parents, 2 brothers (Dale Eugene and Jay Melvin), and grandparents (Mr. and Mrs. Sanford D. Leaman, Lancaster; and Mr. and Mrs. Earl E. Nissley, Elizabethtown). Funeral services were held at the Good Church, July 11, in charge of Jay M. Bechtold and David N. Thomas.

Quick, Hugh, son of Gussie and the late Herbert Quick, was born Aug. 30, 1913; died July 6, 1961; aged 47 y. 10 m. 6 d. He became a member of the Lysinde Church on April 19, 1961. Funeral services were conducted by Silas Brydger; interment in Stuarts Craft Menonite Church Cemetery.

Smoker, Priscilla, daughter of Amos R. and Sallie (Esch) Smoker, was born in Sadsbury Twp., Pa., Sept. 5, 1902; died at the Lancaster (Pa.) General Hospital, July 7, 1961; aged 58 y. 10 m. 2 d. She had been ill of a heart condition for only 2 days. Surviving are a daughter (Reba J., Denver, Colo.) and 3 sisters and 2 brothers (Mrs. Jesse Smucker, Christiana; Jay Melvin, and grandparents (Mr. and Mrs. Elam E. Paradise, David, Lancaster; and Mrs. David N. Stoltzfus, Elverson). She was a member of the Millwood Church, where funeral services were held July 10, with Reuben G. Stoltzfus officiating.

Swartzentruber, Daniel M., son of Daniel and Mary (Graber) Swartzentruber, was born in Daviess Co., Ind., Feb. 1, 1901; died unexpectedly, while on his way to work, June 20, 1961; aged 60 y. 4 m. 19 d. He had been in declining health for several years. On Jan. 12, 1927, he was married to Elizabeth Knapp, who survives. Also surviving are 13 children (Anna Marie—Mrs. Arthur C. Graber, Lillie—Mrs. Ezra Wagler, and Verda—Mrs. Robert W. Stoll, Logosote; Melvin, Alvin, and Dannie, Jr., Indianapolis; Dorothy—Mrs. Wilmer Lengacher, Odon; Rosa, Herbert, Jean, Darrell, Lorene, and Brian Joe, at home), one brother (Joe, Montgomery), and one sister (Katie—Mrs. Joseph K. Graber, Logosote). One son, 2 brothers, and 3 sisters preceded him in death. Early in life he became a member of the O.O. Amish Church; in 1952 he and his wife transferred their church affiliation to the Berea Church, where funeral services were held June 22, in charge of Edd P. Shrock, assisted by David J. Graber and Tobias Slaubaugh.

Wyse, Roger Allen, son of Daniel B. and Marjory (Werder) Wyse, West Union, Ohio, was born Aug. 22, 1940; met death by accidental drowning while vacationing with friends at Clear Lake, Ind., July 11, 1961; aged 20 y. 10 m. 19 d. Surviving are his parents, 4 sisters (Marjory—Mrs. David B. Short, Stryker, Ohio; Martha—Mrs. Lowell B. Beck, Archbold, Ohio; Martha Lee and Carol Ann, at home), and his grandmother (Mrs. Leah Werder). He was an active member of the MYF, and was making tentative plans to enter I.W. serv-

ice. He was a member of the Lockport Church, where funeral services were held July 14, in charge of Walter Stuckey, Maynard Wyse, Simon Stuckey, and Earl Stuckey.

Book Shelf

Books reviewed in this column may be ordered from the Menonite Publishing House, Scottdale, Pa.

A Ministering Church, by Gaines S. Dobbins; Broadman; 1960; 231 pp.; \$3.95.

There are many books on preaching, the pastor, and the church, but the last word has not been said and never will be. For this reason new books that stir the pastor's enthusiasm, assist him to understand the church as it functions today, and his responsibility in it, and broadens his vision are always welcome.

Dr. Dobbins, a veteran in the church administration and Christian education of the Southern Baptists has produced a fresh, stimulating, and penetrating presentation of the work of the church and the pastor's part in it. Its subtitle is "A Guide to the Meaning and Dynamics of the Administration Process." He begins with a chapter on "What the Church Is For" which leads the reader into the depth issues facing the church and its existence.

A major emphasis of his work, which will be appreciated by our brotherhood, is that the church needs many ministers. He then emphasizes what we so often fail to realize—that this requires the pastor to be an administrator, a co-ordinator, a developer of leaders, and a real overseer, not a doer of all the work. While we have traditionally had a multiple ministry in our congregation, it was often in recent years a source of trouble and division because in most cases the lines of responsibility and the assignment and division of duties was not clear. To correct this we have developed a one-man ministry with its resultant strengths and weaknesses. Dr. Dobbins leads us to a fresh examination of the ministry in the church in the light of the New Testament.

His statement, "Failure to exalt Christ and to respect persons has been responsible for as many divisions in churches as failure to preach and receive sound doctrine" (p. 39), is beyond question true of our church. We need help in understanding the principles of co-operation, growth in worship experience, evangelism, and motivation. All these concerns are dealt with at length in this volume.

I would highly recommend this volume to the pastor of a growing congregation, as well as to the pastor of a congregation that has not been growing. Possibly the congregation can't grow under his method of leadership. This volume will present much for meditation and prayer to any pastor who is disturbed about the lack of effectiveness of his church program in terms of spiritual growth and evangelism.

—Nelson E. Kauffman.

Fifteen farms are now occupied in the new Mennonite settlement near Boqueirao in Paraguay.

Mennonite colonies in Chaco of Paraguay are reported to be considering the purchase of a secondhand seven-ton airplane. Purchase would result in terminating the government air service from and to Asuncion.

The Lichtenau Colony among the Mennonites in Paraguay has only two radios. They are used by the village to listen to Christian broadcasts from Quito, Ecuador.

The Peace Corps announced on June 14 that it had picked its first 27 young men to build roads, village schools, and small farm buildings, dig wells, and raise animals in Tanganyika and Colombia. The Tanganyika trainees began their training at Texas Western College, El Paso, Texas, on June 26.

Said Billy Graham to an audience in England: "I was born in the deep South where these latest race riots have broken out in Alabama. I am very deeply ashamed for the fact that my fellow countrymen can do these things, and every decent American is ashamed with me."

One of the interesting side lights of the Eichmann trial in Jerusalem is the copious mail the defendant has been receiving from persons all over the world offering religious assistance. The letters are from Roman Catholic priests, Protestant ministers, and persons of deep religious feeling who often quote from the Old and the New Testament. The defendant has said that although he comes from a deeply devout Protestant family, he does not feel ready yet to accept spiritual ministration.

More than 250 new tours of the Holy Land had been scheduled in the United States and Canada this season. This brings the number of such tours during 1961 to over 600.

The American Association of Theological Schools reported that 1,000 fewer persons were preparing for the Christian ministry this past year in the seminaries of the United States than in the years before.

A new high-tension electrification system, built with \$95,000 worth of equipment CARE provided as a gift from the American people, has sparked high hopes in Gaza Strip. The increased light and power are spurring plans for new industries that will mean new jobs for many of the 300,000 refugees and other destitute residents.

The Vatican post office has issued a new series of stamps commemorating the 19th centenary of the Apostle Paul's arrival in Rome. One of the designs shows a map of Paul's journeys.

Why should the United States help nations of Asia, Africa, and Latin America? Because the United States has 91 teachers

SILAS HERTZLER
1625 S MAIN ST
GOSHEN IND

6061
6/64



ITEMS AND COMMENTS

BY THE EDITOR

per 10,000 as against Vietnam's 14. It has 2 per cent illiteracy as against Iran's 85 per cent. It has 135 doctors for every 100,000 people as against Ethiopia's one. Its infant mortality is 26 per 1,000 live births as against Chile's 127. Life expectancy in the United States is 70 as against 30 in Pakistan.

Charles E. Zunkel of Port Republic, Va., former moderator of the Church of the Brethren, wrote to President Kennedy and to the director of Internal Revenue that he and his wife would no longer pay a major portion of their federal income tax because 75 per cent of it goes for military purposes. He wrote that they would con-

tinue filing their income taxes, but would pay only 25 per cent of the amount. The remainder would be given to the church in quarterly payments, in addition to the 15 per cent or more which they already give. He writes that they hope some alternative tax plan may be worked out whereby conscientious objectors may give their tax money to peaceable pursuits just as young men serve in alternative service in lieu of the military service.

The four segregated states which have not yet made any significant start in the desegregation of public schools have 36 per cent of the Negro enrollment in public schools.

Light from Heaven by Christmas Carol Kauffman



This is one of the first of Christmas Carol Kauffman's novels. It was first published in 1948. Continuous requests for the book have been received even though it has been out of print for about ten years. Now is the time to replace those worn ragged copies in your church library.

For those who may not remember Annie, Joseph, and Bennett Armstrong, in this book Christmas Carol Kauffman retells the compelling story of Joseph Armstrong. With bold characterization she sharply contrasts the warm spiritual devotion of Joseph's mother with his cold, heartless and almost ruthless father.

She has portrayed faith in simple terms, that of asking God for help and receiving it. Your heart will ache with the misery and soul struggle of Joseph, yet you will rejoice with his mother who saw her prayers answered and her son a mighty man of God. The experiences of Joseph Armstrong will linger in your memory as another testimony to the faithfulness of God in revealing Himself to those who follow Him. \$3.50

Available at your local bookstore
HERALD PRESS, Scottsdale, Pennsylvania

Gospel Herald

*An appeal to our brotherhood to become
a People of Purpose,
finding God's purpose for us today.*

TUESDAY, AUGUST 22, 1961
VOLUME LIV, NUMBER 33

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People of Purpose

By Nelson E. Kauffman

The Lord said to Paul on the Damascus road that He had appeared to him for a purpose. Paul later testified, "This one thing I do." Peter said, "And above all things" (I Pet. 4:8), to which Paul agreed by saying, "And above all these things" (Col. 3:14). This meant something was primary in purpose. The purposes of life must finally be focused into "this one thing" purpose if we are to be worthy of the name "Christian."

The tragic bankruptcy of clear purpose in public American life, as well as in the aims of the man of the street, has had an undeniable influence on our brotherhood as well as on the larger "Christian" community. That "Protestantism is more ecumenical because it is less sure or certain about its theologies" is regrettably true, and possibly bespeaks an ominous struggle for survival rather than expression of vital dynamic purpose.

On the other hand, the fragmentation and proliferation in our circles is as serious an omen of defeat in clear purpose as the ecumenical movement is in others. Let's be honest about it, and about ourselves. Let us examine our purposes, or face our lack of purpose.

We who profess a community of love and a disavowal of strife including war, with a less than perfect, but far from insignificant history of peace activity and testimony behind us, have the opportunity of the ages if we could only see and realize it. There is an unspeakable need in American life for a concept of purpose and direction worthy of man made in the image of God. Evidences of this need are the moral implications of the U-2 and Cuban incidents, the lack of better national purpose than merely being against communism, the lack of an objective greater than merely national survival, the expectation that we can hold world leadership with the threat of superior military power.

We have a high and holy purpose in the concept of Christianity which was given to our Anabaptist fathers by the Holy Spirit through the Scriptures. By not knowing it, appreciating it, serving it, and sharing it, we are losing it! This "people of God" are described as "strangers and pilgrims," not stockholders and politicians.

We should be, we can be, we must be "People of Purpose" and that, today. We must have the purpose to be the "people of God" in contemporary history. Let's face it; in spite of all our emotionalized feeling, what we feared, happened in the election. What purpose did we have? Did we not know that the political system is of the world, and regardless of the outcome, it is still of the world, in the lap of the wicked one, a system fallen and never building the kingdom of God, whether it is Republican or Democrat, Protestant or Catholic? We lose rather than strengthen our true New Testament testimony if we feel that the kingdom of evil can be overcome or the kingdom of God ushered in by expressing our choice for a person to operate the



Candles

(for J. P. S., a lighter of candles)

BY LORIE C. GOODING

The world all about me
in darkness I see,
and only one candle
is given to me.

Each heart has a candle.
If all were alight,
how their glow would combine to
illumine the night.

Lord, use my small candle.
May it be the spark
to set many candles
aglow in the dark,

So many long candles,
and burning so bright,
that I shall not be missed
when I've burnt out my light.
Kilbuck, Ohio.



fallen system. We confess our lack of sense of purpose and mission, and subject ourselves to the same pessimism others have. According to the New Testament, God's people are "strangers and pilgrims" whose purpose is not to identify with any one people against another.

Let's face it. Our forefathers had reasons for dying rather than surrendering their faith to a religious system of man, preaching another gospel, then as now. It is as sinful and sacrilegious to submit now to the system that tortured and burned them, as it was then. We are heir to the purpose of Paul, of Peter, of Michael Sattler, and others. If we lose our sense of purpose and direction, all is lost! "Though . . . an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." We must however, always love our enemies, but realize that "there is none other name under heaven given among men, whereby we must be saved." It is love, not lack of

love, that points out the truth of the Gospel, as Paul did when he rebuked Peter to his face before all.

We should, we can, we must revive the true purposes or objectives of our being. We should be, we can be again known as "People of Purpose," to live, to suffer, to die for that purpose, to glorify Christ, by believing and obeying Him in a believers' fellowship of suffering love, known for purity of life, and separation to God from the world.

How may we become this "People of Purpose"? A few suggestions may be in order. Let's begin with ourselves, each one of us writing down our purpose in life, sharing it with husband, or wife, or friend. Let each husband and wife write down the purpose of their home and its activity. Then study this purpose. Is it Christian? Is it worthy? Is it realistic? How does it relate to the activities we are now carrying on? Do we need to change our activity to conform to our studied proposed purpose?

Then let every Sunday-school teacher write down the purpose of his teaching effort. Every church organization should examine its purpose. Each congregation should face its purpose in its program. Why are we having sermons each Sunday? Why are we a separate congregation or denomination? Let's write it down! Let's study it. In one group the stated purpose of conference and mission board organization was examined and lack of clarity was evident.

Every independent, withdrawing congregation and group should before God and the entire brotherhood honestly write down the specific purposes of its actions and its program. Are they worthy purposes? Will they stand the test of the judgment? Will they prove in time that they were Spirit-led? May it not be that a very subtle worldliness of spirit, comparable to that of the nation just being against communism, is motivating us? If all the things we are against were removed, would our purposes survive the "againstness"?

Are we removing ourselves from our brethren for our benefit or for theirs? Is our purpose to have a pure church by withdrawing ourselves from contact with the problems? Is our purpose to place more confidence in ourselves than in our brethren? Are the reported issues the real issues? Is our purpose to keep ourselves pure by removing ourselves from our brother who we feel needs our help? It is much easier to do a thing than to first think and pray it through.

Our Readers Say—

In the issue of July 25, the guest editorial by A. W. Tozer cited the Seventh-day Adventists as an example of fellowships which evangelicals should reject because of doctrinal errors. As basis for this attitude, he referred to the case of Hymenaeus and Philetus, whom Paul denounced for teaching that the resurrection is past. Are the consequences the same as those of the SDA soul-sleeping error? The effect of the SDA doctrine is that there will be a resurrection, and at that time the righteous will go to dwell with Christ in glory forever. All evangelicals agree to this final state for the righteous. The disagreement is with reference to the interim stage. This should not be a barrier between them and us, because even the "right" evangelicals cannot agree with each other in this respect.

True, the SDA's Sabbath promotion creates a problem for the Christian witness, because it makes them bedfellows with secularists in breaking Sunday observance. But Paul rejoiced in the preaching of Christ, even when it was done in pretense. I wonder if Brother Tozer (may I call him brother?) accepts the fellowship of Mennonites, seeing that we oppose participation in military activities, which evangelicals generally hold to be Christian duty.—Wilbur Hostetler, Elkhart, Ind.

Is our purpose in disobeying the teaching of Scripture to be better Christians? Can we be immodest to be more pure? Is the wearing of jewelry and artificial adornment developing beautiful character, and meekness and quietness of spirit? Is the purpose of identifying ourselves with the habits and customs of unregenerate man to win him for Christ? Can we better win the drunkard by getting drunk with him? Can we waste our money on pleasure and desecrate the Lord's day and be better Christians, or is our purpose in life to be only average Christians?

What is our purpose in bringing up children? Before they are born, we had better decide to what purpose we want to rear them. Write it down. Read it frequently. Teach and act accordingly. I have confidence we do not purpose to bring up children to die in atomic war, to fill drunkards' graves, to build homes and break them up! But to what purpose do we say we are rearing our children? Might it not be wise for young married people's groups to write down their purposes, and share them with each other? How many parents today would write down that they have purposed to rear their children to serve the church? One wonders, when out of more than two hundred college freshmen not one writes down on admission papers that his purpose in college is to prepare for church work. Is it

(Continued on page 732)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1884)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



Any Answers?

The psalmist says (116:1) that the Lord's response to his prayers has motivated him to love the Lord. Have you shared this experience? Is your God a prayer-answering God? Have you realized the faithfulness of the Lord in fulfilling His promise that when you call He will answer?

For several years we have had a prayer-request column in each issue of the *GOSPEL HERALD*. The requests are sent in by our readers. Usually they are carried only one or two times, and are then dropped out to make room for others. We know that many people use these requests in their prayers, either privately or in the church prayer meeting. Does God hear their prayers? They have had no way of knowing.

One reader suggests that we publish reports of answers to prayers. The persons who send the requests could send these re-

ports. Sometimes, we know, the requests are phrased in such a way, like for blessing upon some meeting, that it might be difficult to say just how or when the prayer was answered. But often the request is for some specific thing that could be reported on, like the opening of a closed door, or the salvation of some particular person.

If reports of answered prayer are sent in, we will be glad to publish them. Be sure to make reference to the specific request, including date of its publication. And make your communication brief.

Such reports of answers will encourage more persons to join in prayer. And how our love for the good Lord will grow as we see Him answering our requests.

"Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Psalm 116:2).—E.

Pray for Peace

Many who heard President Kennedy's radio address on the international situation were impressed by his ad lib. request at the close for the prayers of the people. One can only imagine the feeling of heavy responsibility which rests upon the head of our nation in these days. Surely every Christian, and especially people of the peace churches, will want to remember President Kennedy in prayer. No doubt many have been doing so.

The conviction has been expressed, however, that as a denomination we should give special recognition to this request in designating a special day of prayer. The Peace Problems Committee of General Conference has expressed approval of this suggestion, and requests that we designate a day in which prayer will be offered in our church.

We therefore suggest Aug. 27 as a day of prayer for international peace. Churches in both the United States and Canada can participate by remembering the respective executives in our two countries as they wrestle with the problems and tensions in our world today.

But it will not be enough to pray only on this one day. We further suggest that the special intercession of Aug. 27 should continue during the weeks ahead. Contin-

ued international tension, with its threat of war, calls for prayer without ceasing that angry threats may yield to negotiation, and that negotiation may lead to peaceful solutions.

It is a Scriptural command that we should pray for our rulers. And never did they stand in greater need of wisdom. Let us pray that there may be divine restraint upon those threatening words and belligerent deeds which could plunge the world into unimaginable disaster.—E.

Exhortation from Russia

By TED MORROW

People who subscribe to *Der Bote*, the German-language weekly published by General Conference Mennonites, have the privilege of reading nearly every week a letter from Soviet Russia. During the bloody years that followed the 1917 revolution in Russia, a large number of Mennonites then living in Russia fled to the United States, Canada, and other Western Hemisphere countries. A few stayed behind, and have since then carried on correspondence with relatives here. Some of these letters are

shared with *Der Bote* readers by those who receive them. The writer's name is usually omitted.

The following letter, which has here been translated from the German, appeared in the July 11, 1961, issue.

Dear Sister,

You mentioned once in your letter that "the ancient God" still lives and still guides us. But one must ponder this fact: that "the ancient God" *really* lives and that He will always live, throughout all eternity. He wants to be worshiped with complete sincerity, "in spirit and in truth."

I am so sorry that where you live holidays such as Good Friday and Easter are celebrated so superficially. You are the owners of your own property, and yet you must do house cleaning on Good Friday, when it is such a solemn day. Then you wrote that in Kitchener there is at least one church, and I understand that you even have your own auto, so that there is no problem there. Just knowing that there is a church there, that is of itself no benefit. "The ancient God" is not very happy about this. We here are under very severe "work norms" and yet not one of us would clean his house on Good Friday. Yes, I know, the "hunt for the dollar" is very powerful over there.

My dear sister, this letter will not please you, but I consider it my duty before God to write this way.

There was a time when I was not at all happy because my dear departed Abram did not want to go to America, especially since your brother Willy had gotten all the papers for us—the passports and the entry permits. We only needed to go before the committee, and everything would have been ready. But Abram refused.

Now I feel only thankfulness. For although we have gone through much that is difficult, the Lord has so far helped us. What with all the *Hochmut** that holds sway over there, it feels so much better to be a "violet among the moss." For I believe you have instinctively asked:

*Mirror, mirror on the wall,
Who of us is most beautiful of all?*

To which the mirror will no doubt reply:

*Rose, so proud, you please me well,
But violet hath a sweeter smell.*

Dear sister, do not be angry with this letter, but it is always so saddening when letters arrive from over there to inform us of the great *Hochmut* that has become so widespread among those people, until the women who attend the Bible school have to put on a new dress every day, each a little better than the others, and that they must paint their lips before going to class. Over there the Word of God can hardly fall on fertile ground, but only on that which is stony. As quickly as it takes root, it withers away.

Then our dear Saviour must surely weep and say (as He did to Jerusalem): "Ameri-

ca, America, would that even today thou wouldst know the things that belong to thy people!" Or, as He said to the women, "Weep not for me [or for us Russians], but weep for yourselves, and for your children." You could have so much, and you will not take it. Your *Hochmut* keeps it from coming into your hearts. Meanwhile we have to search, and we do search, and we find, even if we have to do so in very small groups. God be praised and thanked!

I firmly believe that my Saviour hears my prayers and will honor them, that He may gain entrance into your hearts. . . .

"I have let the German word *Hochmut* stand, because many GOSPEL HERALD readers will be familiar with its connotation. It might be translated "spiritual pride."

Football or Preaching

By B. CHARLES HOSTETTER

As I said good-by, my parents choked back their tears. I was leaving for Pennsylvania State College, now Pennsylvania State University. While my parents did not object to my going to college (I was paying my own way), they wanted me to attend one of our church colleges.

At this time I was unconverted and my dreams and plans were selfish. Primarily I was going to college because I had a good record in high-school athletics. There was also an understanding that if I produced in college athletics as they expected, I would get some sort of scholarship. Secondarily, I was enrolled in the agriculture school, preparing to follow my father's profession, a florist.

Everything seemed to be working out fine. It appeared that I was making the grade in the fall sport of football. Then I was to go out for the wrestling team in the winter and tennis in the spring. But all the while my parents and Christian friends kept praying for me, and sin was forging its chains around me against my deepest desires. Basically, I was not really happy, and was concerned that I couldn't master myself.

Then one day I got the worst case of the blues I have ever had. Even to this day I can't explain it completely. Against the pleas of the dean, my friends at school and elsewhere, I decided to quit college. Looking back now, I know, of course, that a merciful God was in it and was answering the prayers of loved ones.

When my parents came to take me home, Mother suggested that I transfer to one of our church colleges for the rest of that year. This took me through a new round of inward agony and misery. Basically, I wanted to please my parents. After several days of going from one decision to another, I took off for Eastern Mennonite College at Harrisonburg, Va. The understanding was that

I would return to Penn State the following year.

But several months after I became a student at E.M.C., I accepted Jesus Christ as my personal Saviour. This experience changed my whole outlook on life. While I could have returned to Penn State the next fall, I lost my desire to do so.

As I grew in my Christian life, new goals and purposes emerged. My selfish plans for honor and success gave way to desires to please my Lord. As time went on, I subconsciously knew that God had something different in mind for my life than becoming a florist. Several years after my conversion I was ordained to the ministry in my home congregation at Manheim, Pa.

Looking back, I realize that my home and parents played a large part in influencing my life. Also Eastern Mennonite College and her faculty and students were major influences in helping to build convictions and in steering me through several critical years of struggle.

I am profoundly grateful for all who influenced my life for God. Many of them, even today, are unaware of their great spiritual influence in my life. All of this says that one's home, Christian friends, and education are primary influences in the investing of his life.

Harrisonburg, Va.

Bedfellows

By JOHN M. DRESCHER

After much observation hither and yon, one arrives at several pretty well settled conclusions. One is, that habitual lateness to church and habitual sleeping in church are bedfellows. No, I am not saying without exception that one who habitually sleeps in church is also habitually late or vice versa, but this is practically what I am saying. There are few things in life without any exceptions.

Now clearly I hear someone say regarding sleeping in church that the weather, the sermon, or the meal before is at fault. So God, the preacher, or the good food God gives gets the blame. But why the accompanying lateness to church? It appears they are bedfellows. You can usually depend on the habitual late-comer to be a habitual sleeper and a habitual sleeper to be a habitual late-comer.

But more important than the bedfellows themselves is the "why" of it all. Blaming the season, the sermon, or the supper is not sufficient, because I see some stay awake under the same circumstances.

I don't profess to have the entire answer as to why there are habitual late-comers and habitual sleepers. However, I know that to overcome these habits involves at least several elements. One is not to use any ex-

cuse for the habit; another is being truly sorry for the act; and a third is the will to turn from it. A great help also is to have a growing love for the things of God.

If you are involved in these habits, stop! Don't make one excuse. Rather, ask God sincerely right now to help you overcome. He will do it.

I'll challenge you to ask God sincerely each day for one week to help you overcome. See what happens to the habit.

Marshallville, Ohio.

PEOPLE OF PURPOSE

(Continued from page 730)

possible to bring up children to be workers in the church? Surely it must be possible, or God is cruel, who asks us to rear them for Him.

To what purpose is life, work, effort, joy, and activity? Before every day, every expenditure, every sermon, every decision, every relationship, every activity, we should, we can, we must, and I pray God we will, have as our purpose—to glorify God. Let us examine our purpose—test it by a Christian scale of values. Let's become known as "People of Purpose"—God's people in a society of men losing its sense of values, direction, and purpose of existence.

The children of this world are reported wiser than the children of light. In companies that excel in business, objectives and policies of management are written, not given orally. The placing of policies in written form for the guidance of those responsible promotes understanding, teamwork, planning, consistency of program, and good human relations. Leadership is conceived of as having no greater function than policy formation, or the preparation of guides that will accomplish objectives and realize purposes.

How badly we in our churches are in need of clear policies and discipline is evident to any observing person. Can we not before God, in loving consultation with one another, and under the guidance of the Holy Spirit, write out for ourselves, for our families, for our congregations, and for our organizations, clear, Biblical, realistic purposes, and policies to use in realizing them? To do this does not need official action, but will require individual initiative. It can begin with me individually, and if it helps me, it can help others. Join me in this effort, to help our brotherhood to become "People of Purpose," God's purpose for us today!

Elkhart, Ind.

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Religion without morality is a tree without fruits; morality without religion is a tree without roots.—Ruopp.

The Tragedy of the Empty House

By Guy F. Hershberger

(The second of three chapel addresses given at Goshen College)

"When the unclean spirit has gone out of a man, he passes through waterless places seeking rest, but he finds none. Then he says, 'I will return to my house from which I came.' And when he comes he finds it empty, swept, and put in order. Then he goes and brings with him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation" (Matt. 12:43-45, RSV).

With this story the spiritual state of the Pharisees is diagnosed and described as only Jesus could do it. From their spiritual house the Pharisees had removed every gross sin. Their house was scrubbed and disinfected until it was spotlessly clean—and empty. It was a vacuum, not filled with the love of God. The spirit of prayer had not taken possession. There was no indwelling of that compassion which comes from the heart of God; no ministry of reconciliation which draws men to God.

An empty house, no matter how clean, never remains empty, *nor clean*. Dust accumulates in the corners. Rats gnaw at the floor boards. Ghosts haunt the closets.

Thus the evil spirit returned to the house of the Pharisee, taking his fellow spirits with him to fill the house with pride, with greed, with self-righteousness, and with contempt for fellow Jews and for Gentiles alike.

One hundred years ago a militarist Yankee abolitionist cleansed the American house of legal slavery, leaving it empty of Christian compassion and the spirit of reconciliation, only to see it filled with the vengeance of the scawlag, the carpetbagger, the Ku Klux Klan, and a host of demons who reigned in that tragic era following the Civil War, the bitter fruits of which remain a century later in the form of the racial struggle so familiar to all of us today.

In our own time of intense concern and pathetic fear of the menace of communism, may we as Christians take to heart the tragedy of the empty house.

In Russia for centuries the mass of the people were a miserable lot of peasants crushed under the heel of a military and landholding ruling class (supported by the church), for whom they toiled and sweat and died. Then in 1917 czarism was overthrown and the house swept clean as the Auegan stables. But once again—alas—there was an insufficient amount of Christian compassion and leadership to take possession of the Russian house. And so a new demon (in this case communism) rushed in to fill the vacuum.

Along with some positive (good) achievements communism has brought the following evils:

1. There is materialistic atheism, which denies the God of creation, the God of righteousness, who is the Source of all truth.

2. There is no ultimate standard of morals. No course of action is considered wrong, and any course is considered right which enables the communist to achieve his ends, no matter how vicious or how immoral by Christian standards that course of action may be.

3. Freedom of conscience, freedom of speech, freedom of press, and freedom of thought, those treasured hallmarks of Christianity and of democracy, are gone wherever militant materialistic communism has gained control.

4. Communism is an aggressive, militant religious faith, deadly in earnest in its determination to cover the face of the earth and to bury or to destroy all systems of thought and of life which are in conflict with it.

5. Like every militant revolutionary movement, once it successfully reaches a posi-

Thought for the Week

We are not called to fight communism, but to teach and demonstrate the way of life and love against which communism can have no argument.—E.

tion of power, it becomes arrogant, ruthless, and politically dangerous, threatening like Samson of old to bring down the very pillars of the temple and by force of its arms to destroy all who are in this house which we call modern civilization.

And thus the house of Russia, swept clean of czarism without benefit of Christian compassion and Christian service, has been possessed by a new demon making the last state of the house worse than the first.

And what shall we do now? Shall we call in some strong man to open the floodgates of the river and cleanse the stables again? Well, this was tried in Germany a generation ago. In their desperate fear of communism the German people cried for the help of a strong man savior. All too soon the strong man emerged and promptly cleared the German house with a vengeance, but at what a price! Instead of communistic atheism and morals there now was Nazi atheism and Nazi morals. Instead of com-

munist totalitarianism and conquest there now was Nazi totalitarianism and a Nazi conquest. And so having been cleansed of communism, without benefit of Christian compassion and filial trust, the latter state of the German house was as terrible as the first.

Nations with a democratic tradition such as England, Canada, and the United States also have their problems of social justice. Nowhere in the world, however, has any country with a long democratic tradition been conquered by communistic totalitarianism. In such countries social progress has been achieved by democratic processes, these often being the fruit of Christian influence. In England, for example, Methodism and the evangelical movement of the eighteenth century, and Christian socialism of the nineteenth, did much to ameliorate and to correct those social injustices. It is due to this fact, at least in part, that the industrialized democratic nations have been spared the scourge of communism. And much the same could be said of the United States.

Why then do we have among us today so much fear of communism, a panicky fear in fact, not unlike that which was present in Germany a generation ago? I would suggest three reasons for this phenomenon: First is a growing lack of dependence upon those very spiritual resources which ultimately have been the source of such social justice and freedom as we do have. Second is the opposite side of this same coin, an increasing dependence upon wealth and power which the average American mistakenly assumes to be wholly the product of his own hands. Third is the serious misunderstanding among us of communism itself and the manner in which it works.

For these three reasons we have before us at this very moment the spectacle of public opinion in the world's richest nation with a population of 180 million almost ready to support armed conquest of a little island called Cuba, about the size of Pennsylvania, with a population of six million poverty-stricken inhabitants. So fearful of communism is America at this moment that the nation which once had the enviable reputation for democracy, and freedom and justice, now stands at the brink of renouncing that reputation in an attempt by force of arms to drive the evil spirit of communism from our little neighbor's house—and at the risk, let us remember, of cleansing the house only to invite seven other spirits more vicious than the first.

A careful look at another little neighbor called Puerto Rico should help fearful Americans to see a better way for the prevention of communism. In recent decades Puerto Rico has had the advantage of a democratic and progressive political leadership which, especially under the administration of Governor Tugwell, beginning in

1941, has developed a comprehensive social welfare program to which a variety of voluntary agencies, including our own Menonite Central Committee, have made a significant contribution.

Cuba, on the other hand, was being governed by a succession of reactionary dictators, the last of whom was Batista, and all of whom received too much support from business interests in the United States. Some of these same business interests accused the Tugwell government in Puerto Rico of socialist and communist tendencies and felt happy about Batista's opposition to communism. But in the end it was Cuba that was captured by communism, while Puerto Rico with its liberal policy, with the help of Christian mission and service agencies, has remained free.

To understand Castro's Cuba of today we must first understand Batista's Cuba of yesterday. Batista's Cuba had a one-crop agricultural economy in which one half of the sugar mills, 80 per cent of the public utilities, and all of the iron, nickel, and manganese mines were owned by American corporations.

The people had no land and their lot was characterized by misery, filth, illiteracy, and exploitation. From 1902 to 1958 only one new school was built in the capital city of Havana. In the backward province of Oriente few farmers wore shoes. And into this poverty-stricken island came American gamblers to loll on the beaches by day and to patronize the houses of prostitution by night, the profits being shared by Batista the dictator and the gangland underworld of Chicago.

For years there was unrest and protest because of this situation, but all to no avail because Batista, with the help of American arms, was always able to put down every attempt at rebellion. It has been estimated that in his time he killed 20,000 Cubans with American weapons, for which achievement the United States Air Force decorated Batista's general in 1958. This was the evil spirit who was driven out of the Cuban house under the leadership of Castro in 1959.

In two short years Cuba has undergone sweeping social reforms. Railway fares and telephone and electric rates have been reduced 30 per cent. Rents have been reduced 50 per cent, wages have been raised, and new housing developments are under way. New schools are being built and landholdings have been divided. Agriculture has been diversified. Poultry-growing has been introduced to provide a new food for the Cuban people, only 4 per cent of whom had ever been able to eat meat. This should help us to understand Castro's fantastic chicken dinner in New York last year. Just exactly how would you and I act if for the first time in our lives we had the privilege of eating chicken?

A Prayer

FOR THIS WEEK

Forgive me, O God, that when successes in my daily life want to lift me up, I forget you; yet whenever failures come my way I blame them all on you.

When fears and anxieties hang over me like a fog, I look to you for calmness, but as soon as my fears dissolve, I feel sufficient in myself, in material and human resources.

Help me to understand now, my Father, that I need you more when the sun is shining than when clouds hide it from my view; more when I am complimented than when I am criticized; more when I am popular among friends than when I am not noticed. For it is then that I begin to become conceited.

May I realize that I don't need to be on the mountaintop to meet you, but that you will walk with me in the valleys.

Thank you for your example of humility. I pray for strength to copy this humility.

Save me from conceit. Save me from myself!

In trust I pray, Amen.

—Carolyn Glick.

True, many aspects of Castro's program are fantastic, and his totalitarian methods look very much as if this is another case of a new evil spirit come to an empty house. But assuming that this is true, what shall we do about him? Before we are carried away too far by stories of 700 Cubans slain at Castro's hands it may help us to keep our balance if we remember that this is after all a small figure when compared with the 20,000 slain by Batista.

It will also be helpful if we heed the warning of those who believe with good reason that should the United States ever go the way of the totalitarian states, it is more likely that it will be the way of fascism (Nazism) than that of communism. Those Americans who speak loudest about communism in Cuba are frequently those who speak equally loud of supposed communism in the United States. And these extreme American voices perhaps should be feared as much as communism itself.

These forces at work among us, in their extreme anticommunist emphasis and in their methods and procedures, bear an uncomfortably striking resemblance to the earlier stages of fascism as seen in Europe a generation ago.

Today anyone who speaks out against social injustice of any type is likely to be denounced as a communist. Some people are sure that the communists are back of the proposed federal legislation for medical care of the aged. The freedom riders in the South are branded as communists. Even

fluoridation of water is being denounced as a communist scheme to poison the water supply of the United States. The three-year-old John Birch Society denounces social security and the federal income tax as a communist conspiracy for the Soviet conquest of America. Robert Welch, the founder, says the American government is already 40 to 60 per cent communist-controlled. He has made the fantastic assertion that "Dwight Eisenhower is a dedicated conscious agent of the communist conspiracy."

Welch advocates the formation of little cell groups (local "fronts," he calls them), of from 10 to 20 persons, in communities throughout the country, with which to organize a grand "national front" which can be effective in the fight against communism. The Birch Society promotes the showing of extreme and unreliable anticommunist films, such as "Operation Abolition" and "Communism on the Map." It promotes extremist books such as McCarthy's *Retreat from Freedom*, periodicals such as the *Dan Smoot Report*, and extreme and unreliable anticommunist radio broadcasts, such as the Manion Forum and Carl McIntire's Twentieth Century Reformation Hour.

In 1959 the Birchites sent postal cards to President Eisenhower which asked him not to go to the summit conference, and then added: "If you do go, don't come back." Today the society is circulating petitions to congressmen, asking for the impeachment of Chief Justice Warren because of his progressive views leading to such Supreme Court decisions as that of May 17, 1954, declaring the unconstitutionality of the segregated public school.

I personally have enough faith in the ultimate good sense of the American people, based on at least a residue of Christianity within the national character, to believe that we will not be overwhelmed by extremist views such as these. If it is not to happen, however, Christian people must maintain a firm witness against them.

Marquis Childs, well-known newspaper commentator, reports a West German government official commenting on these current American developments as follows: "This seems to me cause for concern. It was somewhat in the same manner that National Socialism [Nazism] came into being in my country."

The greatest tragedy in Jesus' parable is the fact that it was the religious people who cast out the demon only to let seven other demons fill the empty house. The tragedy of the German story is that it was a substantial section of the German church which supported the extremist economic, social, and political opposition to communism and thus enabled Hitler to come to power. And the tragedy of the present situation in America is this: that similar economic, social, and political interests, supported by an extremist group of religious

leaders whose teachings and procedures deny everything for which the Gospel of love and nonresistance stands, are in danger of creating a similar empty house, with open doors inviting other demons perhaps as vicious as the communists whom they fear.

From such a fate as this may we earnestly pray for deliverance. To this end may we as ambassadors of Christ follow the way of Christian discipleship. May the love of Christ constrain us. May our hearts be filled with compassion. Let us go out in increasing numbers in a mission of evangelism and service to the needy peoples of the world, that the oppressed, the disinherited, and the downtrodden may have food, and shelter, and clothing, and that they may be won for Christ. Let us pray that the evil spirit of communism may be cast out and driven into outer darkness. But let us pray with equal fervor that our house thus purged may not be empty, but that it be filled with the Spirit of Christ.

Prayer

Dear Lord and Father of mankind,

Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace. Amen.



The Mirror

Have you come in after a hard day's work at a dirty job and stood for a moment before the mirror, thinking? It is quite revealing to ask ourselves, "So this is what others must see when they look at me?"

But this dirt is only on the outside, and soap and water will soon take it off. But perhaps we have not stood before another kind of mirror which reflects our inner self and our actions and how others must feel about us. This is a bit harder to do, because our actions are so prone to be self-centered.

A little make-believe will not hurt adult Christians. Make-believe that we see ourselves as others see us, interpreting our deeds and motives as they must appear to others. And add to that make-believe the appearance we must present to our Lord, who knows and sees all.

What a Reviewer Says About—

Greek-English Concordance to the New Testament

By J. B. SMITH

"A prodigious work of unique value to the Bible student. It is not often that a tool of such value is made available. This book will find its place alongside Young's Analytical Concordance and Strong's Exhaustive Concordance, at least so far as the New Testament is concerned. It is by no means a duplicate of either of these valuable works; in fact, its pattern is very different from the general procedure.

"One of the unique features of this concordance is the index found at the back, which is really an English-Greek index. All too often those who build up their sermons and Bible studies from English translations alone attach undue importance to a particular English word, when the Greek word may have a somewhat different meaning. When we use an English concordance only, we may often find ourselves building sermonic material around the use of certain words that have no real affiliation in fact. This index, together with the concordance, will be of great assistance in making a philological and exegetical study of the actual Greek words. This emphasizes the importance of every minister and Bible teacher having a working knowledge of the original language. But for those not so equipped this new concordance will prove of tremendous help.

"In the preface the publishers state that this 'tabular presentation provides a quick and easy way to study related word meanings and translations classified according to writers and books of the New Testament. Through the concordance one may work from Greek to English, and through the Index from English to Greek. It puts at the disposal of the reader of the English Bible many of the insights which come through a knowledge of the Greek language.

"This excellent and monumental work is a tribute to the painstaking work of a scholar whose love for the Word inspired him to leave to posterity one of the handbooks in the possession of the church.

"This concordance is the outgrowth of a lifetime of study and twenty years of indefatigable work. The producer of such works as this can never be fully repaid. As Samuel Johnson in his preface to his English Dictionary said, the writer of dictionaries is 'doomed only to remove rubbish and clear obstructions from the path through which learning and genius press forward to conquest and glory, without bestowing a smile on the humble drudge that facilitates their progress.' Christians of all denominational groups, at least in the English-speaking world, will owe a debt of gratitude to this painstaking scholar of the Mennonite Church."

—The Ministry (Seventh-day Adventist).

Alone

It is human to stand with a crowd; it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is godlike to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for one of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wondered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone.

Jesus loved and died alone.

—Christian Witness.

Selected by Christine Winkler, Metamora, Ill.

Prayer Requests

(Requests for this column must be signed)

Pray for the Herbert Minnichs as they adjust to new conditions in southern Brazil. Their move from Araguacema was necessitated by Sister Minnich's health.

Pray for recent converts in Araguacema and outposts, that they may grow in life and witness.

Pray for José Brito, lay pastor at Araguacema, Brazil, who now carries full responsibility in the church there.

Pray for the Workers' Retreat to be held at Chandwa, Bihar, India. Stuti Prakash will be the guest speaker.

Pray for Mrs. Kano at Nemuro-Shibetsu, Japan, whose husband went to be with Jesus a year ago. She would very much like to believe in Christ, but her pagan Buddhist friends try to dissuade her from studying the Bible.

Pray for the missionary study conference to be held in Sapporo, Japan, the last week in August.

Pray for the evangelistic meetings to be held in Kushiro, Japan, Aug. 23-27.



OUR SCHOOLS

Locust Grove Mennonite School

"Bring forth . . . the deaf. . . Let them hear, and say, It is truth" (Isa. 43:8, 9).

Pioneers

The Locust Grove Mennonite School was the first Christian day school of this generation to be operated under the auspices of the Mennonite Church in the state of Pennsylvania. It first opened its doors in 1939 to 32 pupils, taught by one teacher. The following year a second teacher was added, and since 1944 three teachers have been serving on its staff.

From the beginning this school has sought to provide an education that is truly Christian. Careful attention has been given to daily Bible instruction; the other subjects in the curriculum are taught from a Christian viewpoint, and it has been the constant endeavor of the School Board and staff to create a wholesome Christian atmosphere for the students, while at the same time providing a standard of excellence in scholarship.

Conversational Spanish has been added to the curriculum during the 1960-61 term. This is being taught to grades 3 through 8.

The worth to the Mennonite Church of such a program of aggressive Christian education as the Locust Grove Mennonite School has carried out through the past twenty-two years is seen by looking at the product. An unusually large number of her graduates are serving the church in various fields of service, such as doctors, nurses, ministers, teachers, and missionaries. Many are also serving Christ and the church in other vocations, for which we give heartfelt thanks and take courage to go forward.

In addition to the steadfast and enthusiastic support of our patrons through the years, there has been a steady growth of interest in Christian education in our brotherhood, with the result that we have outgrown our present quarters, and must think in terms of going forward without delay to provide new facilities to take care of this need and opportunity. We have, by faith, already purchased ten acres of land along Route 340, three miles east of Lancaster and one mile west of Smoketown, and we believe this will provide an excellent site for the new school.

Pioneering Again

There are now a goodly number of Christian day schools in our brotherhood, so that in many places parents having a deep concern for the spiritual welfare of their children can enroll them in such a school. But in recent years it has become more and more apparent that we have not, as a church, made any provision for a Christian education for our deaf children.

There are approximately thirty deaf children of Mennonite background in the vicinity of the proposed new school, to say nothing of those in other communities who would be attracted to a good Christian school for the deaf. Present schools for the deaf are few and widely scattered and reports received concerning certain ones indicate that moral conditions are truly deplorable.

We believe that provision of a Christian school for the deaf would attract non-Mennonite parents of deaf children and enable us to give an effective witness for Christ to them, and tie in with our present missionary efforts among the deaf.

The "First Mennonite Church for the Deaf" congregation was started some years prior to the dedication of their new church building in 1956. This group requested us to enlarge our new school plans so as to include the deaf children. An investigation convinced us of the urgency of this need.

The new school building will contain four classrooms for the hearing, and also four for the deaf children. Present plans include some vocational training for the deaf, such as home economics and shop. The playground and other facilities would be used in common by both groups. We believe this will not only prove helpful in assimilating the deaf children more easily into ordinary life, but also teach the hearing children many valuable lessons.

A number of contacts have been made with the local school authorities as well as the Department of Public Instruction, and the Department of Labor and Industry. In order to meet state requirements, it is estimated that the new building will cost

approximately \$125,000. The price of land in this area has advanced quite rapidly during the last decade. This ten-acre plot cost \$21,500.

In order to carry out their plans, the Board of Trustees must receive some very substantial contributions. They anticipate a number of gifts of \$5,000 and over, and a great many smaller ones. This is the Lord's work and we believe He will move upon His people to make this possible through contributions, offerings, pledges, and annuities.

A word of appreciation is due the East Lampeter School Board and the supervising principal, as well as the Lancaster County school superintendents for their excellent co-operation and the assistance they have given this school ever since its beginning.

The Locust Grove Mennonite School is a parent-society group with representation from four Mennonite conference bodies, as well as several non-Mennonite families. The Religious Welfare Committee consists of the following: Elmer G. Martin—Lancaster Conference; Shem Peachey—Conservative Conference; Aaron F. Stoltzfus—Ohio Conference; Aaron S. Glick—Weavertown congregation. In addition, four brethren from several congregations (Harold K. Book, Daniel E. Miller, Noah S. Graybill, and John S. Smucker) are serving as an advisory committee on this project.

The School Board consists of: Landis E. Hershey, Chairman, Old Phila. Pike, Lancaster, Pa.; Elam G. Lantz, Vice-Chairman, Ronks, Pa.; Daniel M. Glick, Secretary, Smoketown, Pa.; Elvin G. Lefever, Treasurer, Millport Road, Lancaster, Pa.; T. Weagley Lehman, Lincoln Hwy. East, Lancaster, Pa.

For additional information write the secretary, or any member of the Board. Contributions may be mailed direct to the treasurer.—Landis E. Hershey.

Our Mennonite Churches: Anderson



A mission Sunday school was begun at Anderson, near Fort Wayne, Ind., in 1933, by the Fort Wayne and Leo congregations, in an abandoned Baptist church. A congregation was organized here in 1940. A new building was dedicated in 1957. The pastor here is J. S. Newhouser. There are 37 members.



TEACHING THE WORD

Sunday School Enlargement Plan

By J. J. HOSTETLER, *Secretary of Sunday Schools*

The Oct. 1, 1960, annual Sunday-school reports for the Mennonite Church list 885 Mennonite Sunday schools with 120,870 enrolled pupils. This report covers all conference districts in the United States, Canada, and Puerto Rico. During the ten-year period from 1951 to 1960 we gained a total of 193 schools, an average of 19 plus per year, and 29,588 pupils, an average of 2,958 per year. A new Sunday school was begun every 2½ weeks. On an average, 57 new pupils were enrolled each week. This report sounds very encouraging, and we are grateful to God for His blessings in our church.

Placing these figures into percentages, the average gain per year for pupils was only 2.26 per cent. This is about .66 per cent more than the average population gain during this time, which is listed at 1.6 per cent. While our gain was a little more than the population growth, it still was very small in the light of there being over 100 million Americans, Canadians, and Puerto Ricans who are not enrolled nor attending any evangelical Sunday School. This large unchurched figure makes our 120,000 pupils seem quite small.

Many Mennonite Sunday schools didn't add any additional pupils to their rolls during the decade. Many schools have the same enrollment and attendance year after year. Mennonites in some communities are moving out of the community and this results in decreased attendance for some churches. We need to take into account the shifting population in some areas, however, and quite often other people are also moving into the community.

As we begin the next decade of the 60's, we are in the midst of a population explosion. New housing, new schools, shopping centers, and recreational areas all are evidence of the population growth. Many church denominations are making plans and progress in reaching out and increasing their present enrollments as well as beginning new Sunday schools. Today the Mennonite Church is faced with the challenge to meet the needs of the 100 million unchurched people in our lands. If the Great Commission of Jesus means anything, it means that every Christian and every Christian member of the church is responsible to witness to his neighbors, fellow workers, business people, and school friends. The General Mission Board is inaugurating a program to enlist every Christian in missionary service. Special training courses on personal witnessing will be the mission study

to be used in all of our congregations in 1962.

To help our Sunday schools have an effective outreach, an "Enlargement Program" is proposed. The Commission for Christian Education has set up goals for the next five years. These goals are to have 1,000 Sunday schools with 150,000 pupils by Oct. 1, 1965. To reach these goals, we will need to increase our enrollment 4.8 per cent each year, and establish new schools at the rate of 2.6 per cent each year. If every Sunday-school class would win one more pupil each year, we would surpass our goal. Is it too much to expect a class to win one other person in a year's time? If your local community is churching to the saturation point, then you will need to consider sending a couple or two to another needy area to establish a Sunday school.

To help district conferences and local schools to reach these goals, a quota has been set for each conference. These quotas are based on past performance, and consideration has been given to the potential in their area. For the five-year quota, they have been determined on the basis of approximately a 12 per cent gain for schools, and a 25 per cent gain in pupils. The quota is given in terms of the five years, and then also the average increase per year. Many district conferences have already officially accepted their quotas, with resolutions to co-operate and share in implementing the program in every way possible. The quotas are as follows:

CONFERENCE GOALS AND QUOTAS—1961-65 (5 years)

	Based on approximately—	
	12% Gains for Schools (Per Year)	25% Gain in Pupils (5 Year) Per Year
1. Alberta-Saskatchewan	3	300
2. Allegheny	6	1,200
3. Conservative	8	1,900
4. Franconia	6	2,000
5. Illinois	5	1,200
6. Indiana-Michigan	11	3,500
7. Iowa-Nebraska	4	1,300
8. Lancaster	23	6,500
9. North Central	3	300
10. Ohio & Eastern	11	3,900
11. Ontario	5	1,400
12. Ontario A.M.	3	800
13. Pacific Coast	4	750
14. Puerto Rico	2	250
15. South Central	7	1,500
16. South Pacific	3	200
17. Unaffiliated	0	200
18. Virginia	9	1,500
19. Washington-Franklin	2	500
Totals	115	29,200
		5,840

District conferences are encouraged to set up pupil quotas for each school in their district. These quotas are goals for every one of us to work toward. While some schools may easily exceed their quotas, others may have difficulty reaching these goals. Local conditions will vary and affect the possible achievements that might be reached. Local situations and conditions need to be taken into account.

As Sunday schools reorganize and plan for the new Sunday-school year beginning Oct. 1, 1961, leaders will receive guidance material on ways to implement this Enlargement Program. *National Sunday School Week* is observed from the close of the last Sunday in September to the first Sunday in October, Sept. 24 to Oct. 1. During this week, new classes and departments are arranged in local schools; new officers and teachers are assigned their responsibilities; new ideas and plans are inaugurated that will vitalize our schools.

It is well to observe promotion day for pupils going into new classes and departments and to conduct an installation service for the new officers and teachers. Teachers' meeting ought to be held during the week to develop plans and program for the coming year, and to help officers and teachers to work together as a team in the Sunday school. It is with this emphasis in mind that we want to begin the enlargement program to increase our mission outreach from every local Sunday school.

It will be a good time to pledge our co-operation and willingness to help achieve the goals that have been set before us. Every officer, teacher, and pupil will be invited to participate actively in this total and united effort. Watch for further details and guidance materials.



FAMILY CIRCLE

To the Young Wife

By ANNA MAY GARBER

Don't doubt your husband's love for you;
He doesn't know the best he knows to do.
He does not know you work too hard;
He doesn't know how weak you are.

The married life is new to him;
He doesn't know a number of things.
Be patient, dear, and trust him true;
He'll learn a lot—and so will you.
Burton, Ohio.

Hospitality, Inc.

By J. PAUL SAUDER

It was a snowy night, a night not fit for travel in the congested area through which we must make the 100-mile trip home. Two homes extended their invitation to stay with them overnight. One home had more extra room, for their children were already reared, and away. The other home had a similar-sized family, but all at home yet. And then the grandma who travels with me told me that she had caught the look of disappointment in the children's eyes when they heard that we might go elsewhere. That settled it; we returned to the home with the school children and the six-foot son.

Now we had been assured that there was in that home a "prophet's room," and they called it that too. It had Shunammite furniture, plus. And there were bulges in the bed. For each of us had a hot-water bottle hidden under the covers at the place best chosen to warm the covers and the feet. The hostess had incorporated not-too-hot water bottles into her hospitality and we drifted off to sleep more quickly therefore, just as the sister had intended that we should.

My mind flitted immediately to what Jesus had said about giving water to the thirsty. "Make it cold," He had said, in effect. "Make it cold. That extra thoughtfulness and effort will betray the fact that you are doing it in my stead, for that is how I would give it. That way the thirsty one will know that you really care for him, for I do care for him and you are privileged to do it in my stead. Make the drink refreshing and then nothing will be lost."

And thinking such thoughts, and with my feet against that warmish hot-water bottle, I drifted off to sleep. And while only God saw me there in the dark, I think I was

smiling in those last conscious moments.

Oh, yes, I must not forget to tell you that the next morning the teen-age son swept the snow off my car and scraped the ice off the windshield as he was starting to school. For hospitality, incorporated, is a joyous and Christlike contagion.

Elkridge 27, Md.

The Three Neighbors

By BARBARA BECK

Now it so happened that a certain woman on the road of life fell into misfortune. This misfortune gave this woman fear, discouragement, and loneliness.

Naturally, her neighbors were concerned. They discussed the misfortune among themselves. "Tsk! Tsk! It is indeed too bad. We really should do something."

With heads shaking in agreement, they all with one accord agreed. It was indeed too bad. They certainly should do something.

Therefore, that very afternoon, the first neighbor did stride over to do her something. As soon as she was seated, she began forthwith to tell of a friend of hers who did suffer like misfortune. Her friend had grieved sorely and long. In fact (ah, how dramatically she told it), her friend never again was her former happy, healthy self. "Yes," she said, "these things are certainly difficult. But life is like that, so—" She shrugged her shoulders and left.

The second neighbor did struggle within herself. Certainly, she should also go. But what could she say? She herself had never had such an experience. She just might say the wrong thing. Furthermore, the discouraged neighbor was of the type who tends to become overemotional. That could be so unnerving. Yes, perhaps a visit would be too great an emotional strain for both of them. It might be easier for the discouraged neighbor to be left alone in quietness. Thus rationalized the second neighbor. And she stayed at home.

Now the third neighbor did also struggle within herself. She rationalized as did the second neighbor. But she thought also—What if I were the discouraged neighbor?

Straightway she did pack a box of cookies. Then she walked thoughtfully to the home of her neighbor. She knew not what she could say. The greeting was tearful and they did weep together a few moments. This third neighbor did then make a pot of tea. Over the tea and cookies the third neighbor

did little more than listen. And the conversation did gradually brighten.

The third neighbor did then proceed to wash the accumulation of dirty dishes. She left for home after assuring the discouraged neighbor of her prayers in her behalf.

Which of these three, think you, was neighbor to the one who fell into misfortune?

Athabasca, Alta.

Doorbell

By Grace V. Watkins

I never hear the bright
And tinkling summons of the bell,
But what I tell
Myself, "Oh, if it might
Be Christ who stands before
The door!"
Then suddenly I know
A singing joy, and, oh,
It is as though
I felt His touch
And heard Him whisper, "Inasmuch."

A Suggestion

By ALMA WEIDMAN



Mrs. Christian Stauffer, Route 1, Lititz, Pa., an 84-year-old mother in Israel, has been bedfast for five years, the result of a broken hip. She is mentally alert and enjoys company. Those of you who cannot visit her in person can do so by mail. She greatly delights in cards. She and her husband observed their sixtieth wedding anniversary last October. Ephrata, Pa.



TO BE NEAR TO GOD

Serving the Lord

By DAVID W. MANN

Sunday, August 27

Come, Then Serve.

"I saw also the Lord sitting upon a throne, high and lifted up. . . . Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:1, 8). Worship must precede effective service. And it is also true that true worship issues forth in service for the Lord. These two elements are equally important in our Christian lives. Let us come now in worship. Let us also hear and answer His call to go in service.

Monday, August 28

Serving as a Living Sacrifice.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The quality and condition of the servant is the key to service that pleases and glorifies God. May our prayer be that we may be sanctified vessels set apart for the Lord's service; sacrificed, yet living and useful to Him.

Tuesday, August 29

Serving with Humility.

"He that is greater among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). The difference between "works" and true Christian service is the motive which moves us. We may do many noble and good things for the sake of receiving the approval of men or God. But true service seeks to help and share without desire for return. "Lord, cleanse us of pride and selfish desire. Give us hearts of helpful compassion like unto Thine."

Wednesday, August 30

Serving with Gladness.

"Serve the Lord with gladness. . . ." (Psalm 100:2). Our spiritual "chores" take on a new meaning and freshness when we approach them with a willing spirit of gladness, rather than a sense of duty. Christian service can become quite routine and burdensome, but it need not be so if we see it as an opportunity and privilege to show to the Lord our love and devotion to Him. "What shall I render unto the Lord for all his benefits toward me" (Psalm 116:12)?

Thursday, August 31

Serving with Fervent Spirit.

"... fervent in spirit; serving the Lord" (Rom. 12:11). A Christian who is fervent in spirit is one whose life is radiant with a warmhearted glow. A spark of vision, fanned and impassioned by the work of the

Holy Spirit bursts into a flame in some avenue of service. It is not an unwanted compulsion but a welcomed stirring of the Spirit that sets us on fire for God. "Lord, breathe upon us with Thy Spirit."

Friday, September 1

Serving in Love.

"... by love serve one another" (Gal. 5:13). Love is self-giving. Love is an outgoing emotion which is concerned with the

welfare and needs of others. What greater service can we do to our fellow men than to love them? Many times they need loving understanding more than temporal benefits. We can serve others without love. But we cannot love them without serving them.

Saturday, September 2

Serving is Rewarded.

"And whatsoever ye do, do it heartily, as to the Lord. . . . knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). Our motive for service should not be to gain a reward. Nevertheless God does reward faithful Christian service. A portion of this reward is received in this life in many rich experiences and the joy of sharing others' needs. The greatest reward is yet to come in our eternal inheritance in Christ. Let us continue faithfully in His service, doing all "as to the Lord."

Sunday School Lesson for August 27

Timothy, a Guardian of the Truth

Acts 16:1-5; 17:14-16; Phil. 2:19-23; I Tim. 1:1-5; II Tim. 1:1-8; 2:1-5, 22

Paul and the apostles were aging now and God needed a strong man to succeed Paul in the work with the Gentiles. Could He find one? All men who knew Paul did know that this work was not easy. Would anyone be willing to give his life for the sake of Christ? There is always the possibility that the man God has prepared for a work will not hear God's call. And Paul, knowing the kind of man needed, would be very selective in his choice. God and Paul found Timothy.

When Paul came to Lystra on his second missionary journey, he decided on Timothy. Who was he? Was he a believer? What had prepared him to accept Christ? Why did Paul circumcise him? Consider his heritage from both the Jewish and Greek parentage.

Timothy made his own decision. Why do you think he accepted Paul's invitation "to go forth with him"? Upon what did Paul make his decision to invite Timothy? Wasn't it a bit dangerous to depend on Timothy's reputation? May not reputation be an accurate appraisal of the real self?

For years Timothy went with Paul, Silas, and Luke in search of those who would believe in Christ and follow Christ. What must he have learned from Paul?

When Paul was imprisoned in Rome, he wrote precious words about Timothy to the Philippians. What can one know about

Timothy from this letter? Was Timothy just a messenger to carry Paul's letter and esteemed for Paul's sake, or was he appreciated by the Philippians in his own right?

From Paul's two letters to Timothy we learn of Paul's great concern for the future of the church.

The faith is to be held in purity, unfeigned. I Tim. 1:1-5, 15-19; II Tim. 1:5, 13, 14; 4:1-5. Timothy is to be a guardian of the truth.

This faith is to be committed to faithful men who will teach others. II Tim. 2:1, 2. This is still a great concern of aging preachers of the Gospel.

A good soldier of Jesus Christ will have to suffer hardness. Therefore be strong. II Tim. 2:1-15.

The conduct of the preacher of the Gospel is very important. Therefore he should live by God's grace a blameless life. Let pupils find some of the many words of advice given in either letter.

Paul seemed to be very confident that Timothy could guard the truth and guide the churches in the Word. What a tribute to be the companion and confidant of the great Apostle Paul! —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Reaching Latins for Christ by Radio

By Lester T. Hershey

Speaker and Director of Luz y Verdad



The mixed chorus heard on the weekly half-hour broadcast brings the Gospel in song to many hearts and homes.

According to the first minutes of the Spanish Broadcast Committee held in Elkhart, Ind., on April 21, 1954: "It was understood that this committee should take the initiative in moving forward in Spanish broadcast work, and do the administrative work connected with broadcasts in Spanish as a subcommittee under the Radio Evangelism Committee (now Mennonite Broadcasts, Inc.)." This action was presented by H. Ernest Bennett.

Objectives were also drawn up at this meeting. They were: (1) to promote the use of broadcasting for the promulgation of the Gospel in Spanish, (2) to develop program materials in Spanish, (3) to co-ordinate broadcasting efforts in Spanish throughout the church, and (4) to publicize and encourage support by the church for broadcasts in Spanish.

When this meeting took place, the Spanish broadcast, now known as "Audicion Luz y Verdad," was already seven years old and was broadcasting under the name, "Hora del Calvario" (Calvary Hour), in Puerto Rico, Costa Rica, Haiti, Panama, Nicaragua,

and into Spain from Tangiers, North Africa. A total of eight stations were being used to proclaim the Gospel of salvation through Christ.

Today, the Spanish Broadcast Committee releases *Luz y Verdad* on 29 stations in these same countries including ten cities in the United States and Gospel stations such as HCJB, Quito, Ecuador; TGNA, Guatemala; PJA-6, Aruba; CP-27, La Paz, Bolivia; WFID-FM, San Juan, Puerto Rico; and the most recent Trans World Radio from Monte Carlo, Monaco. Other nonreligious stations are also used in other areas. The committee is allowing for the study of a 15-minute program of Scripture reading, either by one voice or several. When it seemed that it would not be possible to use the taped program in Argentina, a budget was set up to put on a live program originating in Buenos Aires. However, it now seems possible to use taped programs in Buenos Aires. Investigation and arrangements are now being made to this end.

Directives in selecting a new area for broadcasting (with a few exceptions) are whether or not it is necessary to support an already existing Spanish Mennonite Church or if it will pave the way for an emerging church. Thus *Luz y Verdad* works together with the Spanish congregations in Brooklyn, N.Y.; Archbold and Defiance, Ohio; Mathis, Corpus Christi, Alice, and Premont, Texas; Chicago, Ill.; Milwaukee, Wis.; San Juan and other churches in the center of Puerto Rico; and Honduras, C.A. It may be paving the way for the establishment of a new work in Philadelphia, Pa., and the Conserv-



Lester Hershey, speaker and director of *Luz y Verdad*, records a radio message.

ative Mennonite Conference's new field in Costa Rica, also the emerging churches in Denver, Colo.; Tampa, Fla.; and Los Angeles, Calif. When its government will allow it, Mexico City, La Paz, and Chihuahua, Mexico, will be entered, where Mennonite groups are at work.

At the present time some investigation is being made regarding mission work in Spain. A radio witness has existed in this country since 1950, except for a few months in the early part of 1960. Some missionaries in Spain are begging for help in evangelizing the Iberian Peninsula. The broadcast has paved the way again.

In order that Spanish churches everywhere may consider *Luz y Verdad* a part of their witness in the community, "spots" were put on the end of the taped program informing listeners where the Mennonite Church is located and its hours of services. This does take time and effort on the part of Technician Paul Wyse, but it is worth it. Churches in San Juan, Chicago, Milwaukee, and Brooklyn testify to the fact that this "spot" has brought people into contact with them.

But not only does the Spanish Broadcast Committee consider the broadcast a "must," but contacts are then followed up by means of Bible study courses. Five Bible studies are used. The Aibonito and three branch offices mail out hundreds of corrected and first lessons monthly. These contacts in turn



The chorus awaits a signal from Lester Hershey to begin a broadcast. Paul Wyse (right) is technician for the broadcast.



The new Spanish broadcast studio building, built in 1958, is located in Puerto Rico.

make it possible for students to see their need for salvation, not through the traditional way of sacraments and obedience to the established church, but through simple faith in Christ. "The Life of Christ" course in the study of John and the course in "God's Great Salvation" point this out. Church members are enabled to see that they are saved not through works but through faith in the Son of God. The study of the Galatians course, "Christian Liberty," also makes this clear. How does one live the Christian life? How did the Christian Church of the first century live? These questions are answered by studying the courses, "The Sermon on the Mount," and "The Church of Christ" according to Acts.

What a thrill to read a letter from a listener who informs us he has made his decision to accept Christ as his only Saviour! What a blessing to read letters telling us of the spiritual help the broadcast or a Bible study has been to his life!

Workers realize they are inadequate and insufficient in themselves to help listeners writing in, telling of matrimonial problems, of the unconverted son, husband, or wife, or of the sickness of a member of the family. Personnel can counsel and give Biblical advice, but they bring the Lord into the picture, too. Hence they remember many at their morning prayer time at nine o'clock Monday through Friday. A mimeographed sheet of these requests is circulated weekly among choir members and others. Some-



Several Spanish branch offices help to handle listener correspondence. Here J. Weldon Martin, Corpus Christi, Texas, grades a Bible lesson from a listener.



The MYF of Betania church get printed sermons ready to mail to listeners. Ten thousand of these are now printed monthly and sent out to every Central and South American country (except Brazil and the Guianas), the Caribbean Islands, and many cities in the United States where Latins live.



TCNA, Guatemala, one of 29 radio stations airing Luz y Verdad, is a missionary radio station covering Guatemala and surrounding areas.

times the one prayed for will write later to tell of the answered prayer. This causes rejoicing at prayer time.

One more phase of the Spanish Broadcast must be mentioned. This is the financial need. The total Spanish Broadcast Committee's budget for the 1961-62 fiscal year is \$52,000. Of this amount, \$48,500 is for the Luz y Verdad program alone. Compare this with the 1954 budget of \$2,400. The present figure includes salaries which in 1954 did not. The key personnel were giving marginal time to the broadcast and drew their allowance from other sources. Now the key personnel give full time.

To help meet Luz y Verdad's cost of more than \$4,000 a month, or \$930 a week, individuals, Sunday-school classes, groups of businessmen, and congregations have pledged to give directly and regularly to general or specific projects. When you send in a contribution directly to Mennonite Broadcasts, you help Luz y Verdad continue its outreach.

The staff is thankful to the Lord for the way He is blessing this part of the church's missionary and evangelistic outreach. They invite you to join in this wonderful task of telling others of the Lord.



A Spanish listener tunes to Luz y Verdad (Light and Truth). Car radios, portables, and home sets bring "light and truth" to darkened lives.

Each Uses His Skill

By D. ROHRER ESHLEMAN, M.D.

"We cannot meet need. We can only show how need can be met," wrote Robert Greenhill Cochrane, former medical missionary. The pressures of numerous patients make the pattern of full Christian healing, in which body, mind, and spirit may share, extremely difficult to achieve.

The hospital in Nazareth, Ethiopia, serves a town of 23,000 people, as well as the surrounding community for miles. Being the only doctor, I have had to manage the illnesses of 32,893 patients during the past twelve months. This would amount to approximately ninety patients daily, seven days a week. Admitted to the hospital were 2,668 and 671 had operations. What constitutes spiritual priority in this frustrating environment?

During my college days a Christian colleague chose to be a missionary doctor. After several years, to my surprise, he completely changed his plans. He felt that medical missions were failing their task. These were some of the reasons which affected his decision: there would be no time in his daily schedule for personal evangelistic work among his patients; the work would be so hard and time-consuming that he scarcely would have time for any personal devotions himself; he felt that evangelistic programs in mission hospitals were weak and inefficient and therefore concluded that these hospitals were failing in their divine task.

This greatly impressed my inexperienced mind, and I have not forgotten it. At the time I could not point out exactly where I thought he was wrong. Now, having been on the mission field for ten years, I would like to share my point of view concerning evangelism in connection with medical work.

The question of the evangelistic approach of the medical missionary is of vital im-



Dr. Eshleman busy in his office.



The hospital evangelist uses the public-address system daily to bring the Bible and music to hospital and clinic patients.



Paul Gingrich teaches the Bible to hospital workers.

portance. Much difference of opinion exists. Can a mission doctor fulfill his divine commission and rightly serve his Lord even though the load of medical work leaves him little or no time to teach and preach?

In recent years governments of various emerging countries have recognized their responsibility to meet the public health demands of their lands. They do not rely completely on voluntary organizations as they did in past years. In spite of that fact, mission hospitals are usually located in populous areas with no competition for many miles. The large number of patients in contrast to the small number of doctors requires the mission doctor to give his whole time and strength to the medical care of his patients. Are medical missions then justified?

My answer would be a heartfelt yes. Of course, I assume the doctor is one of a team, each of whom is utilizing his own gift from the Spirit, such as healing, teaching, and preaching. "The eye cannot say unto the hand, I have no need of thee," but each rejoices in the part he has in the work of the kingdom. So in the over-all program, the preaching of the evangelists, the teaching of the dedicated hospital staff, and the touch of the healing hands of God through the doctor, nurses, and dressers complete the balanced program.

When the Lord was on earth, He went about preaching, teaching, and healing all manner of diseases, subject at all times to the will of His Father. Huge crowds with all their physical needs pressed Him. Can you imagine Jesus having time for a personal conference with each one? In His

busy schedule He often had time only to lay His hands on them. But I believe that through this act they also received a spiritual message. His very presence left an effect upon their lives.

The mission hospital leaves a witness of the person of Christ. From the beginning of each day to the end the love of Christ flows through His vessels. While seeking opportunities to reveal His love, and His plan of salvation, God prompts men and women in towns and villages to go to the mission hospital for treatment. As they enter the clinic, they are not thinking of being acted upon by the love of Christ. Perhaps the Christian staff may be so absorbed in their professional duties that they are not conscious of the continuous working of God through their lives. The patient, however, is being acted upon by God, the Great Physician, through the various treatments administered by the staff.

Frequently during daily visits to the hospital patients, one will jubilantly say, "I want to go home today. You and God have made me well." Then comes my question, "Since God has done this for you, what will you do for God?"

In the daily outpatient department a relative of a sick patient may suddenly drop to the floor at my feet and plead for the doctor and God to do all they can for the sick one.

The hospital staff need to remind themselves daily that this hour by hour con-



Slides of the life of Christ are shown to patients in the ward of the hospital.



"Whatever your hands find to do, do it with your might."

Missions Today

Progress in Puerto Rico

By J. D. GRABER

When the CPS camp was established at La Plata in 1942, most of us had not even heard about Puerto Rico. The service program in this very needy valley in the center of the island was Christian witness by deed. But the witness by word could not be neglected. People wondered "why?" And thus the opportunity was constantly there for speaking of the redemptive love of Christ which these loving deeds demonstrated.

The first believers were baptized in 1947. By 1950, when the first annual conference was held at the La Plata Mennonite Church, two hundred people used to be in attendance at the various public sessions. Not all were baptized believers, but it is fair to say that all were interested in the Gospel. At the 1961 annual conference at Aibonito no church building was large enough to hold the audience. Windows were opened, benches lined up outside, and with a public-address system all could hear.

Puerto Rico has also made phenomenal material progress since 1940. In 1947, they say, 47,000 automobiles were registered on the island. At that time this was more than the sum total of all cars registered in all the Caribbean islands, including Cuba. By 1957 there were 400,000 cars in Puerto Rico. The increase in the decade, which merely reflects the general material and economic advance, is almost unbelievable. Factories by the hundreds have been established in all interior towns, but especially in San Juan, the capital, and in Ponce, the largest city on the southern side. Freedom from taxation for the first ten years, liberal loans, and other inducements are given to state-side manufacturers to set up plants on the island.

Rural economy is rapidly giving way to industrialization. In the early forties the vast mountainsides of the island were cultivated by hand, and farmers eked out a precarious existence on the precipitous slopes. But with factory jobs available, who wants to hoe corn, or even pick coffee, on a mountainside? The result is that more and more of the island's mountains are reverting to grass. Grazing beef cattle seems about all that is left for the economy of the interior. It is even difficult to get labor for picking coffee, and certainly very expensive. On the flat areas of the coastal plain sugar cane and pineapples continue to be the big industry, but here it can be done by heavy machinery.

(continued next week)



MISSION NEWS

Overseas Missions

Japan—Charles Shenk reports from Kawakami-gun that the roof, windows, and ceiling are finished, and the floor is partially finished on the new building, to be completed by around Sept. 15. Kindergarten classes, to be held in the building, will be taught by the Nodas, among others, Christians who are already helping here in Sunday school and other ways.

Marvin and Neta Faye Yoder in Tokyo are taking summer school at Nagamuna. Bro. Yoder, who recently during his vacation week went to Ida to help clean up after the floods, reports that this was good practice in using the Japanese language, since most could not speak English.

Rhoda Ressler, in Kato-gun, has been asked to lead a group in English singing in Obihiro, where a group of Christian young people meet twice a month Sunday afternoons. She reports that NHK, Obihiro (the national network), came to the kindergarten to record a 15-minute broadcast for their morning radio program. On July 31 five Christian young men, from Noppo Dairy College, arrived here for a week's work camp. They lived and worked with farm families, but used Ressler's home as headquarters. In evening meetings they sponsored children's meetings and discussions on faith and Christian living, where they confuted doubt and heathenism.

Ralph Buckwalter at Kushiro reports that Bible school, held July 15-22, had an average attendance of 10 by day and 25-30 in the evening. All but one of the congregation attended at one time or another. Thirteen out-of-town students registered, but only three could stay for most of the week. Besides morning and evening studies in John, Pastor Homma of Kyushu Mennonite Church led an early morning study in Haggai.

Brazil—Allen Martin, working in the Campinas bookstore while David Hostetler is on furlough, reports that it appears that the bookstore will hit the 200,000 cruzeiros mark in sales this month and thus meet overhead expenses. New display stands and additional lines of merchandise are being added.

Evelyn Kinsinger, secretary of Araguaema Mennonite Mission Council, reports that John Blough was elected president of the council, due to Herbert Minnich's moving to southern Brazil because of Sister Minnich's illness.

Argentina—Mrs. Juan Michelli, one of the first seven baptized when mission work opened in Argentina in 1919, died in Buenos Aires on July 28. She and her family were active in the church here.

Elkhart, Ind.—Word was received at general board offices that Ron Swartzentruber, Troy, Ohio, brother of Mrs. H. James Martin, missionary to Uruguay, was injured in an auto accident Aug. 5, and died at the

Van Wert, Ohio, hospital two days later. Roy Koch represented the board at the funeral.

Belgium—Augustine van Melsen, in charge of Ohain Center during David Shanks' summer furlough, reports a camp of 21 youth in July and a children's camp with over 30 participants. Between these two youth camps, the Slavic groups, led by Wasil Magal, held a spiritual retreat with over 50 participants at which H. H. Janzen was guest speaker. Spiritual direction of the youth camps was given by Marcel Graber, of the French Mennonites, one-time worker with the Salvation Army and evangelist in French Protestantism.

India—Joseph Mundu, son of Milton Vogt's cook, left for a year's training as laboratory technician at Miraj Hospital near Bombay. He plans to serve at the New Life Hospital, at Satbarwa, Bihar, after his training. Cecil Buschert, builder at Satbarwa Hospital site, is taking two months' language study in Landour, Mussoorie, during the rainy season when construction work cannot go at full force.

Home Missions

Rocky Ford, Colo.—Church members from 30 families, including volunteers from Pioneers Memorial Hospital staff, are building by themselves a church they hope to have ready by Sept. 1. Plans call for a church

and Sunday-school rooms, but the first construction is a building 86 x 28 feet to house six classrooms, rest rooms, nursery, and a chapel, a temporary sanctuary which will accommodate 100. The Rocky Ford congregation for several years drove weekly to La Junta to attend services. However, because of the witness at Pioneers, services were begun Sundays in the hospital chapel.

Edwin I. Weaver, missionary from Nigeria on furlough, preached the morning sermon here July 23. In the evening, Valley Mennonite churches near and in La Junta met at East Holbrook to hear Bro. Weaver present an illustrated message.

South Bend, Ind.—J. Carl Rudy, a minister formerly from Ontario now attending seminary at Goshen, is serving the South Bend brotherhood. Plans call for a church building for this new congregation. A site is to be purchased and a building provided as funds are available. This work, under the sponsorship of the Indiana-Michigan district board, began in 1958 when two Goshen College students under the college YPCA started a Sunday school in a local home.

White Pigeon, Mich.—Paul Hunsberger, originally of Ontario, has accepted a call to pastor Tri-Lakes Chapel, an outpost of Pleasant View congregation, Goshen, Ind. This emerging church became an independent congregation Aug. 6 under the Indiana-Michigan Conference. Bro. Hunsberger, licensed for the ministry in Ontario in 1945, served at Monetville, Ont., prior to 1959.

Brooklyn, N.Y.—Services are now being held on the third floor of a building at 1050 Broadway, Brooklyn, close to elevated train tracks, the only place available when the

Old Religions Return to Japan

By LEE AND ADELLA KANAGY

Recently in Japan, Emperor Hirohito's oldest daughter, Morihiro-san, 35, died. It was the first time the emperor and his wife could attend a funeral in the history of Japan. Funeral rites were held at a Shinto shrine.

Before Japan's new constitution, Shintoism was a state religion, including the religion, of the imperial family, Shinto doctrine forbade the emperor's family from association in any way with anything soiled, defiled, polluted, or unclean. About 100 years ago, if a person died in a house, the house was abandoned because death polluted it; in some cases the sick and dying person was put in a little house away from the family house and left to die there. In the Old Testament, a similar attitude and teaching can be found among the children of Israel.

The Shinto funeral was televised all over Japan. Since death speaks with certainty to all people, this event will probably exert influence on calling people back to the old religion of their ancestors. In addition to Shinto rites, Buddhist rites and funerals are also televised. During the season of Obon,

Aug. 20, people will put candle lanterns at their doors to welcome home ancestral spirits, and feasts and dances will be held. God-shelves will be dressed up, watered, and fed.

All this activity in the nation, along with mingling with good and evil spirits, casts a spell on the people. They merely stare at missionaries when Christ is mentioned. During this time of the year missionaries find it difficult to get any response from people. Around Christmas time the atmosphere changes. People seem more free to visit, and Christmas cheer spreads all over the land with television.

Even though people are hard to reach, missionaries continue to witness to the Japanese through radio on Menonita Awa, and by literature, visitation, and Sunday services. Pray that missionaries may continue to reach people. By your continuing support of the mission program through your generous offerings, missionaries can meet the spiritual needs of people, not only in Japan, but also in India, Argentina, Algeria, England, and other places.

congregation was forced to move from its old location due to a new housing project. The new location had been the gym of Mr. Puerto Rico, the wrestler. The first Sunday 55 attended services. The congregation is praying for a better place on a first floor and removed from the noise of elevated trains.

Aspen, Colo.—David Alderfer, Chappell, Nebr., plans to move here to accept the responsibility of setting up and maintaining the information center here. Sister Alderfer will be employed as a registered nurse in the Pitkin County Hospital, administered by the general mission board.

Montreal-Nord, Quebec—Tilman Martin reports that a baptismal service and a meeting to organize as a congregation was held here Aug. 20. He and Sister Martin transferred their membership from the St. Jacobs (Ont.) Church at this service and joined nine others as charter members in the new congregation.

Springfield, Ohio—Leon Masts, now living at Northridge, Springfield, along with two other families, meet regularly Sunday evening for Bible study, prayer, and fellowship. They worship Sunday mornings at Bethel Church, West Liberty.

General

Indianapolis, Ind.—A witness workshop under the sponsorship of the Home Missions and Evangelism department of the general board will be held here Sept. 13-17. The workshop, similar to the one held in Chicago last fall, will deal with what the man of the street thinks of the church, to what extent religious language is intelligible to people today, to what extent Christian experience as Mennonites is adequate for effective evangelism, and the development of friendship with sinners. A group of 12 to 15 persons from the Indiana-Michigan district mission board are expected to attend.

Broadcasting

Japan—A group of 15 boys living in a remote area, Tomamai, have organized a Good News Club to study the Bible together. One of the boys wrote to the radio office, saying, "Some classmates and I heard The Mennonite Hour. We think it is good to study Christianity together, then we can encourage each other. There are many things we do not understand now, and we are fearful of our future lives. We have organized the Good News Club and meet as often as we can. There are fifteen members now. We cannot find books about Christianity that we can study well. May we study your correspondence course together? Then you can help us to understand what is difficult."

According to Rhoda Ressler this is an area "where there is no church. Pray for their growth and that somehow we may find fellowship and leadership for them."

India—The Way to Life program is heard in India each Sunday from the Far East Broadcasting Company in the Philippines. One listener in this country recently wrote, "We thank God for your wonderful radio ministry from Radio Manila on Sundays.

They are really very inspiring and if I am permitted to say so, it is the best program that I receive on the air. . . . Speaking for myself I should say that I am mad after church music and song and our life is centered around Christian music."

East Pakistan—A young Christian studying in a Roman Catholic school, who says her friends are mostly Muslims, writes of the great encouragement received from the Way to Life program. "This is the first time that I am writing, though I have heard The Way to Life broadcast a great many times. Let me assure you that I am praying for this radio ministry. I like the good singing and message from the Word

of God. I really like these broadcasts. I look forward to hearing this broadcast with eagerness. Especially today's broadcast has been a real help and blessing. I was quite discouraged and downhearted all afternoon, but I felt refreshed of the Lord and I really felt that the Lord has something special for me to do for Him."

Harrisonburg, Va.—Lester T. Hershey, speaker and director of the Spanish broadcast, will be spending about a month in the United States presenting to various churches the challenges facing the Spanish broadcast. Some authorities are saying there will be only a few years to work in South and Central America before communism takes

Nhatrang Hospital Dedicated

July 9 was dedication day for the Evangelical Clinic, Nhatrang, Vietnam. Many people came for the ceremony, which culminated much dedicated effort by both Vietnamese and MCC workers. Pastor Tin, director of the hospital project, served as chairman of the meeting.

This hospital, a co-operative venture between MCC and the National Evangelical Church of Vietnam, will be used as a base for mobile clinic work in outlying villages.

Khanh Hea province is rural, needy, and centrally located in the country. Its permanent population is estimated at 800,000, including many tribes people. All of the 20 doctors in the province are residents of Nhatrang. The majority of them are associated with large military installations in the city.

The greatest need in Khanh Hea province exists outside the city of Nhatrang in the smaller fishing villages and rural and

tribes area. It is there that the mobile clinic will serve.

While waiting for construction of the hospital building during the past year, Dr. J. B. Dick, Steinbach, Man., and Elnora Weaver, R.N., Gulliver, Mich., used a small building on the hospital grounds as a clinic and also did some mobile clinic work.

The project began when the Evangelical Church requested that MCC assist in establishing Christian medical services in Khanh Hea province. In July, 1960, MCC agreed to provide one doctor and two nurses plus housing and maintenance for them, half the cost of hospital construction, a monthly cash subsidy of \$250 toward operating expenses, and additional medical equipment and supplies. Your relief and service offerings have helped to make this work possible in the past. Regular contributions will continue to support service to areas of need all over the world.



This 18-bed hospital at Nhatrang, Vietnam, was built by MCC and is staffed by an MCC doctor. At present this doctor is J. B. Dick, M.D., Steinbach, Manitoba, Canada.

over. Freedom to evangelize would be considerably hampered should this happen.

Bro. Hershey's schedule for the first few days is: Aug. 27, a.m. and p.m., Bay Shore, Sarasota, Fla.; Aug. 28, p.m., Ybor City, Tampa, Fla.; Aug. 30 to Sept. 1, Brooklyn Spanish Church, New York City, N.Y.; Sept. 2, p.m., World-Wide Gospel Fellowship, Lancaster, Pa.; Sept. 3, a.m., Christian St., Lancaster, Pa.; p.m., Spanish Fellowship Meeting; Sept. 3 p.m., Bridgeport, Pa.

Overseas Relief and Service

Akron, Pa.—Individual sponsorship of school children in Hong Kong is being initiated by MCC through its Hong Kong Educational Assistance Program. The new plan will enable sponsors to support a child in a Hong Kong school for \$3 per month. Former MCC educational assistance was on a group basis.

It is estimated that about 60,000 children in Hong Kong are not in school because they cannot afford the small cost of tuition, uniforms, and books. There are no free public schools in Hong Kong.

Under the new assistance program \$36 will support a child in one of several selected schools for a year. Sponsors will receive reports and pictures of the children they are supporting.

Two hundred and fifty sponsors are needed for the Educational Assistance Program this year. Persons interested in participating in the program should write to J. N. Byler, Mennonite Central Committee, Akron, Pa.

Summer Service

Gulfport, Miss.—On July 2, Keith Ginge-rich and Aaron Martin, Summer VS-ers who are serving on the National MYF, worshiped with the Crossroads Bible Church here. They spent the following week with young people of the Mississippi and Louisiana churches. They served on the annual youth rally of the deep south.

I-W Services

Lansdale, Pa.—John E. Lapp, I-W Co-ordinator, and wife spent July visiting I-W locations and VS centers. He reports the following observations:

1. Two thirds of the (MC) men who have entered I-W service in recent months at Denver have gone through orientation. This has made a decided improvement in the program there.
2. VS centers with an average of one dozen persons seem to provide the best opportunities for Christian service, Christian witness, and Christian fellowship.
3. The youth who are serving in these western locations enjoy their fellowship in the smaller churches there.

Bro. Lapp's visits included earning service men who are located at Denver and Colorado Springs, Colo., and at Topeka, Kans. In addition to this, he spent some time with VS units at Denver, Glenwood Springs, and La Junta, Colo.; Stanfield and Phoenix, Ariz.; Albuquerque, N. Mex.; Hesston, Kans.; Kansas City and Hannibal, Mo., all under the direction of the VS Of-

fice at Elkhart, Ind. He also made contacts with VS workers serving in the Brethren in Christ Mission and Hospital at Bloomfield, N. Mex.; the Church of God in Christ, Mennonite VS workers at Albuquerque, N. Mex.; the General Conference Mennonite Office, Newton, Kans.; and the headquarters of the Church of God in Christ, Mennonite, Galva, Kans.

Norristown, Pa.—Pastor Ivins Steinhauer and a singing group from the Bridgeport (Pa.) Mennonite Church will present a program for the I-W group on Aug. 24. The theme of the service will be "Can I Know I'm Saved?"

Des Moines, Iowa—Two wives of I-W men taught in the summer Bible school at the local Mennonite church. Young men wishing to assist a local church during I-W will find many open doors in Des Moines.

Cleveland, Ohio—The annual Cleveland I-W Reunion was held at the South Chagrin Reservation on Aug. 5. Approximately 65 persons attended. In the afternoon a ball game was followed by a fellowship meal and program. Included on the program were personal introductions, quartet music, and a talk by Dick Martin, assistant I-W director, Elkhart, Ind.

Chicago, Ill.—At the semiannual meeting of the Mennonite I-W Co-ordinating Board held at the Atlantic Hotel, Chicago, on July 27, a resolution was passed that encourages Mennonite churches to keep in constant communication with other evangelical churches on the doctrine of nonresistance. This resolution includes the need for a conversation with Billy Graham during his Philadelphia campaign on the Biblical imperative of nonresistance as well as continuing conversations with the United Association of Evangelicals and the Youth for Christ movement.

General Relief and Service

Akron, Pa.—Robert Kreider, vice-chairman of Mennonite Central Committee and dean of Bluffton College, Bluffton, Ohio, will take an assignment with MCC while on leave of absence from Bluffton College during the 1961-62 school year. He has been invited to explore the possibilities of Mennonite teachers serving in underdeveloped areas of the world.

The project will include evaluation of the relative needs of countries where MCC and Mennonite mission boards are working, and study of how Mennonite liberal arts colleges may more effectively prepare students for overseas service in relief, mission, and educational assignments.

Dominican Decisions

BY LESTER T. HERSHEY

The Lord granted me the privilege of visiting the Dominican Republic from Jan. 28 to Feb. 20. The "Iglesia Evangelica Surena" (Evangelical Mennonites in the U.S.) invited me to serve as evangelist in six of their nine churches. Much prayer was made to the throne of grace in behalf

of these meetings, not only by the workers and Christians of the Surena Church, but by our staff here and many of you readers.

The evangelistic team was made up of three—Mr. and Mrs. Ray Kutz and myself. Little Brenda Kutz went along to most of these churches, too. The churches visited ranged from the main and largest in San Juan de la Maguana, a city of 20,000 inhabitants, to the smallest and newest at Ranchito, a rural community where six baptized believers and some 20 converts were the nucleus of the congregation. However, the attendance averaged 100. Besides evangelistic messages during the evenings, the believers asked for messages during the day. In several places the young believers wanted messages also. This meant at several churches we had as high as five services in one day.

The Lord blessed with 27 souls saved, and the reconciliation of one pastor. In the San Juan Church 13 souls accepted the Lord during the five nights of services there and others came to the Lord in their regular services which followed. From the consecrated lives of our missionary brethren of the Surena Church we learned much, and they were a constant challenge to our own lives and ministry. We praise the Lord for these weeks of service among our Surena brethren.

Since our broadcast is being aired into the Dominican Republic from missionary radio station 4VEH, Cap Haitien, Haiti, we were much interested in meeting some of our listeners. However, the country is quite large and transportation between cities and communities is difficult without your own car. But, in every place we visited as evangelist, we found people who had listened or were regular listeners to Luz y Verdad. Immediately the relationships were as of old friends. The comments made, their request for our sermons of the month, calendars, and radio logs, impressed us with the fact that Luz y Verdad is well received in this country.

A barber in one city keeps his radio tuned to 4VEH so that his customers can listen to the Gospel. He especially likes Luz y Verdad and listens to it twice a week for the benefit of his customers. A tailor in the public market place tunes in to Luz y Verdad from 4VEH and HCJB so that passers-by can hear it. In the Dominican Republic the local missionaries are interested in using our program as one of their daily broadcasts when funds are available.

We praise the Lord for this experience of a widening vision and ministry. Our prayers go up for the many in that great island who yet need the Gospel of salvation. Keep on praying for our broadcast and its outreach in the Dominican Republic as well as other Latin-American countries.

—From Radiograms.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Harry Gascho is the newly elected assistant moderator of the North Central Conference. The secretary is Bro. Elmer Borntrager, and the fifth member of the Executive Committee is E. D. Hershberger. New members of the conference received in the recent sessions are Ottis Yoder of the Strawberry Lake congregation, and Glen Birky of the Lake Region congregation.

Speakers in the annual Bible meeting at Chestnut Hill, Columbia, Pa., on Aug. 6, were Ingiva Asfaw and Melvin Lauer.

Graduates of the Christopher Dock Mennonite School met on Aug. 8 to discuss the organization of an alumni association.

Bro. Titus Bender, Meridian, Miss., was the speaker in a Franconia Conference-wide MYF meeting at Camp Men-O-Lan, Aug. 12, 13.

The Blooming Glen congregation is having preaching before Sunday school during a three-month trial period.

A Keswick Colony group from New Jersey gave the evening program at Ebenezer, Elverson, Pa., on Aug. 6.

The Every Home Plan for GOSPEL HERALD subscriptions has been adopted by the Bethany congregation at East Earl, Pa.

Several families from the Providence Forge and Williamsburg areas in Virginia, who have been worshipping at Richmond, are beginning worship services in their own area.

Bro. Lyle Yost and wife, who were in South America last spring in the interests of the Mennonite Economic Development Association, showed slides at the Social Center of the Oak Grove congregation, Smithville, Ohio, on July 23.

Bro. David Sommers, Ashley, Mich., is a new staff member at Adriel School, West Liberty, Ohio.

Bro. Jonas L. Mininger, Souderton, R.D., Pa., was ordained to the ministry on Aug. 6 for the rural work at Gelatt, Pa. Bro. John E. Lapp, officiated, assisted by Bro. Winfield Ruth, who preached the sermon. Bro. Ruth has bishop charge at Gelatt. Installation services will be held there on Aug. 27. Bro. Mininger was chosen by the executive committee of conference and the executive committee of the mission board for this service. His new address will be R.D. 2, Thompson, Pa.

An anniversary weekend was observed at Maple Grove Mission, Millersburg, Ohio,

Coming Next Week

Meaningful Church Discipline, by John E. Lapp, and The Christian Answer to Communism, by John Howard Yoder, the third in the series of chapel addresses, and Lawrence Brunk tell about the missionary struggles in Metropolitan Argentina. Don't miss any of these.

Aug. 11-14. Speakers were John G. Miller, Uniontown, Ohio; W. F. Webb, Toledo, Ohio; and the staff of Haven of Rest Rescue Mission, Akron, Ohio.

The MYF Chorus from Martins, Orrville, Ohio, accompanied by their pastor, Bro. John C. King, visited churches in western Ohio the weekend of July 30.

The church chorus from Glendive, Mont., sang at Casselton, N. Dak., on Aug. 5.

Approximately 100 students were enrolled as of Aug. 1 for the first term of Central Christian High School at Kidron, Ohio.

Bro. Raymond Kramer has returned to his home at St. Jacobs, Ont., after major surgery.

Three families living at Springfield, Ohio, now meet regularly on Sunday evening for Bible study and fellowship. They worship on Sunday morning at Bethel, West Liberty, Ohio.

The Oak Grove MYF from West Liberty, Ohio, participated in a VS work weekend at Christian High School, Kidron, Ohio, Aug. 19, 20.

Bro. Samuel Yoder was ordained to the ministry on June 4 to serve the Northwood Beach congregation near Hayward, Wis. The service was in charge of Bro. Clarence Yoder, with Bro. Jesse L. Yoder giving the charge. Bro. Samuel Yoder's address is Route 2, Hayward, Wis.

Bro. C. Franklin Bishop, Goshen, Ind., is spending a month in Nigeria prospecting for further agricultural service opportunities in that country.

Bro. Clayton Sutter and wife Elsie, who formerly served as superintendent and matron at the Home for the Aged, Eureka, Ill., have accepted a call to serve in a similar capacity at Rittman, Ohio.

Bro. Ray Keim, pastor at East Goshen, Ind., will serve in case work at Brook Lane Farm, Hagerstown, Md., while attending the University of Pennsylvania School of Social Work.

Dedication services for the lately acquired church building at Tamaqua, Pa., were held on July 30. It is planned to have an ordination for the work at Tamaqua on Aug. 27.

Complimentary subscriptions to Christian Living for the reception rooms of the local hospital and several doctors' and dentists' offices in Toledo, Oreg., have been given by the Logsdon, Oreg., congregation.

Farewell services for Harold and Barbara Reed, appointees to Somalia, were held at Weaverland, East Earl, Pa., on Aug. 12, with Bro. H. Raymond Charles as speaker.

A farewell service for Miriam Leaman, missionary nurse to Somalia, was held at New Danville, Lancaster, Pa., on Aug. 13, with Bro. David Thomas as speaker.

The new congregation of Tri-Lakes Chapel, in Northern Indiana, has been organized with 40 members; 24 are from

Pleasant View, which took the initiative in the organization of this work.

The Men's Fellowship at Midway, Columbiana, Ohio, is assisting Bro. Ernest Martin, assistant pastor, in the erection of a new home.

Bro. Myron Ebersole was licensed to the ministry at Hesston, Kans., on Aug. 6. Bro. Ebersole is taking further training in counseling at Meninger Foundation, Topeka, Kans.

Bro. Edwin Weaver and wife flew to Nigeria on Aug. 14.

Bro. Clyde D. Fulmer has resigned as pastor at Martinsburg, Pa., to accept a call to Morton, Ill.

Bro. George F. Brunk, Sarasota, Fla., preached at Bethel, Gettysburg, Pa., on July 23.

Bro. Maynard Rohrer, on furlough from Brazil, will attend school this winter at Malone College, Canton, Ohio.

Bro. Paul H. Eby, Cochranville, Pa. (telephone: Atglen, Lyric 3-5661), was ordained to the office of deacon at Old Road, Gap, Pa., on Aug. 3. Bro. Clair B. Eby officiated, assisted by Mahlon Zimmerman and Amos Horst.

Farewell services were held on Aug. 13 at Steinman's, Baden, Ont., for the Victor Dorsch family, who are returning to Somalia.

The Rockway Mennonite Church, a mission outpost of First Mennonite at Kitchener, Ont., reports a Sunday morning attendance of about 75.

Bro. Orval Jantzi, director of the House of Friendship, Kitchener, Ont., has accepted a call to serve as pastor at Zurich, Ont.

The number of young people who traveled by special cars on Great Northern and Northern Pacific trains to the MYF meeting in Oregon was about 250.

The bookstand at the Ohio Christian Workers' Conference, held at Walnut Creek, was conducted by C. Richard Kral, Ida Miller, and Alta Mae Erb.

The chapel services at the Mennonite Publishing House during recent weeks were conducted by H. Clair Amstutz, Walter E. Yoder, and John A. Friesen.

Tenth anniversary services were held on Aug. 20 at the Maple View Conservative Church, Burton, Ohio.

Bro. Paul Dagen was chosen by lot for the office of bishop on July 28 to serve the Alabama and Western Florida districts of

Calendar

Mennonite General Conference, Johnstown, Pa., Aug. 22-25.
Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 2-4.
Annual Fellowship for ordained men of Allegheny Conference, Leavittsburg Camp, Sept. 15, 16.
Indiana-Missouri Mission Board meeting, Shipshewanna, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Grafton, N. H., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Mennonite Board of Missions and Charities, annual meeting, Harrisburg, Pa., June 21-24, 1962.

the Lancaster Conference. Services were at Freemanville, Ala., in charge of Simon Bucher, Aaron Shank, and Lloy Kniss.

Bro. Wm. R. McGrath, Mekoryuk, Nunivak Island (via Bethel), Alaska, writes of his opportunities for Christian service in connection with schoolteaching in that primitive land. He conducts a small medical clinic. During a recent visit to Anchorage, he preached in several Baptist and Mennonite churches. Sister McGrath is also teaching.

Bro. E. E. Showalter, La Junta, Colo., is preaching at First Mennonite, Colorado Springs, Colo., except for the second Sunday of each month, when he ministers at Kim, Colo.

Thirty young people from Pryor, Okla., gave a program at Culp, Ark., on Aug. 13. Bro. O. O. Miller, Akron, Pa., spoke on Aug. 12, 13, in a meeting arranged by Mennonite Disaster Service of the Delmarva Peninsula. He spoke at Greenwood, Del., on Aug. 12, and at Westover, Md., on Aug. 13.

Bro. J. Alton Horst, Fisher, Ill., is the newly elected assistant moderator of the Illinois Conference. Paul King and C. W. Long are new members of the Executive Committee.

Bro. Ralph Ziegler, Richmond, Va., spoke recently at the Trinity Methodist Church there on the origin, history, and beliefs of the Mennonite Church.

Bro. Virgil Vogt, Grabill, Ind., is the newly elected chairman of the Indiana-Michigan Christian Workers' Conference. Bro. Owen Hersberger, Hesston, Kans., during a visit to his former home in Alberta, suffered a stroke. He has been returned to Hesston, Kans., by plane, where he is suffering from a partial paralysis.

Bro. Aquila Stoltzfus and family of Grayson, N.C., are giving a series of musical programs in our churches in a number of states far as far as Nebraska. They will be at Marshallville, Ohio, Aug. 22, at Spartansburg, Pa., Aug. 23, at the Pequea Valley High School near Lancaster, Aug. 24, and at Telford, Pa., Aug. 25. This family broadcasts regularly from station WSKS, West Jefferson, N.C.

Visiting speakers: Arletta Selzer, Japan, Aug. 9, and Ruth Keim, Korea, Aug. 10, at East Goshen, Ind. Ivan Rohrer, Bartonsville, Va., at Mt. Joy, Calico Rock, Ark., and Bethel Springs, Culp, Ark., Aug. 13. Alvin Becker, Northern Bible Society, at Oak Grove, West Liberty, Ohio, Aug. 6. Ross Goodall, Tampa, Fla., at Bethany, East Earl, Pa., Aug. 6. Roy Brill Africa Inland Mission, at Zion, Birdsboro, Pa., Sept. 17.

Charles Riggs, of the Billy Graham Crusade Counselor Training program, at Blooming Glen, Pa., Aug. 9. Kermit Yoder, Pax worker in Greece, at North Goshen, Ind., July 30. James Hersberger, Mountain Home, Ark., and Paul Conrad, Mathis, Texas at Denver, Colo., Aug. 6. Edna Beiler, Elkhart, Ind., at Second Mennonite, Chicago, Ill., Aug. 6.

T. H. Brennenman Sarasota, Fla., at Second Mennonite, Chicago, Ill., Aug. 13. James Witmer, Pax worker in Nepal, at Orrville, Ohio, Aug. 6. Michael Shenk, Sarasota, Fla., at Frazer, Pa., Aug. 13. Paul

Yoder and wife, Ethiopia, at Pigeon, Mich., Aug. 6. Daniel Hertzler, Scottsdale, Pa., at Rock, Elverson, Pa., Aug. 6.

James C. Truxton Missionary Aviation Fellowship, at Zion, Hubbard, Oreg., Aug. 6. Walter E. Yoder, Goshen, Ind., at Beavertown, Corry, Pa., Aug. 13. J. Paul Sauder, Elkhart, Md., at Allensville, Pa., Aug. 6. Samuel Gerber, Les Reussilles, Switzerland, and J. A. Friesen, India, at Scottsdale, Aug. 13.

J. Frederick Erb, Sterling, Ill., at Breslau, Ont., Aug. 20. Ira Eigsti, Sarasota Fla., at his former home Tiskilwa, Ill., July 16. Maurice Long, Osceola, Ind., at Nampa, Idaho, Aug. 6. Robert Witmer, Paris, France, Aug. 23, and Sidney Martin, Alton, Pa., Aug. 6, at Elmira, Ont. Martin Weaver, Anville, Pa., at Stuarts Draft, Va., Aug. 13. Patricia B. Santiago, La Plata, Puerto Rico, at Bay Shore, Sarasota, Fla., Aug. 6. Melvin Nussbaum, Johnstown, Pa., at Longeneckers, Winesburg, Ohio, Aug. 13.

New members: two by baptism at First Mennonite Norristown, Pa.; one by baptism at Scottsdale, Pa., on Aug. 13.

Bro. John Steiner, Goshen, Ind., spoke in the annual Home Conference at New Wilmington, Pa., Aug. 19, 20.

Bro. Paul G. Landis spoke at New Holland, Pa., in a service commissioning Mardene Sensenig and Raymond Martin for Voluntary Service in Honduras and Somalia.

A farewell service was held at Leetonia, Ohio, on Aug. 20 for Sister Anna Marie Kurtz, who is appointed to serve as a mission nurse in Ghana. Bro. J. D. Graber was the speaker.

Bro. Lester L. Sutter was ordained to the ministry at Ann Street, Peoria, Ill., on Aug. 20. Bro. Ivan Kauffmann preached the sermon, and Bro. J. J. Hostetler gave the ordination vows. Bro. Sutter is pastor of the new Norwood congregation in Peoria. Construction of a new church is in process. In February, 1961, eleven persons were baptized here and four were received on confession of faith. Others are under instruction. The work at Norwood is to be indigenous, but the Illinois and General Mission Boards are assisting in getting it started.

Fifth anniversary meetings were held at Estella, Forksville, Pa., Aug. 19, 20. Speakers were B. Charles Hostetter and Paul R. Clemens. The Blooming Glen men's quartet sang.

A Golden Age Club has been organized at South Union, West Liberty, Ohio; it is open to all members sixty-five years of age.

Announcements

Ordination at Plains, Lansdale, Pa., of Lester Blank for service in Mexico, Sept. 10. Harvest Home and Bible Conference at Stauffer's, Bachmanville, Pa., with Jesse Neuenschwander and Noah Hershey as speakers, Sept. 9, 10.

Telephone of Allen Ebersole at Leetonia, Ohio: HAZel 7-6452.

Maynard Rohrer and Esther Reesor, Araguacema, Brazil, at Barrville, Belleville, Pa., Aug. 27.

Dedication at Martinsburg, Pa., Sept. 17, with Paul M. Roth, Masontown, Pa., as speaker.

David Shank, Belgium, at Orrville, Ohio, Aug. 27.

Glenn Musselman family, Brazil, at Cedar Grove, Greencastle, Pa., Aug. 27.

Farewell service for Glenn Musselman family at Bethel, Gettysburg, Pa., evening of Sept. 3.

Neffville, Pa., MYF at Belleville, Pa., for weekend retreat, Aug. 26, 27.

Urie Bender, Elkhart, Ind., in annual all-day fellowship meeting at Huber, New Carlisle, Ohio, Sept. 17.

Women's retreat at Black Rock, Quarryville, Pa., Friday afternoon and Saturday, Sept. 29, 30. For information or reservations contact Susan Sensenig, 241 Lancaster Ave., Lancaster, Pa. Telephone: EX 3-9071.

Correction: Jacob E. Martin, Sr., Harrisonburg, Va., writes to correct the editor's statement that Clayton Keener is the first Lancaster bishop to preach the General Conference sermon. Noah H. Mack preached this sermon in 1925 at Eureka, Ill.

The Bienenberg Choir from the European Mennonite Bible School in Switzerland is visiting about fifty churches in the United States and Canada, Aug. 17 to Oct. 20. Composed of fourteen alumni, the group is traveling under the direction of Samuel Gerber, principal, and Clarence Hiebert, part-time instructor. The choir wishes to become acquainted with North American Mennonite youth and their church activities, to acquaint Mennonites with the European school program, and to strengthen fellowship between Mennonites of Europe and North America. Appointments include Archbold, Ohio, Aug. 25; Goshen, Ind., Aug. 27; and Kalona, Iowa, Aug. 30.

The annual Young People's Institute will be held at Christopher Dock School, Lansdale, Pa., Sept. 2-4. Staff includes Don Augsburger, Bill and Bob Detweiler, Richard Detweiler, Eugene Herr, David Dertine, and Earl Maust. The A Cappella Chorales from Lancaster, Pa., under the direction of Arnold Moshier, will sing Sunday afternoon. The Mennonite Hour Quartet will be present throughout the Institute.

Music program at Rock, Elverson, Pa., with Paul Showalter, Wooster, Ohio, as director, evening of Sept. 2, and all day Sept. 3.

Anniversary and Home-coming at Bethel, Chicago, Ill., weekend of Sept. 24. Former staff members, Bible school teachers, and others who have labored, given, and prayed for the church here are especially encouraged to be present.

Lester Wyse, Hartsville, Ohio, will show pictures of the Holy Land, Mexico, Nassau, Europe, and Egypt at Naubinway, Mich., church picnic, Aug. 26, 27.

Bible meeting at Nickel Mines, Paradise, Pa., with Paul C. Martin, Alma Eby, Daniel Rohrer, and Isaac K. Sensenig as speakers, all day Aug. 27.

Tanganyika deputation at Paradise, Pa., Sept. 2; New Holland, Pa., Sept. 3; Gettysburg, Md., Sept. 4; Bridgeport, Lan-

caster, Pa., Sept. 6; Slate Hill, Shiremans-town, Pa., Sept. 7; New York City churches, Sept. 9, 10.

Change of address: Carl J. Rudy from 222 Barbie St., to 630 E. Dayton St., South Bend 14, Ind. **Glenn Musselman** from Goshen, Ind., to C.P. 44, Sertaozinho, Sao Paulo, Brazil. **Ezra Beachy** from 408 E. Jackson to 1520 S. 13th St., Goshen, Ind. **Elizabeth Showalter** from Scottsdale, Pa., to Goshen College, Goshen, Ind. **Harold E. Reed** from Elizabethtown, Pa., to Menonite Mission, Box 2, Mogadiscio, Somalia. **Dr. Rachel A. Driver** from Hesston, Kans., to Hospital Albert Schweitzer, P.O. Box 4, Saint-Marc, Haiti. **Ray Keim** from Goshen, Ind., to Maugansville, Md. **Alphie A. Zook** from Belleville, Pa., to Box 60, Park View, Harrisonburg, Va.

Needed Now

People to serve the church in its publishing work. There are current openings for people with secretarial skills, musical training, interest in books, training and experience in office forms and procedures, and skills in store displays and design. If you are skilled in any of these areas and are interested in a significant service to the church, write to: Personnel Manager, Menonite Publishing House, Scottsdale, Pa.

Good training required—Hard work involved—Rich blessings rewarded.

Evangelistic Meetings

The Niagara Peninsula Crusade for Christ conducted by Myron Augsburg, Aug. 6-20, was sponsored by an Evangelical Ministers' Fellowship, composed of Menonite and related groups, as well as Pente-

costal, Baptist, Free Methodist, and Society of Friends churches.

The first series of evangelistic meetings at Bethel Menonite Community Church, 1002 Thomas St., Norristown, Pa., will be held Sept. 10-17. Menno D. Sell will be the evangelist. This is a new mission church and Pastor Markley H. Clemmer earnestly solicits prayers for these services.

Paul M. Roth, Masontown, Pa., at Blough, Hollisville, Pa., Sept. 3-10. **Harold M. Fly**, Schwenksville, Pa., at Mountain View, Lyndhurst, Va., Aug. 27 to Sept. 10. **Norman E. Yutzy**, Broadway, Va., in tent meetings sponsored by Hersteins, near Schwenksville, Pa., Aug. 16-27. **David M. Ebersole**, Colquitt, Ga., at Cedar Hill, Elizabethtown, Pa., closing Aug. 13. **Elmer Kolb**, Pottstown, Pa., at Spring Mount, Pa., Aug. 13-20.

George R. Brunk, who conducted a campaign at Abbotsford, B.C., 1958, will hold a campaign at Clearbrook, B.C., Sept. 3-12. The meetings are sponsored by seven congregations.

* * *

Acting to relieve a critical shortage of Bibles in Indonesia, the United Church of Christ in Japan and the Japan Bible Society have announced that they plan to ship 10,000 Bibles for Christians in that country. The Bibles, published in the Malayan language, will be delivered by Christmas. A Japanese missionary doctor in Indonesia says, "The majority of young Christian Indonesians cannot even purchase a Bible because of the shortage of Bibles printed in the Malayan language." Before World War II, Holland used to ship many Bibles to Indonesia.

Church Camps

Marcus Bishop served as director and John Ventura as counselor in the Youth Retreat at Rocky Mountain Camp, July 31 to Aug. 6. **James Hersherberger** of Arkansas and **Paul Conrad** of Texas also served on the staff.

Norman Kraus, Goshen, Ind., substituted for A. J. Metzler in the Youth Bible Camp in Minnesota.

Lester T. Hershey was director of the Puerto Rican conferences' youth camp, July 3-8. Staff members included Lawrence Greaser, Carol Glick, and Anna K. Massanari.

Stanley Smucker served as camp director for mission children's camp, at Camp Luz in Ohio.

Leo J. Miller, Wichita, Kans., was one of the camp counselors of the Junior High Camp at Rocky Mountain Camp, July 21-31.

Lester T. Weaver served as camp pastor at Black Rock Retreat, July 30 to Aug. 5.

Laurelville Menonite Camp:

Businessmen's Family Week, Aug. 26-30

Little Eden Camp:

Senior Adult, Aug. 28-31

Black Rock Retreat:

Adult and Family Week, Aug. 28 to Sept. 2

Let Us Pray

By J. PAUL SAUDER

In my night dream I saw across the deep,
On far-off shores, the men of dark-skinned race;
I saw them in their need. They need most Him
Who fills the hungry soul, cleanses the leper's spots,
And clothes a guilty sinner in His righteousness.
Their need impressed me. Yet was I glad
That some had gone from home to bring Good News;
These left the farm or left the merchandise
At call of Him who called the fishers from their nets.

In my night dream I saw across the miles;
Yet not so many miles, scant two score, less or more,
Where men live in their need. They hear the Blessed Name,
But spoken most in oaths; none say it reverently.
They know not Him as Friend or coming Lord.
The empty churches stand without their worshippers.
And I recall I pitied most the innocents
Who heard not, as our own, the daily tales
That came from Galilee so long ago—
The tales that thrill because so full of goodness,
And heaven itself, for Heaven lived here Man.
And I could weep for pity, for these innocents
Have worth as have our own and have not heard of Him.

So now I call on you who hear me speak
These faltering words. Join in with me in prayer
That while some go and others follow them
To far-off shore, in God's good providence,
That some of us may in His providence as well
Leave farm or merchandise and go o'er land, not sea,
To needy places. And may we not esteem
Distance above nearness, but look first near home
And see the need that's close. Space lends enchantment,
Or so they say, but may we all enchanted be
By whitened fields, the kind that all around us lie
Awaiting harvest, for good reapers are so few.

Now let us pray the Lord of harvest, whose it is,
That He will send us forth, and we as gladly go
O'er waters fresh as salt, to places near as far,
To live, if 'tis His will, at home and go on Sabbath days
To needy fields and help to harvest there, to hunt such fields,
Encourage reapers, and assist them to go on.
Now let us pray, and—Lord, teach Thou us how to pray.

Elkridge 27, Md.

EACH USES HIS SKILL

(Continued from page 742)

tact with those who are suffering is actually the patient's hourly contact with Christ. Through the kindness, love, and skill of the Christian physician flow the expressed deeds of the indwelling Saviour.

One worker uses his skill (spiritual gift) for teaching—moving quietly among the patients, giving encouragement, reading the Bible, answering spiritual questions, and unfolding the plan of salvation.

Another uses his skill for healing disease—performing examinations, making diagnoses, and ordering treatments. Into their hands he places a paper on which is written a spiritual message to bring comfort and to stimulate a search for the way.

Another uses his skill for carrying out orders—giving treatments, medications, and injections (which are well liked in this country).

Another uses his skill for bringing comfort—keeping the beds in order, bringing food and water to the patients, and caring for other needs.

When one man aims to be efficient in too many "callings," frustration and anxiety weigh him down with impatience and irritability. Recognizing gifts of the Spirit, each must bring into balance the Lord's purpose to glorify Him. Each member of the body uses his spiritual gift, completing the service of the Master.

Nazareth, Ethiopia.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Church in the World of Radio-Television, by John W. Bachman; Association Press, 1960; \$3.50.

The most significant book considering the role of radio and television in our society from a Christian viewpoint is this one by John Bachman. Dr. Bachman, who is professor of practical theology and director of the audio-visual program at Union Seminary, is one of the best qualified persons to write in this area. He has a background of training and a current working acquaintance with the most important developments in both secular and Christian broadcasting efforts.

Who controls the broadcasting industry? What factors are most significant in determining "good" and "bad" programs? What effect will our current radio and television fare have on the American people's values and ideals? From a Christian point of view, what changes are desirable in program material? What should the church do to help change the situation? How can the church best use its resources in Christian broadcasting? If these and other questions are of interest to you, don't miss reading this book.—Henry Weaver, Jr.

The Minister as Marriage Counselor, by Charles William Stewart; Abingdon Press, 1961; 223 pp.; \$4.00.

The role of the minister in today's world brings him face to face with the problems of mental health and broken marriages. A recent study has shown that 59 per cent of the people suffering from mental illnesses have interviewed a minister because of a marriage or family problem.

This book finds a unique place among the large number of volumes on pastoral care and counseling. It is written by a man with a pastor's heart who has had practical experience in several pastorates, a rich ministry as seminary professor, a thorough training in psychology and psychiatry, and a long experience as a marriage counselor. Dr. Stewart is definitely pastoral in his orientation. He dares to deal with the moral values within the scope of pastoral counseling.

The book contains an abundance of accurate information and a valid understanding of the dangers of counseling with limited training. The case studies are well chosen, and give insights and specific understanding far beyond the generalities of other books on marriage counseling.

Dr. Stewart has written this book motivated by a feeling and an awareness that the minister has a unique role of counseling in problems of marriage and family life. Beyond the problems of marriage counseling, the author tries to structure some directions which the parish minister may take in family life education in his church, and to find personal help and training for the challenge of the ministry in our time.

—Glenn B. Martin.

Revivals, Their Laws and Leaders, by James Burns and Andrew Blackwood; Baker, 1935.

Occasionally there comes from the presses of Christian publishers a book that is both a joy and a chore to review. It is a joy because it stands head and shoulders above any other book in its field, and it is a chore because all a reviewer really wants to say is, "Read it by all means!" This is decidedly the way I feel about James Burns's *Revivals, Their Laws and Leaders*. It will be no surprise to anyone who reads this book that Andrew Blackwood can say in the preview of this volume: "Among the many books about revival and evangelism, this one seems to me the best, except the Bible. So do I feel after a lifetime of study and teaching in the field." Baker Book House asked Andrew Blackwood several years ago to recommend for reprinting a first-class religious book from yesterday. This was his suggestion and I suspect that there was little, if any, hesitancy in making it.

The yesterday of this book is no further back than five years before World War I. The author is a Scot who served as pastor of four congregations, the last of which was in London. In later years he devoted himself to church extension and to lecturing on Christian art. He published five other books in his lifetime but none of them compares in importance with this one.

Andrew Blackwood has enhanced the val-

ue of this book, even above that classic quality that it already had, by writing an introductory and a concluding chapter which Baker has wisely included in its reprinting. Blackwood's two chapters and Burns's first chapter alone are abundantly worth the price of the entire volume—and this is not to say that the other chapters are of less importance. It is only to say that the cream is in these three chapters, while the remaining chapters give the essential context to a fuller understanding of the laws of revival that Burns distills out of his study of the six great revivals of post-apostolic history.

What a preparation the reading of this book could give to the new life and the spiritual life crusades that are blossoming out in the various conferences of our denomination! Here is a perspective on church renewal that is firmly rooted in the movements initiated by God's Spirit in former generations. It does not fall for the temptation that suggests a revival may be brought about again by patterning after the life or ministry of some departed hero.

It is doubtful if anyone will seriously question the assertion made by Blackwood: "That no person since the outbreak of World War I has witnessed a widespread revival with Pentecostal power." This statement is not intended in any way to minimize the genuinely spiritual results of the many outstanding evangelists at work today in the train of Billy Graham. Revivals have always been recurrent, not continuous, and nobody but God can tell when a revival will begin, what form it will assume, and how long it will last. The prospects are still as bright as the promises of God and the increasingly "profound sense of dissatisfaction" with things as they are is a promising sign.

I would differ with Blackwood only slightly in what he says about this book being the best in his estimation concerning both revival and evangelism. This book seems clearly to be devoted to what is best termed revival, although, to be sure, revival always is accompanied by evangelism. I do not believe that Author Burns thought he was writing about evangelism except as it is the inseparable associate of that renewal of the life of the church which we commonly refer to as revival. It is revival that this book is about and while companion terms, they are not synonymous.

One hesitates to mention any faults of this book whatever, lest it discourage someone ever so slightly from buying and reading it. Burns does not speak as discriminately as we might wish when he refers in one passing instance to Anabaptism, calling it "fanatical," and that he may be guilty of exaggeration when he declares that the Calvinists numbered more martyrs than all the other persecuted Protestant groups put together.

I wish I knew how to be as persuasive as I would like to be in urging Christian readers to get and study this book. It is a pleasure to read, so much so in fact that Blackwood says, "If only because of the literary form, many a pastor would do well to live for a while with this book."

Already this reviewer has referred again and again to one or more of the many pas-

sages he has underlined and found instruction and guidance in his own life and ministry. I see this volume as one of those few books that are kept on a special shelf for what we might call continuous use. It is an unusually good buy from the standpoint of price (\$53 pp., \$3.95), when it is now common to see a book of 100 pages sell for well over \$2.00.

Mennonite readers will appreciate the fact that Burns sees fit to mention the effect of true revival even upon the attire of Christians. We may not welcome, but we need to see the dangers of conventional ecclesiasticism that invariably steal over every denomination as it matures. This author is not a critic of the organized church, but neither is he a blind supporter of it. The book indirectly analyzes the present church by its clarity and frankness in describing the tendencies of the church in other years that resulted in the need for a Spirit-led and Spirit-sent revival.

There is much relevant guidance here for us as a denomination as we find certain movements growing within our ranks which may not entirely please us. Surely we want to remain true to the Word, but, just as surely, we do not want to be found opposing God. This book will sharpen your ability to distinguish the false from the true, provided you have the grace of open-mindedness to old truth finding expression in new forms.

All in all, this book marks a milestone in the breadth and depth of its analysis of God's way in and through the church and in the excellent way the added chapters give specific aid to ministers of local congregations, large and small. Again may I say, in all seriousness, "Read it by all means!"—Gerald Studer.

Acts of Worship, by W. B. J. Martin; Abingdon: 192 pp., \$2.50.

This book should be of help to those ministers and other worship leaders who are attempting to make the experience of corporate worship more meaningful. It is a collection of prayers, creeds, and litanies, presented by the author in the conviction that the congregation must have a greater sense of participation in the service and that this participation must contribute to their knowledge and understanding of the Bible. The unique feature of the collection is its closeness to Biblical language and thought.

At the same time the author relates the worship experience to the everyday life of the worshiper. One of the offertory prayers, for example, includes this petition: "Save us from creating a world where wealth accumulates and men decay."

The author is from the free church tradition. Some of the language lacks the grace of traditional worship formulas, but he more than makes up for it by directness and Biblical vigor. Mennonite worship leaders will probably find most helpful the calls to worship, responsive readings, and offertory prayers. The book will serve as a stimulus to the worship leader in developing with his congregation those expressions of worship most conducive to spiritual growth in view of their particular

background and local situation. At the same time they will wish to retain enough of the traditional language and form to remind them of their continuity with the worship of the church in all generations.

—Edgar Metzler.

The Quiet Crusaders, by Henry L. McCorkle; Friendship Press, 1961; 175 pp.; cloth, \$2.95, paper, \$1.95.

The author, editor of *The Episcopalian*, has traveled extensively in Latin America, and brings to the writing of this book much detailed information about missionary work in this area. The book is representative as to countries and types of work. The writing is sprightly and interesting. There is no mention of Mennonite work, but the book would make good supplementary reading for our Latin-American mission study this fall. One must overlook the tacit approval of Christian membership in secret societies.—Paul Erb.

The Incarnation, by Bishop Bjorne Skard; Augsburg: 1960; 184 pp.; \$3.50.

This is a scholarly treatment of the history of the doctrine of the incarnation. It is very rich in research materials for the scholar but has little interest for the average layman. It gives special attention to the church's contention against two extremes, the overemphasis on Christ's deity and the overemphasis on His humanity. It starts with the days of the apostles and traces the story of conflict through four centuries. The author supports essentially the expression of the Athanasian creed with an emphasis upon its accord with the Holy Scriptures.—John R. Mumaw.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beidler, Murray and Joanna (Mast), Lebanon, N.H., first child, David Murray, July 15, 1961.

Belger, Lorne and Lucinda (Martin), Waterloo, Ont., first child, James Michael, Aug. 2, 1961.

Birky, Wayne and Betty (Beard), Foolsland, Ill., third child, first daughter, Julia Marie, July 22, 1961.

Brenneman, Bruce and Mary Ann (Schmidt), Tavistock, Ont., first child, Linda Lee, June 19, 1961.

Brubaker, Glenn and Arlene (Snyder), Lancaster, Pa., seventh child, fifth son, David S., July 25, 1961.

Brubaker, Glenn E. and Josephine (Tyson), Elizabethtown, Pa., first child, Duane Lamar, July 16, 1961.

Brubaker, J. Lester and Lois (Byler), Harrisburg, Va., fourth child, second son, Edward Dean, Aug. 5, 1961.

Charles, Ivan G. and Martha (Gingrich), Lancaster, Pa., third child, first daughter, Eunice G., Aug. 5, 1961.

Claassen, Howard D. and Faye (Birky), Albany, Oreg., first child, Janelle Faye, July 27, 1961.

Clemmer, Lester R. and Beula (Moyer), Harrisville, Pa., fourth child, second daughter, Luanne Beth, July 23, 1961.

Ewy, Lemont and Frances (Garber), Butterfield, Minn., a son, Marti La Rue, born Dec. 30, 1960; adopted June 15, 1961.

Fisher, Sam and Anna (Stoltzfus), Narvon, Pa., second son, Wayne Lee, July 8, 1961.

Grove, John G. and Anna (Ebersole), Hanover, Pa., fifth child, first daughter, Sandra Marie, July 16, 1961.

Helgeland, Leonard and Violet (Reil), Tofield, Alta., fifth child, third daughter, Sharon Yvonne, July 24, 1961.

Hess, J. Robert and Evelyn (Sangrey), Strasburg, Pa., fourth child, second son, John Mark, Aug. 2, 1961.

Hochstetler, Leslie R. and Carolyn (Kinsinger), Wellman, Iowa, third child, second son, Bruce Alan, Aug. 5, 1961.

King, Aaron and Betty (Detweiler), Harrisburg, Va., fifth child, second daughter, Angel Joy, July 31, 1961.

Krabill, Marvin and Virginia (Weaver), Sterling, Ohio, first child, Randall Lamont, June 10, 1961.

Kurtz, Ivan and Erma Mae (Stoltzfus), Narvon, Pa., first child, Gerald Lynn, July 24, 1961.

Landis, Elmer and Florence (Ulrich), Jackson, Minn., a daughter, Shelly Ann, born Aug. 30, 1960; adopted Aug. 3, 1961.

Landis, Fred and Joyce (Troyer), Jackson, Minn., second daughter, Deborah Letta, Aug. 6, 1961.

Martin, Carl B. and Pauline (Darlin), Valparaiso, Ind., fifth child, fourth son, David Carl, July 21, 1961.

Metzler, John J. and Alta (Leaman), Brewton, Ala., third child, second daughter, Marilyn Joy, July 21, 1961.

Miller, Loren Lloyd and Miriam (Wagler), Hartsville, Ohio, third living child, third son, Loren Jan, May 19, 1961.

Myers, Benjamin W. and Lorraine (Stutzman), Mechanicsburg, Pa., first child, Richard Alan, July 4, 1961.

Neff, Earl L. and Marian (Leaman), Quarryville, Pa., fourth child, second son, Earl Leaman, July 28, 1961.

Nussbaum, Irvin and Arlene (Steiner), Benton, Ind., seventh child, a daughter, Lajane Kay, Aug. 5, 1961.

Petersheim, Elam and Lois (Stoltzfus), Elverston, Pa., fourth child, a son, Ralph Lamar, July 12, 1961.

Schlegel, Earl and Florence (Bender), Tavistock, Ont., sixth child, third son, Harold Ray, June 19, 1961.

Sommers, Kenneth and Naomi (Helmut), Louisville, Ohio, fifth child, third daughter, Sherri Lynne, July 29, 1961.

Sommers, Wayne and Susie (Keim), New Paris, Ind., fifth child, third son, Dallas Ray, July 22, 1961.

Stietz, Dr. James and Mary Ellen (Wolber), Frac Chateau Hospital, Prae, Thailand, third son, Jeffrey Lee, July 12, 1961.

Voder, Jefferson and Reba (Stoltzfus), Elverston, Pa., third child, second daughter, Linda Ann, July 7, 1961.

Voder, Joshua D. and Rebecca M. (Glick), Belleville, Pa., fifth son, Chester Eugene, July 9, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Anders—Detweiler.—Jeremy L. Anders, Bristol, Fla., and Elaine Detweiler, Blountstown, Fla., both of the Oak Terrace cong., by Oscar Schrock at the church, June 24, 1961.

Bontrager—Voder.—Jonas Ray Bontrager and Emma Voder, both of Blountstown, Fla., Bethel cong., by Raymond Byler at the home of the bride, July 30, 1961.

Buerge-Zimmerman-Frank Buerge, Garden City, Mo., Sycamore Grove cong., and June Zimmerman, Eureka, Ill., Roanoke cong., by Wesley E. Jantz at Roanoke, March 31, 1961.

Diener-Bender-Harry A. Diener, Hutchinson, Kans., Yoder cong., and Anna M. Bender, Palmyra, Mo., Pea Ridge cong., by Charles Diener at Pea Ridge, July 30, 1961.

Gresham-Neuhauer-Byron Gresham, Couerville, Ill., Eureka Christian cong., and Norma Neuhauer, Eureka, Ill., Roanoke cong., by Wesley E. Jantz at Roanoke, Aug. 5, 1961.

Kreider-Martin-Roy W. Kreider, Denver, Pa., Martindale cong., and Anna Mary Martin, Stevens, Pa., Texter cong., by Amos S. Horst at Ephrata, Pa., July 8, 1961.

Kropf-Miller-Omer Glen Kropf, Millersburg, Ind., and Edna Ellen Miller, Goshen, Ind., both of the Griner C.M. cong., by Albert H. Miller at the church, July 23, 1961.

Moyer-Alderfer-Dennis M. Moyer, Telford, Pa., Rockhill cong., and Joan Alderfer, Frederick, Pa., Bertolets cong., by Abram G. Metz at Rockhill, April 22, 1961.

Myers-Barre-John Lawrence Myers, Souder-ton, Pa., and Mary Bernice Bare, Witmer, Pa., both of the Plains cong., by John E. Lapp at the church, Aug. 5, 1961.

Nissley-Yoder-John Nissley, Altha, Fla., and Edith Yoder, Blountstown, Fla., both of Bethel cong., by Raymond Byler at the church, July 28, 1961.

Oswald-Cender-Wesley Oswald, Goshen, Ind., Benton cong., and Mary Jo Cender, Gibson City, Ill., East Bend cong., by J. Alton Horst at East Bend, Aug. 5, 1961.

Rolón-Yoder-Samuel Rolón, pastor at Coamo, Puerto Rico, and Dorcas Yoder, Alibonito, Puerto Rico, by Lester T. Hershey, assisted by John Driver, at the Alibonito Church, July 21, 1961.

Short-Diller-James L. Short, Stryker (Ohio) cong., and Iris Diller, Fairview (Mich.) cong., by Harvey Handrich at Fairview, June 24, 1961.

Stichter-Bucher-Loren Stichter, Nappanee, Ind., North Main Street cong., and Rachel Bucher, Manheim, Pa., Erb cong., by Homer Bomberger and Richard W. Yoder at Erb's, May 13, 1961.

Swartzendruber-Brenneman-Owen Swartzendruber, Kalona, Iowa, Lower Deer Creek cong., and Lois Brenneman, Kalona, East Union cong., by A. Lloyd Swartzendruber at East Union, July 23, 1961.

Troyer-Yoder-Richard Troyer, Fairview (Mich.) cong., and Genevieve Yoder, Comins, Mich., Fairview cong., by Harvey Handrich at the church, July 28, 1961.

Weaver-Hess-Harold Eugene Weaver, Lititz, Pa., Carpenter cong., and Emma L. Hess, Stevens, Pa., Ephrata cong., by Amos S. Horst at Ephrata, June 10, 1961.

Mrs. John Kroph, Waterloo; Lydia-Mrs. Peter Bender, Tavistock; Annie-Mrs. Dan Zehr, East Zorra; and Lavina-Mrs. John Brenneman, Petersburg, 3 brothers (Christian and Jacob, East Zorra; and Noah, South East-hope), and 2 sisters (Bena-Mrs. Solomon Streicher, Tavistock; and Mrs. Annie Ropp, East Zorra). She was a member of the East Zorra A.M.E. Church, where funeral services were held July 19, in charge of Dan Wagler and Dale Schumm.

Clymer, Martha Jean, daughter of John M. and Stella (Harnish) Clymer, was born at Quarryville, Pa., Jan. 14, 1945; died at the Zootaphic Hospital, Lancaster, Pa., July 18, 1961; aged 16 y. 6 m. 4 d. Death was due to rheumatic fever and infected blood stream. Surviving are her parents, 4 brothers and 5 sisters (Paul, John, Jr., Erma, Ruth, David, James, Arlene, Esther, and Elaine, all at home). She was a member of the Oak Shade Church. Funeral services were held at the Mechanic Hospital Church, July 21, in charge of Jacob T. Harnish, Clayton Keemer, Ray Yost, and Mervin Good.

Kauffman, Lizzie, daughter of Eli and Lucy Miller, was born March 29, 1879; died at Clarksville, Mich., May 23, 1961; aged 82 y. 1 m. 24 d. On Dec. 2, 1897, she was married to Jacob Kauffman, who survives. Also surviving are their 4 children (Joseph, Freeport; Priscilla Boynton, Arcadia; Daniel, Alto; and Ruth, at home), 14 grandchildren, 45 great-grandchildren, 6 great-great-grandchildren, 3 brothers (Elmer, Lowell; Frank, Goshen, Ind.; and Eli, Centerville), and 2 sisters (Nancy Kauffman, Middlebury, Ind.; and Millie Kauffman, Goshen, Ind.). She was a member of the Mennonite Church. Funeral services were held at the Bowne Church, May 26, in charge of T. E. Schrock and Daniel Zook.

Landis, David L., son of J. Frank and Mary (Leanne) Landis, was born near Lancaster, Pa., Feb. 7, 1882; died May 28, 1961; aged 79 y. 3 m. 21 d. On Nov. 8, 1911, he was ordained to the ministry at the Mellinger meetinghouse, where he served for more than 49 years. During this ministry, he served at more than 700 funerals. A coronary condition curtailed some of his activity the last year of his life. On Dec. 5, 1905, he was married to Annette H. Ebenhade, who died Sept. 15, 1926. In Nov. 1930, he was married to Elizabeth Martin, who survives. Also surviving are 3 children by his former marriage (Almeda - Mrs. Paul L. Denlinger, Lancaster; J. Harold, Mercersburg; and Mrs. Miriam Wenger, Lancaster). Funeral services were held at the Melinger Church, May 31, in charge of Elmer Martin, Harry Leleaver, and Nelson Landis.

Miller, Mattie A., daughter of Alexander and Kathryn (Miller) Miller, was born in Holmes Co., Ohio, Jan. 9, 1881; died at the County Home, July 21, 1961; aged 80 y. 6 m. 12 d. Surviving are one daughter (Mrs. Minerva Troyer, Trail, Ohio), 7 grandchildren, 11 great-grandchildren, 3 sisters (Mrs. Sevilla Miller and Mrs. A. S. Wenger, both of Berlin, Ohio; and Mrs. John Zook, Smithville), and one brother (Robert, Millersburg). Two brothers and 3 sisters preceded her in death. She was a member of the Berlin Church, where funeral services were held July 23, with Paul Hummel and S. W. Sommer officiating.

Miller, Percy, son of Benedict B. and Lydia (Mast) Miller, was born at Walnut Creek, Ohio, Nov. 4, 1885; died at Walnut Creek July 18, 1961; aged 75 y. 8 m. 14 d. He had been blind all his life. Surviving are one sister (Dessie Blosser, Sugar Creek, Ohio) and one brother (Nellie W., Walnut Creek, with whom he lived). He was a member of the Walnut

Creek Church, where funeral services were held July 21, in charge of Venus Hershberger and Paul R. Miller.

Miller, Suite Alice, daughter of Jeremiah and Katie Anna (Blough) Hershberger, was born near Geistown, Pa., May 22, 1885; died at the Meyersdale Community Hospital, July 21, 1961; aged 76 y. 1 m. 29 d. On May 24, 1906, she was married to Norman Miller. Her husband, one son, and one great-grandchild preceded her in death. Surviving are 5 children (Ralph, Springs, Pa.; Paul, Morton, Ill.; Alton, Springs; Grace-Mrs. Ray Hershberger, Grantsville; and Viola, Springs), 2 sisters (Pearl-Mrs. J. H. Hershberger, Goshen, Ind.; and Mrs. Verna Lehman, Windber, Pa.), 17 grandchildren, and 12 great-grandchildren. On Jan. 14, 1900, she was baptized and united with the Weaver Church. From 1921 to 1942 she and her husband worked at the Laughlin Mission Church, and from 1943 to 1946 at Dry Run. She was a charter member of the Springs Sisters' Aid Society, and secretary of this organization for many years. Funeral services were held at the Springs Church, July 23, in charge of Walter and Roy Otto.

Snider, Matilda, daughter of Joseph D. and Amanda (Kauffman) Miller, was born in Johnson Co., Iowa, Oct. 26, 1884; died of a heart condition at her home near Kalona, Iowa, July 31, 1961; aged 76 y. 9 m. 5 d. On May 3, 1917, she was married to Daniel W. Gingerich, who died in 1926. In Nov. 1938, she was married to Roy Snider, who survives. Also surviving are 2 stepchildren (Clyde, Wellman, Iowa; and Stella-Mrs. Elmer Moe, Leitcher, S. Dak.), 4 brothers (Elmer, El Monte, Calif.; Levi, Ohio; Lawrence, Kalona; and Lewis, Muscatine), and 2 sisters (America-Mrs. W. W. Buholder, Wellman; and Ida, Kalona). She was a member of the East Union Church. Funeral services were held at the Kalona Church, Aug. 2, in charge of Eugene Garber, A. Lloyd Swartzendruber, and J. John J. Miller.

Yoder, Alva E., son of Edward J. and Savilla (Nistley) Yoder, was born at Nawata, Okla., Nov. 18, 1937; died, from internal injuries received while working under a car, at the Memorial Hospital, Tallahassee, Fla., July 29, 1961; aged 23 y. 8 m. 11 d. On Nov. 24, 1960, he was married to Wilma Bontrager, who survives. Also surviving are his parents, 4 sisters and one brother (Alma-Mrs. Lonnie Nissley, Altha, Fla.; Clara, Emma-Mrs. Jonas Ray Bontrager, Katie, and John Mark, all of Blountstown, Fla.), and his grandparents (Mr. and Mrs. John D. Yoder, Hutchinson, Kans.). He was a member of the Bethel Conservative Mennonite Church, where funeral services were held Aug. 1, in charge of Raymond Byler, assisted by Titus Bender.

Yoder, Emma, daughter of George and Amelia (Nice) Shwalter, was born at Roseland, Nebr., Sept. 10, 1893; died at the Mercy Hospital, Iowa City, Iowa, Aug. 4, 1961; aged 67 y. 10 m. 25 d. Death was due to an acute attack of appendicitis and other complications. On Dec. 16, 1915, she was married to William S. Yoder, who survives. Also surviving are one son and one daughter (George, Leawood, Kans.; and Florence-Mrs. Myron Rensberger, Keota, Iowa), 2 grandchildren, one adopted grandson, 3 foster grandchildren, and 7 brothers and sisters (Fannie-Mrs. Erlis Kinsinger, Wellman; Will, Omaha, Nebr.; George, Anselmo, Nebr.; Ammon, Fontana, Calif.; May, Ames, Iowa; Clifford Roberts, Oxford, Iowa; Alice-Mrs. Will; and Ada-Mrs. Isaac Grabill, both of Roseland). Two brothers preceded her in death. She was a member of the West Union Church, Parnell, Iowa, where funeral services were held Aug. 7, in charge of Paul T. Guengrich and Herman E. Ropp.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Catherine, daughter of Michael and Barbara (Ruby) Yantzi, was born near East Zorra, Ont., June 20, 1880; died of a heart attack at East Zorra, July 16, 1961; aged 81 y. 26 d. On Nov. 20, 1917, she was married to David L. Brenneman, who died Dec. 8, 1955. Surviving are one stepson and 4 stepdaughters (Amos, Kitchener, Ont.; Katie

The Atlanta Council of Churches, concerned about the possibility of trouble when four city high schools integrate in September, has voted to designate the last Sunday in August as "a day of prayer for law and order." One pastor told council members that Christians in the city must prepare adequately for the crisis and not leave it for "hoodlums."

West German religious publications have devoted extensive space to reports on the Eichmann trial in Jerusalem in an effort to publicize the full extent of Nazi crimes against European Jews. Many papers have featured pages of documentary photos to illustrate the horrors of Nazi concentration camps, gas chambers, and enforced ghetto conditions. Editorially, the papers, both Catholic and Protestant, have stressed the disgust and shame the Germans should have for the Nazi crimes committed in the name of Germany. The editorial columns have noted that the Hitler regime could never be erased from the annals of German history. The publications have also printed extracts of statements, sermons, and pastoral letters of German church leaders who publicly condemned Nazi racial policies during the Hitler regime.

The Pocket Testament League, recognizing that the next few years will be critical in the countries of Latin America, is planning in close co-operation with many Protestant missionary societies an all-out campaign of evangelism. The Pocket Testament League will further its unique program of massive distribution of Gospels and Testaments and of indoor and outdoor mass evangelism. National churches will furnish workers and it is expected that these churches will be materially strengthened as they gather in the harvest of the great campaign.

Protestant students preparing for the ministry in Latin America are greater in number than those preparing for the Roman Catholic priesthood. The Catholic Church sees a scarcity of priests in Latin America as an urgent problem, with 34 per cent of the total number of professed Catholics in the world in these countries, but only 9% per cent of the priests.

A first contingent of 30 volunteers of the United States Peace Corps is expected to arrive in India toward the end of the year to offer assistance in health and educational fields. Their first area of work will be the Punjab, where they will have the co-operation of universities, labor unions, and industrial groups.

Moscow Radio, replying to a United States listener who asked what was the communist attitude toward religion, said, "We consider all religions to be basically reactionary. Be it Mohammedanism, Buddhism, or Christianity," the station said, "they all preach essentially the same thing: 'be patient with life on earth, accept all and everything, turn your left cheek to the man who struck you on your right cheek, for he will

J IVAN HOCHSTETLER
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ITEMS AND COMMENTS

BY THE EDITOR

go to hell and you to the heavenly kingdom.' Religion is against men fighting for their freedom. It has always opposed education and many great scientists were burned at the stake by the Catholics. If, in the beginning, Christianity played an important role, and at times even a progressive one, in the history of mankind, it has, through the ages, become a tool of reactionaries the world over." This is a clear and forthright statement of the communist opposition to all religion.

Children's book publishers from Russia and all the communist countries will meet in Warsaw soon to discuss plans for eliminating all religious references in their publications. The announcement said the publishers plan to purge even fairy tales of any possible link with religious beliefs. The Warsaw meeting is part of a planned series of conferences of educators in all the communist countries designed to "improve the campaign for the atheistic education and upbringing of children."

Some people say that agitation on the matter of Negro segregation in the South only delays progress in race relations. However, *Time* magazine points out that whites and Negroes are now eating at the bus station lunch counters in Montgomery when only a week before Freedom Riders were jailed for trying to do the same thing.

The World Vision Evangelistic Crusade in Tokyo drew an attendance of over 237,000, with 8,940 responding to evangelistic invitations. It is estimated that over 173,000 individuals attended at least once. More than 700 sponsoring churches are engaging in an intensive follow-up.

A communist organization in Russia has published millions of pamphlets stressing that Gagarin's 108-minute flight around the earth proves that "the existence of heaven is unsubstantiated." Just how such an excursion into the stratosphere could disprove the existence of heaven the pamphlet does not say.

Arnold J. Toynbee, noted British historian, said in a recent address that "Nationalism is the common religion of the people of the world on both sides of the iron curtain. The religion of nationalism is an offense against both God and man. It is the worship of man instead of God. In other words, it is idolatry."

An article in the *Saturday Evening Post* by an Arkansas Methodist minister charges that Southern ministers are failing the South. The great majority of these ministers, he says, are integrationist at heart, but compromise their convictions for the sake of continued popularity and surface prosperity of their churches. He mentions that a Methodist college in Arkansas, of which ten of the 23 trustees are ministers, recently voted against desegregation.

An example of progress in race relations comes from West Virginia. Seven years ago Negro students were forbidden from attending Pineville High School. This year an educational attaché of the Ghana embassy in Washington was the school's commencement speaker. Pineville is in the southern part of West Virginia.

A group of Alabama Baptist laymen have severely criticized the president of Southern Baptist Theological Seminary at Louisville, Ky., for permitting Martin Luther King to speak at the seminary. This group asked for a list of seminary students who had signed a petition urging the desegregation of eating places. They thought the churches in the South might not want to hire these theological students as pastors or church workers.

T. K. Thompson, director of the department of stewardship and benevolence of the National Council of Churches, says that the collection of trading stamps by church people is "a tie-in with commercialism which is contrary to the principles of Christian stewardship." Mr. Thompson says further, "By far the most efficient fund raising is the voluntary giving by church members as an act of worship on Sunday morning."

Gospel Herald

*Participation
in effective church discipline
requires a higher type of spiritual life
than many of us possess.*

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Meaningful Church Discipline

By John E. Lapp

Some months ago the writer was conversing with some church leaders of another denomination. During the course of the conversation, it was mentioned that a large percentage of their young people attend Sunday evening services in one of the larger cities of our country. It was reported that 98 per cent of the youth in that city attend the services on a Sunday evening. The writer raised some questions trying to discover the reason for such a large percentage of their youth being present at Sunday evening worship services.

One question was related to the type of distinctiveness that is maintained by the members of this church, whether this makes them feel more a part of a distinct society? The answer was immediately given that this is not the reason, but it is rather the type of discipline that is maintained in the church that knits them together into a close fellowship and brotherhood. This leader said, "Their whole church participates in the exercise of this discipline. Every member feels an obligation to participate with an active expression and voice."

Pursuing this discussion a bit further, we raised more questions to discover whether they practice the ban in their church. The reply was given that they do, but they do it in the spirit of Christian love so that it is very meaningful. It was reported that most of those who are disciplined and who are put under the ban come back into the fellowship of the church. In fact, he said that he believes 80 per cent of those who are disciplined by the church and who are put under the ban find their way back into the fellowship of the body. This is a remarkable percentage!

Is this not according to the New Testament teachings of Jesus? In these teachings Jesus said: "I will build my church; and the gates of hell shall not prevail against it." When the church exercises a meaningful type of discipline and it is done in the spirit of Christian love, surely the gates of hell cannot prevail against it.

Jesus also said, "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:17-20). With Jesus in the midst of His church, and every member of the church being submissive to His voice, following the directions of His spirit, there can be nothing but a meaningful type of church discipline.

In I Cor. 5 Paul tells us that we shall keep no company with sinners. He, however, gives the further explanation that he does not mean with the sinners of this world, for then we must go out of the world. "But now I have written unto you not to keep

He Comes

BY LORIE C. GOODING

He comes to break the barriers that sunder heart from heart.
He comes to unify the creeds that keep the lands apart.
He comes to all men everywhere, in desert place and mart.

He comes to lift our burdens up, and lighten all our care,
To lift us from discouragement and save us from despair,
To teach us by example how to work and how to bear.

He comes to glorify with love our meager mortal breath,
To give us joy for mourning, and to give us life for death,
With a surging, singing certainty that undergirds our faith.

He comes to set our souls aflame, to kindle us alight
With the knowledge that God loves us; and to give our spirits flight
In the grandeur of His Being and the glory of His might.

He comes to give us courage so that even we may dare
To suffer for another's good; another's burden bear.
He leads us to our Calvaries, and suffers with us there.

He comes, the seeking Saviour, and He will not be denied,
Till all His people are redeemed and cleansed and sanctified.
God give us loyalty to serve and suffer at His side.

company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Is it possible that through the failure of the church in exercising a meaningful discipline, we have lost much of the true sense of brotherhood?

Every Christian has the responsibility of giving admonition to his fellow brother. "I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, *able also to admonish one another*" (Rom. 15:14). Only when we as individuals maintain a good life, and are filled with the knowledge of God, are we in a position to admonish the other person. Discipline contains admonition. Without admonition, discipline has lost its meaning entirely. Are we able to admonish one another?

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men" (1 Thess. 5:14). Discipline is *warning*, it is *comforting*, it is *supporting*, it is being *patient* with all men. One must wonder, in this modern era of church life, whether we are ready to *warn* people of their course of life, which will lead them to destruction. One must wonder if we have been as diligent in *comforting* the feeble-minded as we ought to. There are so many cases where we need to *bear* with the weak brother. In fact, the weak brother needs our support—we dare not cut ourselves off from him—and we should be very *patient* in our dealings with our fellow men.

What kind of a church discipline are we maintaining? Is it an intelligent discipline? Is it a meaningful discipline? Is it the type of a discipline that helps the erring brother?

Is it a discipline which molds the church to the point of bearing more and more the image of Christ? What is our first thought when it comes to maintaining discipline in the church? Is it excommunication? Or to inflict punishment?

Church discipline, as well as family discipline, is intended to correct the weaknesses which are prevalent, and to be helpful to those who need it. A meaningful church discipline will be the means of preserving the unity of the body, and of presenting a better witness to the world about us. Is it possible that in today's world the church has lost much of her appeal through a failure to exercise a meaningful church discipline? If the church will be the church as she ought to be, the world about will recognize its own loss and will want to be a part of this disciplined society.

Not all of that which goes under the name of discipline really does speak to the individual nor help him. A meaningful church discipline will ultimately help an individual to attain a better degree of self-discipline; this will mean less need for the inflicting of discipline by way of excommunication.

Those who love the church will participate in the expression of a meaningful discipline. When we arrive at the point in our church life that the whole congregation of the Lord is ready to participate together in the discipline of the brotherhood, it will be meaningful! As long as a bishop or a church council of either ministers or laymen is the body to bring the discipline to bear upon individual members, it will not be meaningful.

Until we have arrived at that point where we can discuss the intimate concerns and
(Continued on page 756)

Our Readers Say—

... I'm praying that this year some report like the following may appear: "From inadequacy of trust in God, resulting in spiritual, material, and physical leanness, at the end of March, 1962, because of God's people acting in accordance with God's directions on giving, all goals set by all our boards have been met and the treasurers report balances that break all records." Is that too much to trust God for? Who then will trust God and wholly follow His Guidebook in methods of financing His work?—Paul T. Huddle, Glen Rock, Pa.

Many thanks for the fine editorial on "Conservatism" (Aug. 8). As Bro. Erb says, "There is little use in arguing about labels." The words "conservatism" and "liberalism" have so many different meanings for different people. Illustrations of this abound, of course. Here are just three: 1. Not long ago a Mennonite preacher was darkly viewed by a few of his people as outlandishly conservative because he preached a whole sermon on attire! But others on the same occasion feared he was a liberal because he didn't emphasize all of the six or eight points of distinctive attire that had been taught in that community a generation earlier. 2. In some sections of the church a girl would be regarded as stupidly conservative (and irreverent) if she would take part in an active outdoor game with her covering still in position; in other sections she would be considered as quite liberal if she did take it off. 3. It is reported that a sister in one of the Amish churches stated to a close friend: "Our daughter has gone liberal. She joined the Conservatives."

By the grace of God, let us endeavor to be so conservative that we will bring "into captivity every thought to the obedience of Christ" (II Cor. 10:5). And let us be liberal (or progressive) enough that the Holy Spirit can lead us into new expressions of our faith for the sake of better becoming "all things to all men" (I Cor. 9:23).—Stanley Shenk, Souder-ton, Pa.

GOSPEL HERALD

ESTABLISHED 1906 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



Worthy of Trust

It is pleasant to be trusted. The innocent dependence of a little child as he looks to us to get him through evident or supposed dangers is a heart-warming thing. The quiet acceptance of his judgment by the other passengers of the car brings pleasure to any driver. The charge of responsibility laid upon us, showing as it does that we are considered capable and faithful, brings comfort as well as challenge. Appreciation for what we have been or done, while it humbles us in the knowledge of many failures, also brings the joy of having accomplished what we attempted. It is good to be trusted.

The Mennonite Church hears many nice things said about its faith and life. Scholars have come to appreciate the contribution we have made to such concepts as religious liberty and the separation of church and state. We are being told that our doctrine and practice of love gives us a unique opportunity to carry the Gospel to people who have never seen the church of the New Testament translated into life. The industry and the integrity of our people has become almost proverbial.

We could smugly accept these compliments—and build up still more of pharisaical pride than we already have. We could allow our good reputation to blind us to our faults, which are numerous and real. We could easily become satisfied with the image which our fathers have built, and do nothing to retain or to improve it. We could loll in the pleasure of being respected and trusted.

It will be better not to yield to this temptation. We should cultivate a healthy skepticism concerning the nice things people say about us. We should remind ourselves of how often and how badly we have come short. Like Paul, we should never feel satisfied with what we have already attained, but should reach forward to that which God has intended that we should be. We should ask ourselves, "Are we worthy of the trust which many people have in us?"

"To serve the present age, our calling to fulfill"—this must be our constant ambition. It cost our martyr fathers a great deal to recover the New Testament standards of faith and church life. God had a great purpose to be served through their testimony. Our fathers of the succeeding centuries, though with a good deal of loss, preserved the way of personal faith and nonresistant life. And our fathers of the

generation just past put this faith in the setting of a more aggressive program of evangelism, education, and publication. What does God intend that the Mennonite Church should be and say and do in the particular situation to which we have come? Evidently much is expected of us. Will we measure up to this expectation?

We are living in a new day. The testimony of yesterday is not enough. At least, it must be made relevant to the problems of urbanization, industrialization, secularization, and the new morality. Separation from the world is as important as ever, but we must have the courage to push it into new frontiers of application. The simple life needs to be rescued from the surfeit of our American standard of living. Love for the brotherhood needs to be expressed in unity of thought and action and in the expanding program of mutual aid. Love for all men must be declared and exemplified as never before in a world of suspicion and greed and hate. Holiness of life needs constant definition amid the cross currents of racialism and pleasure seeking and easy morality.

We have a real job before us if we are to continue to be worthy of trust. We are thankful for all the evidences that we are taking that job seriously.—E.

Move Over

A Bible school girl was memorizing Matt. 18:15. This reads: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." But this Biblically unschooled girl read it: "Move over if thy brother shall trespass against thee. . . ." And her teacher was so impressed by the force of the emendation that he didn't have the heart to correct her.

This girl did not know the word "move over." But coming from a small home, crowded by a large family, she had no doubt a great deal of use for "move over." She had learned by experience how many trespasses can be avoided or corrected by the simple expedient of moving over.

This is exactly the attitude of nonresistant living which Jesus taught. The one who is struck on one cheek is to turn the other cheek to the assailant. The one who is com-

pelled to go a mile shall go two miles. And this is exactly what Paul meant when he said, "Have a reputation for gentleness" (Phil. 4:5, Phillips). Or as Moule translated it, "Have a reputation for yieldedness." The Christian attitude is to sit lightly, so that one can quickly and easily move over.

You are walking down the aisle of the church looking for a seat. Every pew has someone at the end, but there is plenty of room in the middle. You are well acquainted with the people sitting there. Experience has taught you which ones will gladly move over to give you a seat, and which ones will only scrunch sideways to let you by. You, of course, go to the seat of someone who will move over. It is no compliment never to have your right to the end of the seat challenged.

The psalmist had good reason for saying, "I shall not be moved" (16:8). He was speaking of his feeling of settled assurance which came from his trust and confidence in the Lord. This kind of immobility is good. It comes from the full assurance of faith.

But there are people whose immobility is chiefly with reference to their fellow men. Any human situation requires some give and take. These people are determined that others must furnish all the resiliency. They have plunked down their weight and are indisposed to moving. If there has to be any yielding, let the others do it.

It is this attitude which provokes line fence disputes, neighborhood quarrels, congregational factions, family tensions. This refusal to yield a point motivates the individualist who must always have his own way. It is back of many a break in fellowship, many a divided brotherhood. It is the kind of immobility that comes from unsanctified stubbornness.

There are no doubt situations in which one must for conscience' sake take a firm stand for principle and truth. It is weakness to yield to Satan or any of his agents. But how easy it is to dignify our own ideas as God's own! How hard it often is to distinguish between truth and our conception of truth! Considering the great possibility of human error, perhaps we should cultivate a greater ease in moving over.—E.

The Christian Council of Tanganyika took steps at its annual meeting to strengthen the education program of its member bodies in view of changing conditions in the country. It made plans to hold a territorial consultation in November for a comprehensive discussion of the churches' education policy and programs. Attending the council's sessions were representative of the Anglican, Lutheran, Mennonite, Moravian, and Baptist bodies. The council also heard reports on adult literacy programs being conducted by churches in several areas of Tanganyika.

the welfare of the total brotherhood, we cannot say that it is a discipline by the church. This kind of discussion can take place only when individuals have overcome the petty hindrances to church unity, such as gossip, slander, inconsiderate thinking of a fellow brother, and the unchristian attitudes of heart which are expressed through the desire for the infliction of punishment. We must arrive at the high levels of Christian experience so that we are able to bear with one another in patience and love. This calls for a higher type of spiritual life than many of us possess. What shall we do?

The writer is inclined to believe that the greatest need of our churches today lies in the area of spiritual experience—the understanding of God's great salvation and the experience of His grace in a fuller sense. Until we as individuals in our own personal relationships with God and attitudes toward one another have arrived, we cannot have a meaningful church discipline. We may have discipline in a certain form, but in actual experience we will deny the power thereof.

May God speed the day that all of us may be better able to witness to His grace, in understanding relationships with our fellow brother. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:1-3). In this spirit of mutual helpfulness, we shall be able to attain a more meaningful church discipline.

Lansdale, Pa.

Beyond Tragedy

By ELDA FAYE MILLER

Failure, pain, and dark?
So let them be!

If God would give them,
Soul, oh, see!

The failure's fought to end,
The pain is powerless,
and dark is dead,

And in their stead is life
With God, with Good—
time-chiding right.

Why fright, my stumbling soul?
Why grasp the ground?
What wound can come from this,
though strong, lies bound.

Oh, let them be!
The Conqueror is He
Of failure, pain, and dark.

"Thou Shalt Not Kill"

The nation's religious leaders of all faiths are deeply concerned about the maiming and killing of men, women, and children from accidents on the streets and highways, drownings due to boating accidents, poisoning of children in homes, and the useless and unnecessary injuries and deaths occurring in other ways.

The commandment, "Thou shalt not kill," seems to have little moral influence on drivers of automobiles, whether the warning comes from God or traffic authorities.

The right to own and operate a car is bestowed by the state. The manner in which a car is driven is prescribed by law.

But transcending the legal law is the moral law, "Thou shalt not kill." It imposes a moral responsibility on all drivers to operate their vehicles without maiming or killing themselves or others. We need to put our religious training into practice while driving and in all of our activities.

We give our attention to our moral responsibility for driving safely because of the approach of the Labor Day holiday. If past experience means anything, hundreds of men, women, and children will die, and thousands will end up in hospitals as a result of violating ordinary safe driving practices.

There also will be about 100 funerals following the holiday due to drownings, especially among young people. Let's not forget that God made us responsible for the protection of our children, especially the very young who need constant supervision.

Labor Day is dedicated to all of us who labor, whether with our hands in a shop or our minds in an office. It was established to honor the dignity of work and the contributions of labor to human progress.

The spirit of Labor Day was never intended to be desecrated by the pain, suffering, and sadness resulting from unnecessary tragedies during the celebration of this national holiday.

I urge each of you to give thought to the purpose and spirit of Labor Day in making your plans for next weekend.

Let the moral law, "Thou shalt not kill," govern your actions behind the wheel of your car, not only during the holiday but every day. May you have a safe and most enjoyable holiday.

—National Safety Council.

The Augustana Lutheran Church is sending a Negro missionary overseas for the first time in the denomination's history. Mrs. Anna D. Hall, of Washington, D.C., left for Tanganyika in July. She is a former public school teacher and will serve on the faculty of the school which educates children of missionary families.

Prayer Requests

(Requests for this column must be signed)

Pray for two young men from a Mennonite home who are living in sin. One is a church member; the other is not.

(These are the first prayer requests in GOSPEL HERALD to show the need in Latin America to be used in conjunction with this fall's mission study emphasis, "God Builds the Church in Latin America.")

Pray for the real conversion of the people who came forward during the recent evangelistic campaign in Sertãozinho, Brazil. Pray that their lives may become a real testimony and that they may enter into the fellowship and work of the church.

Pray for the repentance and return to the Lord of several backslidden members in Sertãozinho, Brazil.

Pray for Cecil and Margaret Ashley as they participate with national workers in community evangelism. Pray that they may find an area in the city of São Paulo, Brazil, where they may begin a new work. Remember José Brito, lay pastor at Aragucema, Brazil, as he shoulders the responsibility of directing the activities in the absence of a missionary pastor.

Pray for the Chaco Indian brethren at League 17 where there is in process a power struggle for leadership. One recent result of rivalry has been a division into two separate worship groups with petty quarreling and dissension.

Pray for the Ross Goldfuss family as they begin working in the La Plata area, Argentina.



The Statue of Liberty

When I visited New York City, I wanted to look out of the eyes of the Statue of Liberty. I was privileged to do this. As I climbed up inside this huge structure, I was impressed with its construction. A huge pipe three feet in diameter was its main strength, and two stairways, one over the other, encircled this pipe, round and round. One string of people was coming down while the other was desperately climbing those 200 or more ladder-like steps. As I was climbing, I was thinking of how the church, its members and its functions, are encircled around Christ. Like that central pipe, He is the support of the whole structure. If we leave out of our reckoning the Backbone of the church, the whole structure collapses, so far as we are concerned.

The Christian Answer to Communism

By John H. Yoder

(The third of three chapel addresses at Goshen College)

The topic before us is not a new one. The newspapers, our church papers, and our radio waves are full of Christian answers to communism. Usually the answer is quite clear and quite simple. It is that our nation is God's nation, and we need simply to do more intensively what we have been doing. The opponents of our nation—meaning primarily in our day the communistically inclined portions of the world—are evil; they are, in fact, to be identified with the evil that is at work in the world.

Anything we can do, any method we can use to oppose them, is God's method. If we have the slightest reason to suspect that communism is involved, we as a Christian nation have no hesitation in replacing a government in Guatemala which does not please us. We are only ashamed that we were not able to do the same thing in Cuba. We are ready to make an alliance with anyone, even a dictator like Franco, as long as he is against the people we are against, because our cause is God's.

But it isn't. Only the most childish kind of provincialism can permit us to act on the assumption that our nation is a Christian nation.

The Answer Is Repentance

The first basic point I should like to make is that the Christian answer to communism is a repentant answer. It does not consist in saying that "we" are right; that "we" only have to do more earnestly, more sacrificially what we have been doing; that our goals are the right ones; that we need only to pursue them with more vigor. The Gospel makes promises. The Christian answer to communism has to be a repentant answer because we haven't kept those promises. Communism is the result of and an example of the failure of Christian civilization to keep the promises of the Gospel.

1. There is in the Gospel a promise of social leveling. You can think of Isaiah describing the kind of fast that Jehovah wants.

"Is not this the fast that I choose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?"

Is it not to share your bread
with the hungry,
and bring the homeless poor
into your house?"

(Isa. 58:6, 7, RSV) ?

The vision of the Old Testament law, although we do not know that it was kept faithfully, provided that every fifty years (the so-called "year of jubilee") there would

be a general reorganization of landholding, because the land belongs to Jehovah. Nor is this something that ended with some corrective in the New Testament. In a very strange place, in the song of Mary, the announcement of the coming birth of the Messiah, she praises God because:

"He has put down the mighty
from their thrones,
and exalted those of low degree;
he has filled the hungry
with good things,
and the rich he has sent empty away"
(Luke 1:52, 53, RSV).

Once the Christian church was well on its way, we find even stronger words. In the Epistle of James: "Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten. Your gold and silver have rusted, and their rust will be evidence against you and will eat your flesh like fire. You have laid up treasure for the last days. Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts" (Jas. 5:1-4, RSV).

There is in the Christian message a promise of social leveling. The former archbishop of Canterbury, William Temple, a man certainly not to be accused of communism, rightly called the Christian faith, with Judaism, of course, in its background, the most materialistic of all religions. Only the Christian faith has dared to proclaim that it is God's will that no man should be hungry.

The issue which separates us from communism is thus not the question of a form of property holding. It is not a question of whether men act as they do for material motives. Jesus said that before Marx. It is whether we have the creative drive to bring into existence the kind of human fellowship that the Gospel calls for. And we have not done it. Where a degree of social leveling has come in the West, it has been the result not of the direct Christian critique of social injustice, but of the forces of secularism, of humanism.

2. We have failed to keep the promise of the Gospel to give hope to subject peoples. True enough, there has been in our own national heritage a certain vision of the ideal free society, "the patriots' dreams that see beyond the years the alabaster cities gleam undimmed by human tears." But that is a secular vision. We do not feel that this vision is our contribution to Africa, or what we owe to the Chinese. It has become a selfish vision, only for us.

3. Christians have not resisted the common human temptation to sanctify our means by our ends. We think of Stalin especially as a classical example of the willingness to do wrong that right may come of it, i.e., the willingness to accept almost any means, even the most inhuman, in order to obtain the ends which we have proclaimed to be good.

But Stalin was only repeating what "Christians" had been doing all down through the history of Europe. The Inquisition was the idea of the church. The Crusades were the idea of the church. Our journals have painted in lurid tones the pictures of the brutality of the repression of the uprisings in Hungary in 1956. But we have been told very little about the fact that our dear respected allies, the French, in the name of democracy, and even in the name of Christianity, have committed more such brutalities every year in the last five years in Algeria than did the Russians in Hungary.

4. Christians have failed in their mission in that they have misused their religion as a shelter for people in privileged positions. Remember the attitudes of industrialists, and of preachers toward industrialists, in the early years of the Industrial Revolution. Marx was right. Religion was being used by its official spokesmen as the opiate of the people. The poor were told to be happy with their lot; the rich were not told what the prophets said to the rich.

5. Much more could be said, but let us limit ourselves to the further observation that Christians have diluted the Gospel's call to personal commitment. We all agree that the Gospel does call every individual to give himself in response to God's gift to man; and that this commitment which is called for by the Gospel is to be personal and total.

Yet this commitment has not been proclaimed as the Gospel's demand in every age, and in every church, because we are afraid that it will sound proud or self-righteous to say: "We are right; come and do this. Here is the vision; give your life to it." We feel that to do so would be immature, would be unbalanced, would be lacking in proportion and in perspective.

Sometimes we soft-pedal this call of the Gospel for the reason which Martin Luther stated in a classic way, by saying simply that he feared the people wouldn't follow. We are afraid we cannot get people to accept our vision. But communism can get them. Marxism can call upon men for total commitment—can call upon them to take a path which means a kind of persecution, a kind

of sacrifice, a kind of church discipline, for the sake of their vision of a coming kingdom, and people give themselves to this as we are afraid to ask ourselves to give ourselves to our calling.

The Answer Is No Answer

The second basic point I would like to make is that the Christian answer to communism is not an answer. The answer our society is looking for, and the answer communism expects to see set up over against itself, would be an alternative way to control the world, to organize society, and to win over the neutral nations.

This would be something which Christianity does not provide. It would be an alternative political form to be advocated, and sold to, or even forced upon the rest of the world. It would be an ideology, a set of doctrines answering all our questions; telling us how things work and how we must behave; providing our youth with an instrument whereby our organization need have no more basic problems. The Christian message does not provide all of this for a society.

The answer to communism which our world is looking for would assure our standard of living; would assure the stability of the society which we feel the Marxist movement around the world is threatening. Christian faith does not promise this. All of this is the culture, the society which men build; our society has built this around the Christian Gospel as other men have built it around other faiths. But cultures, societies, and even nations come and go, and Christianity will not stop this process.

The Answer Is Christ

What is then the Christian answer to communism? It is first of all the cross. The cross frees man from the necessity to survive. The basic axiom of Marxist political philosophy is that we must be effective. This idea they learned from the Christians, but it is an idea which is not true and not Christian. We do not have to survive; we do not have to be effective. When Jesus was crucified, His acceptance of this path meant not only that He sacrificed Himself; it meant that He sacrificed, as far as man could see, God's own cause.

Christ did not thereby abandon the earthly effectiveness of God's cause as incarnated in Himself, because the cross itself was God's cause. The Christian answer to communism is the resurrection. The resurrection tells us that we are not limited to the available possibilities. When all the doors are closed, God opens a window. The gift of the resurrection to men is that it is *never* true that there is no solution. God's possibilities go beyond the apparently available possibilities of our society and of our cultural situation.

The Christian answer to communism is the proclamation of the ascension. Jesus

Our Mennonite Churches: Chambersburg



This church is on Route 11 on the northern edge of Chambersburg, Pa. It was built in 1908 and remodeled in 1950. With 220 members, this is one of the larger congregations in the Washington-Franklin Conference. Ministers are Harold L. Hunsecker and Omar R. Martin.

shall reign! This means that already in our age, though we cannot see how, Christ is Lord over the course of history. This was one of the central themes of the proclamation of the New Testament church. Somehow we seldom talk about this theme. Surprisingly, it was clearer to the New Testament church, in the midst of persecution, that Christ was ruling over pagan governments, than it is today for us with no persecution, and with our faith in fact being supported or favored by our government.

Somehow Christians' confidence in the lordship of Christ over history has been surest in the life of the church when this lordship has been the least visible. The knowledge that Christ is Lord, that even now provisionally He is guiding things that we cannot understand, and events that we cannot influence for His purposes, frees us from the need to feel "responsible" for making things come out right. It frees us from the pressure of thinking that the future of the world depends upon us.

The Christian answer to communism is the message of Pentecost. God has created in the world a new kind of human community. It is not the nation that He cares about most—even the freedom-loving, peace-loving, prosperous nation. The new community provides not only a way to live together; but for the Christian church also a way of making decisions; a way of finding

God's will in our age; a way of finding answers so we don't have to get them all from a book, whether from "Das Kapital," or even from a childish effort to dig out of the Bible things that aren't there.

We are led with the guidance of the witness of the Bible, but also with the guidance of the Holy Spirit today, to find God's will in our lives. And this frees us from the need to think that we have to organize everything. If God, the Holy Spirit, is actually working among men, then maybe some things can get done without going through my office. Maybe some things can happen rightly without General Conference dealing with them.

Just because God has ways of working among men, the Christian answer to communism is the proclamation of the return of Christ, which frees us again from the need to meet our own deadline. We know when the door closes in China. We might know when the door closes in Cuba. But we can't tell when the door is closing for the world, and it isn't our business to work against that deadline.

We must never short-circuit our task in the world by saying: We have only so many years; let's do it the short way; let's do it the easy way, let's use the big stick. We can use God's methods, we can have confidence in using only God's methods, because the

(Continued on page 766)

When Is Discipline Biblical?

It should not be difficult to answer this question. There is enough Biblical material relevant to the matter of church discipline that we can develop from the Scriptures adequate and valid tests for our practice of this aspect of the church's life. Some of the most important passages are Matt. 18:15-20, and many references are in the letters of Paul. Among the general principles that one might derive from these passages, the following would seem most important.

1. Discipline is Biblical when it is done in the right spirit. The church by its very nature must be concerned with the fact of sin. If it is conscious that it is the body of Christ, that it is called to the high destiny of being the bride of Christ, that there is an inevitable tension between the people of God and the ways of the world; then the church will be rightly concerned about the purity and welfare of her members. But the church can never take an attitude of smug satisfaction just because it has rid itself of an undesirable member. It is clear from the Scripture that the attitude and spirit of discipline must be redemptive. It is done in love for the purpose of restoring the erring one to the fellowship of the church.

2. Discipline is Biblical when it is preventive as well as corrective. The relationship between members of the true church should be such that they are constantly undergirding and supporting each other in their Christian experience. There should be an openness that would make possible mutual correction and admonition. This might be called preventive discipline, that is, attempting to prevent possible cases of erring members from deteriorating to the place where corrective discipline must be taken. In such a situation it is likely that the erring person himself will feel the contradiction between his own life and the concern of his fellow members and see that the only course of action is either repentance or withdrawal from the church. He will see by his own actions that despite the loving, forgiving concern of the church, he has cut himself off from its fellowship. This is, in effect, a "voluntary excommunication."

3. Discipline is Biblical when it is done by the right persons. It is clear both from the teaching of Jesus (Matt. 18) and the Apostle Paul (1 Cor. 5) that the work of discipline is the function of the entire church. If an erring brother does not respond to the admonition of another brother, or a small group, then it is to be brought before the entire church. In the case of immorality mentioned in 1 Cor. 5, Paul addresses the entire church: "When you are assembled," deal with this matter.

4. Discipline is Biblical when it is done for the right reasons. It is interesting to make a study of the cases in the New Testament where church discipline is practiced. While it is clear that the church is concerned with the whole range of ethical problems, the extreme act of excommunication is reserved for only certain flagrant cases. It seems clear that the Apostle Paul would not have made a test of church membership out of every detail of Christian concern or every cultural practice peculiar to the church of a certain time. Our problem today is to guard against legalism (which is no more spiritually fruitful in the twentieth century than it was in the first), while at the same time maintaining a healthy concern for the growth of every member of the church and doing whatever is necessary to sustain and stimulate him in that growth.

5. Discipline is Biblical when it is done in

the power of Christ. Obviously no church and no church leaders have the power of discipline because of their perfect lives. It is always erring members who are disciplining other erring members, in the context of the grace and forgiveness of God. Thus there can never be any attitude but humility. When Paul exhorts the Corinthians that their disciplining should be done "with the power of our Lord Jesus," he is perhaps recalling the promise of Jesus to be with His church wherever two or three are gathered together. This promise was given in the context of instructions on church discipline. If we actually believe in the presence of the risen Christ and the gift of the Holy Spirit, and if this belief pervades our approach to the problem of church discipline, it is likely that the resultant practice will be Biblical.

—Ontario Mennonite Evangel.

Sunday School Lesson for September 10

Aquila and Priscilla, Able Teachers

Acts 18:1-3, 18-21, 24-28; Romans 16:3-5a

We learn in this lesson from a husband-wife team. Perhaps some of the men studied this far were husbands, but their wives were not mentioned. Maybe they didn't work together as these two did. Why shouldn't a husband-wife team be a strong team and a good working arrangement?

According to our lesson title, Aquila and Priscilla were able teachers, teaching truth about Christ. When did they come to believe on Christ? Perhaps they were among the scattered believers upon the persecution of the early church. Perhaps they were converted in Rome. Perhaps they were not believers until they heard Paul preach in Corinth.

Why did they travel about so much? Might it have been their trade that took them to good markets?

Paul was very fortunate in meeting Aquila and Priscilla at Corinth. Why? (Let pupils answer. One teacher said to me, "I'd like to see someone get my pupils to talk.") Well, it was not difficult. Ask good questions. Assume intelligence and wait for answers. Remember pupils must do their own thinking for spiritual growth. Paul had a conscience on working for his living if possible. Here he found trade companions, friends, Christian fellowship, and an open door for a home. Paul may have gotten his great desire to preach at Rome from these friends. A happy threesome built a large church here in this very wicked city.

After a year and a half all three went to

Ephesus. Paul stayed only a short time and then left Aquila and Priscilla there to teach the Gospel of salvation. He was sure they could do business and teach too.

What situation arose that tested their ability as teachers? To Ephesus came a Jewish scholar. Where was he trained? What attitude did Aquila and Priscilla take toward this mighty preacher or teacher? Were they jealous of his ability? To teach a man of the caliber of Apollos must have taken grace, knowledge, and power. But they were well paid, for Apollos did valuable work in many churches. No doubt they did this teaching quietly and tactfully.

When Paul later wrote to the Romans, we learn that Aquila and Priscilla were again in Rome. What evidence do we have that they were still committed to Christ and witnessing for Him? Sometime, somewhere they had in love for Christ and Paul "laid down their own necks" for the life of Paul. Such friends must have meant much to the apostle.

Not all gifts are teaching abilities, but God has given each a gift. Could not more couples work together in some definite way to advance the work of Christ and the church? What could they do? What have they done? Encourage your married pupils to serve in a husband-wife team.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Missionary Struggles in Metropolitan Argentina

By Lawrence Brunk



Here Arnolda Casas, seminary student, assists in the town plaza near Floresta Mennonite Church. Open-air meetings are held here regularly during the summer months.

Buenos Aires, queen city of South America! Her Ninth of July Avenue, wider than a city block and studded in the center with the famous white marble obelisk, is reputed to be the widest in the world. Cafés line the wide mosaic sidewalks, where shoppers, businessmen, and students sit leisurely sipping a cup of coffee; fashionable Florida Street becomes a thoroughfare for pedestrians during shopping hours. Here are well-kept plazas of flower beds, spacious walks, green

grass, and spreading ombu trees, with benches underneath where old people sit to sun and read the newspaper. Streetcars clang, cars honk, and the clip-clip, clip-clip of horses' hoofs is heard on the pavement; subways and train stations swarm like ant-hills; queues a half-block long of people wait for buses or trolleys; ladies and gentlemen meet in sumptuous tearooms for a relaxing tea and politics, the favorite subject of conversation—this is Buenos Aires!



Musicians Bruce Woodman and Bill Farig frequently co-operate with Mennonite pastors in holding meetings in the plaza. Here they participate in services held in the Villa Adelina plaza.

Not only is the Queen of the South the largest city in South America, but she has moved up to take her place beside Tokyo, London, and New York—a population of around seven million live in Greater Buenos Aires.

During the present decade a phenomenal migration from the country and interior towns to the capital has taken place. Almost one third of Argentina's soul, her people, are living here.

Why do people keep moving in week after week, in spite of already overtaxed transportation, power, and communication facilities that day after day vex the most patient? In the first place Buenos Aires defies definition—the big city draws and captivates people. However, the main reasons for invasion by the thousands are the educational, economical, and cultural advantages and possibilities that the large city offers in contrast with the small interior towns and completely isolated and rustic life of the country.

But what does this all mean in terms of missionary and evangelistic opportunity for the Protestant church in Argentina? Without any risk of exaggeration one can easily say that Buenos Aires is one of today's most challenging and responsive evangelistic opportunities in the south. All Protestant churches have seen by now the strategic importance of this metropolis in planting a strong Argentine church. A number of smaller denominations, like Mennonites, seemingly overlooked the now apparent fact that without a strong program in Buenos Aires and other large cities, such as Rosario and Cordoba, a stable, self-supporting national church is practically an impossibility. Until around 1941 the Mennonites limited their work exclusively to interior towns ranging in population from six to eighteen thousand not being reached by other church groups.

Entering the Capital

Although the migration accelerated tremendously in the last fifteen years, it has been in process much longer. Through the years since the founding of the Mennonite church in Argentina, some of the most progressive families, looking forward to educational needs and opportunities for their children in the better secondary schools and universities, or motivated by the many material advantages offered in the capital, were moving away from churches in the interior, thus leaving behind in the local congregation an empty place, hard to be filled by others. Since there were no Mennonite congregations in Buenos Aires, one of two things happened—either they became members of other denominations with a church fellowship in their new neighborhood in order to maintain their spiritual life, or else through lack of contact and weekly fellowship they lost out completely. In 1941 a pastor was assigned to Buenos



A young man is interested in the Word of God and peers into the front bulletin board at Floresta Church.

Aires to minister to these members living all over the city. The Floresta and Ramos Mejia congregations were the result of the gathering together of families and individuals who had one thing in common—they had found a meaningful faith in a living Christ through the witness of Mennonite churches in the interior towns and had been baptized and nurtured in the Christian life in the Mennonite fellowship. Here in the big city they felt at home again worshipping together.

A New Vision

Although the purpose of beginning work in Buenos Aires was to unite these scattered people and save them from being lost to the church, at the same time a new vision was seen of the importance of Buenos Aires in the over-all building of an indigenous church. This concentration of a third of the entire population of Argentina is the biggest challenge. Within the mushrooming sections growing up overnight all around the capital are centers of population of twenty, thirty, and forty thousand souls without an organized evangelical work. What are these thousands of men and women like who daily elbow their way in and out of buses and trains, going to and coming from work? The bespectacled old man reads the newspaper every morning on the same bench in the plaza; the student sips coffee; the housewife is concerned over making her budget reach. What characterizes these people? A well-known missionary evangelist, who has listened to man's problems and concerns on every continent, says soul emptiness characterizes all these people. The worst thing a human being can suffer is a spiritual vacuum in his heart.

It was 9:35 on Sunday evening. *Pláticas*

Christianas (Christian Fireside Talks), through Radio Colonia across the river in Uruguay, was reaching into homes, regardless of creed. In Buenos Aires a lonely heart turned on the radio to drown out the noise of her revolver. The music and words of the male quartet captivated her attention, and she sat down to listen to something new. The message of the hymns and sermon spoke directly to her needs. The announcer had hardly finished giving the telephone number in Buenos Aires where further spiritual counsel and help could be received than the phone rang and the desperate voice of that lady pleaded for someone to come to her home immediately. Behind the door of that mansion was a hungry, lost soul that found peace in Christ and a new reason for living.

A concentration of some twenty thousand evangelicals are gathered in Luna Park, a covered stadium, to hear Oswald Smith. The large group is singing a hymn. Passing by outside is a man on his way to the docks. In his pocket is a pistol. He has decided to end the confusion of mind and emptiness of soul. The singing draws him inside and after the meeting he tells his story to the counselor and rejoices in his new-found faith in Christ and purpose in life.

The Floresta chapel and parsonage are a half block from the fast electric trains that connect with the subway systems and shuttle passengers in and out of the downtown area. Here can be seen the same tragic drama of empty, disillusioned hearts. A young man of twenty recently threw himself under the train, after tossing a letter which advised police that two children were left at home alone.

Two years ago at a tea a visitor from United States casually talked with missionaries about the Mennonite witness in



Interior of Floresta Mennonite Church

Argentina and in particular of the importance of Buenos Aires in over-all church program. He suggested the goal for the next ten years be to establish in Greater Buenos Aires ten new witness centers. What was apparently only a passing suggestion has become a serious goal.

With members living all over the city, several families could form cell groups in every corner of Greater Buenos Aires. By decentralizing the Floresta and Ramos Mejia congregations and beginning witnessing fellowships in areas where members can easily meet without traveling long distances across the city to Floresta and Ramos Mejia, natural and effective evangelism of neighbors and friends in their own community can become a possibility. Villa Adelina, under the direction of the Mario Snyders, is the first move in this area. La Plata and Moron and a new annex in Ramos Mejia will be opened this year. Ituzaingo baptized their first members last year. Ten churches in ten years can be a reality, if members in strategic places will open their homes for services and take seriously the task of every-member evangelism. Pray for the missionaries as the church moves in this direction in Greater Buenos Aires.



Agustin Darino and family (left) and Mario Snyder and family (right) pose with part of the group at Villa Adelina, another church in metropolitan Argentina.



German Broadcast Attracts Letters

Harrisonburg, Va.—Samuel Gerber, director of the German broadcast, spent Aug. 7-9 visiting the radio center and Eastern Mennonite College. Aug. 7, Bro. Gerber met with the Mennonite Broadcasts, Inc., executive committee and staff members to share developments of the program.

"Greatest amount of mail comes from people other than Mennonites," reported Gerber. "Many letters are coming from Catholic people who are not getting the spiritual help they need in their own church." Commenting on the future of the program, Gerber said, "Much more needs to be done. We should have a person giving full time to this work. Bible courses and more literature should be made available for listeners. Listeners should be contacted by local pastors."

Presently Bro. Gerber directs the broadcasts, announces on the program, is principal of the Bienenberg Bible School, and is pastor of a church of 200 members. For these obvious reasons Gerber is requesting more help for the work.

Worte des Lebens is released every Thursday morning over the 500,000-watt voice of

Radio Luxembourg, one of the world's most powerful radio voices.

Aug. 17 to Oct. 20, Samuel Gerber is touring United States and Canada with the Bienenberg Choir of 14 European young people. This same group recently recorded a number of songs for release on the German broadcast.



Samuel Gerber (left), director of the German broadcast, points out to Lewis Strite, Secretary for Broadcasting, areas covered by the German broadcast.

Overseas Missions

Mexico—The James C. Roth family have changed their address from Emilino Zapata 229, #8 Col. Nuevo Santa Anita, Mexico 8, D.F., Mexico, to Apartado 531, Cd. Obregon, Sonora, Mexico. The Roths serve under Pacific Coast district mission board.

Brazil—Four classes of vacation Bible school with a total average attendance of 50 was conducted at Sertaozinho July 21-26. Many children had not previously attended Sunday school.

Evangelistic meetings, conducted here July 30 to Aug. 1, by a former notorious criminal converted in the penitentiary, drew a crowd with "standing room only." An afternoon meeting was held in the local jail and several prisoners knelt for prayer at the close. The last meeting held in a public square attracted 1,000 people, and a large number responded to the invitation.

Isabelle Blough reports from Araguacema that they have held open-air meetings Tuesday evenings for the past several months. Many people who attended, who would not otherwise come to church, manifested increased interest.

In the past two months 9 believers accepted Christ at Morro Do Mato. Several believers help with Bible classes. Persons from the Araguacema church make at least one trip monthly here.

Clinic attendance dropped here because of loss of drugs in a previous purchase. However, people still continue to come for treatment.

Argentina—In Buenos Aires Bro. and Sister Eduardo Lopez from the Mexico Mennonite Mission visited here on their way to Montevideo, where they will study at the seminary. Bro. Lopez preached at Floresta July 30.

Saturday evening, July 29, the youth of Ramos Mejia Church held a conjoint meeting with the young people of the Methodist church, when Bro. Savanis, the Methodist pastor, spoke to the group.

Clyde Mosemann reports new interest in the Wednesday evening prayer meeting here.

Japan—The weekend of Aug. 11-13 Howard Charles met with the Kushiro-Shibecha-Nakashibetsu churches, who held a camp near Kushiro and Shibecha. The weekend previous he was at a church camp in the mountains for the Hombetsu-Ashoro-Taiki-Obihoro churches. Bro. Charles reports the people interested, intelligent, and responsive.

Israel—Paul Swarrs report they helped in the summer camp program at the Baptist center here. During the first week of July Roy Kreiders and Swarrs with their five children helped in the young children's camp. About 70 attended of Jewish and Arabic background, as well as foreign personnel in the country. The last week of July a youth camp was held when 80 youth participated.

Paul Swarr reports their previous visas, granted until July 31 on the basis of his teaching at the Tabetha School in Jaffa, expired. They have not been able to get

other visas yet, and since the Baptists asked them to teach school part time at the Baptist center for the coming year, they have made their visa appeal on this basis.

Elkhart, Ind.—Robert Witmiers, missionaries to France, plan to sail for Le Havre from Montreal on Sept. 4. The Witmiers have been in United States and Canada on a short summer furlough.

Arleta Selzer will fly from San Francisco Aug. 30 for Tokyo in order to resume her duties at Hokkaido American School, Sapporo.

Edwin Weavers report they arrived safely in Nigeria on Aug. 16.

Dorothy M. Yoder, missionary to Araguacema, Brazil, sailed from New York Aug. 11. The GOSPEL HERALD erroneously reported earlier she had sailed July 28.

District Mission Boards

Iowa-Nebraska—The Park View Home at Wayland, Iowa, opened May 8 with open house held May 27, 28. The home became a reality after two years of organization, meetings, solicitation, and building.

Home Missions

Ontario—St. Jacobs Mennonite Church and Floradale Mennonite Church held services at Harbor Rescue Mission, Hamilton, Ont., Aug. 4 and Aug. 27 respectively.

Chicago, Ill.—Bethel Mennonite Church is making plans for an anniversary and home-coming Sept. 23, 24. Former Bible school teachers and staff members are encouraged to attend.

The Yellow Creek Mennonite Church youth, Goshen, Ind., planned to work at the nursery and church at Bethel Church Aug. 26, 27.

Health and Welfare

Hesston, Kans.—Allen H. Erb reports that Lebanon Community Hospital, Lebanon, Oreg., and Glenwood Springs and Mountain View Nursing Home, Glenwood Springs, Colo., have been listed in Hospitals, issue of August 1. The Glenwood Springs Home has been listed as an in-patient care institution. This double entry of the Mennonite institutions is a high percentage, considering the size of the program.

A testimony from a woman who took the Home Bible Studies correspondence course: "It has been a privilege to me to be able to get these lessons and study the Bible. I want to tell you that I am most grateful for the work that has been done in preparing these lessons so that one who wants to study the Bible can do so and really understand it. My prayers are with you and yours that you may keep up the good work. God bless you! Also want to say that my husband is taking more interest in reading the Bible with me since I have been studying these lessons." More information on the Home Bible Studies courses may be received by writing to Home Bible Studies, P.O. Box 316, Elkhart, Indiana.

Broadcasting

Hokkaido, Japan—Kaneko San, counselor in Japanese radio office, recently had contact with a man of Japan Bible Society who was interested in Bible courses offered by the broadcast. Already four have enrolled as a result of this contact. Japan Bible Society is attempting to contact every home in the part of Hokkaido where Mennonite missionaries are located.

Harrisonburg, Va.—Kenneth Weaver, director of Heart to Heart, announces the release of a new Heart to Heart radio schedule. This two-color schedule is designed for Heart to Heart listeners to share with others, to enlist their interest in the program. For free copies write Heart to Heart, Harrisonburg, Va.

Ella May Miller's talks for September on Heart to Heart are entitled "Ready for School," "Is There Peace?" "The Lure of Activities," "Help Johnny Read."

Lester T. Hershey's schedule for the next two weeks includes churches in the areas listed below, where he will speak and present a slide-sound story of Spanish broadcasting work. Aug. 30 to Sept. 1, First Mennonite, Brooklyn, N.Y.; Sept. 2, Neffsville, Pa.; Sept. 3, a.m., Christian St., Lancaster, Pa.; Sept. 3, p.m., Landisville, Pa.; Sept. 3, p.m., Bridgeport, Lancaster, Pa.; Sept. 4, Stahl, Johnstown, Pa.; Sept. 5, Hartsville, Ohio; Sept. 6, Huber, New Carlisle, Ohio; Sept. 7, South Union, West Liberty, Ohio; Sept. 8, West Clinton, Pettisville, Ohio; Sept. 10, a.m., Central, Archbold, Ohio; Sept. 10, p.m., North Goshen, Ind.; Sept. 12, North Main St., Nappanee, Ind.; Sept. 13, Howard-Miami, Amboy, Ind.

Brooklyn, N.Y.—On July 9 a new family walked into the Brooklyn Spanish Church. They had listened to Luz y Verdad and heard the "spot" announcing the Mennonite Church and thought they would come. The same morning, when the invitation was given, two young men accepted Christ. They said afterward they were attracted to this church through the broadcast.

Overseas Services

Frankfurt, Germany—Beginning service as Executive Secretary of Mennonite Voluntary Service in Europe is James Rem, Krommenie, Holland. He began work in the MVS office at Kaiserslautern, Germany, in July, and is a member of the Mennonite church, Krommenie.

Mennonite Voluntary Service is supported by European and American Mennonites and plans international voluntary work camps each summer. Work camps, most of them involving construction, are held for three- to seven-week periods in Austria, France, Germany, and the Netherlands.

I-W Services

Portland, Maine—A new type of I-W activity was recently promoted by I-W's here. They rented a cabin at Highland Lake for

one week and invited I-W's from Boston, Mass., and Hanover, N.H., to share in a retreat July 31 to Aug. 7. Paul G. Landis, Salunga, Pa., spent the week with the group. Their activities included recreation, interviews, Bible study, and group discussion.

Greystone Park, N.J.—Sponsor Abram Clemens has now moved to the new location on Johnson Road, Morris Plains, N.J. With added space for activities, the unit is enjoying opportunities they have not had before. Sunday-school and worship services are being held each Sunday morning. The community is invited through door-to-door invitations. The group participates in chorus practice each Thursday evening. A summer Bible school for the children of the community has just been completed.

Cincinnati, Ohio—The Conservative Conference Mission Board has recently purchased a new unit home for the I-W group in the city. Amos Bontrager, Harrisonburg, Va., has moved to Cincinnati to direct the emerging mission program.

Voluntary Services

Iowa City, Iowa—On Aug. 1, the unit terminated its service in this location after 7 years of service at the State University Hospital and with the local Mennonite church. During this time, local congregations and the district WMSA have been generous and faithful in their support of the program through regular food dona-

tions. This made it possible for the unit to contribute substantially to the total work of Voluntary Service.

Glenwood Springs, Colo.—VS-er Verna Hartzler, Mechanisburg, Pa., has been doing some plus service for a 14-year-old boy who needed special care after an accident. His family was touring the state and had to return home (to Kansas) while he remained in critical condition, so Verna spent a night with him.

Albuquerque, N. Mex.—Recent visitors in the VS unit included Spanish Americans, an Indian friend, and a Negro boy that the VS fellows learned to know at the Presbyterian Hospital Center, where they serve. VS-ers have found this kind of fellowship an enriching experience.

Robstown, Texas—A recent issue of the Robstown Record carried an article about the new Mennonite Voluntary Service unit established there to serve the Latin community. The wife of the local editor is very much interested in the project and is also interested in helping in any way that she can.

Kenneth and Kathryn Seitz (who transferred from the Mathis unit to give direction to the work here) also made contact with a summer service group (from colleges and universities in the area) serving under the Texas Council of Churches. This has provided an excellent contact for their work. The Seitzes will also assist them in their program during the height of the cotton-picking season.

Needed: VS Unit Leaders



Here the VS family at Kansas City, Mo., gathers in the living room for devotions. Unit leaders Fremont and Eleanor Mast (the couple second from the left in the circle) are part of the group. They have also been responsible for giving direction to the committee that plans devotions, besides working out assignments of home duties, providing recreation, giving counsel, and filling out reports.

VS-ers are active, normal, energetic young people. They are Christians, dedicated to the task of loving service in the name of Christ. They see needs and are determined to help meet them in the best way that they can. They have enthusiasm for service, but little experience to guide them. They need guidance from someone who has faced this kind of situation and (through inner dis-

cipline and commitment) discovered the price that must be paid for serving effectively.

VS-ers also have their own inner problems. They have fears and inadequacies that they have never really faced, perhaps; they have built-in tendencies that are the result of past experience; they have underlying needs (that they themselves may not recognize) to be loved and accepted for what they are, even as they strive to become what they should be. These young people need counsel from someone who can sympathize, not blame; who will sit down and listen, then offer valid advice; who is still young at heart, but has the maturity that wider experience gives.

Being a unit leader is interesting, humbling, frustrating, and rewarding. The unit leader sets the pace for the unit. His enthusiasm and commitments will be reflected in the lives and hearts of the young people in his group. Are you looking for service that is difficult and demanding? Do you want to do something hard for the Lord? Are you in a position to sacrifice (financially and otherwise) in order to give VS-ers a taste for real service that will transform their lives? Then write to David Brunner, c/o Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., for further information.

The Berlin Crisis and the I-W Program

Following President Kennedy's address to the nation on July 25 (concerning the Berlin crisis), many persons have been asking what this means for the I-W program. The question most frequently asked is, "Will I-W men be required to serve three years instead of two?"

J. Harold Sherk, Executive Secretary of the National Service Board for Religious Objectors, Washington, D.C., recently released a memorandum which clearly sets forth the present draft situation. The following is a summary of Bro. Sherk's report.

Immediately following the President's address, bills were introduced in the House of Representatives and the Senate authorizing (a) increased appropriations to the military services amounting to \$958,570,000, (b) the possible call up of 25,000 Ready Reservists, and (c) a possible twelve-month extension of service for persons now on active military duty.

Contact was made at the office of the Director of Selective Service to determine what this may mean for the draft. It is reported that (a) the projected increase in draft calls will not be likely to have any drastic effect on current draft procedures. The additional number of men required can easily be called from those between the ages of 19 and 25 without dependents. They believe that the needs of the armed services can be met without calling men below the age of 22. (b) No changes in current deferment policies have been indicated. (c) The authorizations which the President has requested do not in any way affect present alternative service requirements.

It is therefore clear that no immediate changes have been planned for the I-W program. NSBRO is maintaining close contact with the responsible government agencies and will continue to report any new developments to the church.

Is It Blind?

Faith, it is blind?

The people in this part of Central Africa have faith that there will be no noticeable rain here until October. Is their faith blind? About as blind as an artist painting a landscape. For the weather records show that almost invariably there is no rain from May to October.

We met a hunter just before his departure into the forest in search of a wounded lion. He was sitting in front of his house, cleaning and oiling his gun and putting his own charges in each cartridge.

"No," he said, in answer to our question. "I am not afraid. I have hunted wounded lions before. I know them. They are without caution when in that state. I simply prepare for anything. Most of all, I know my gun. It is in perfect condition, clean, balanced, sensitively triggered. Why should I be afraid? I know wounded lions and I have faith in my gun."

On one occasion we talked to a man in a hospital who was on his way to the operating room. He was as calm as the nurse attending him, though he knew the serious nature of the surgery he was about to undergo. He was no more afraid than you or I when we sit down to eat with friends.

"I have faith in my doctor," he told us. "He is experienced. He has great skill. I have known him for years. He is as honest as the good earth. He says I have better than a 50-50 chance of coming out of this alive. He says it; I believe it."

One busy Saturday we were walking through a market that was crowded with good things to buy and overcrowded with people to buy them. Our wandering brought us next to a small girl who was alone. She was quite unconcerned. We told her she was pretty small to be there by herself.

"I know," she said, "and I am lost."

"Maybe we better help you," we said.

"Nooo. No need. My mother will find me. She'll never leave here until she does."

Faith in every case, and not once was it blind. It was based on knowledge, sure knowledge of the certainty and dependability of the event or the thing or the person involved.

Our faith in God, is it blind? How can it be? We know Him through His Son. We know His love and power and nearness and wisdom. We know His concern for us. We have faith in Him, and that faith isn't blind.

—African Features.



Credit: Niger-Challenge Press

Elizabeth Showalter here teaches at a writing workshop in Nigeria. More of such conferences and clearinghouses will be set up over Africa for Christian writers.

The first all-Africa conference on Christian literature brought 90 delegates from 20 countries south of the Sahara for two weeks of consultation and planning. Sponsored by the Committee of World Literacy and Christian Literature (Lit-Lit), the conference was held at the writing center in Kitwe, Northern Rhodesia, June 17-30. A clearing house for technical aid and editorial advice will be established at the writing center at Kitwe. A new writing center is planned for Yaounde, Cameroun, to serve West Africa. Elizabeth Showalter served at Kitwe last year in a writing workshop.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Images of the Church in the New Testament, by Paul S. Minear; Westminster, 1960; 294 pp.; \$6.00.

This is a scholarly treatment of the many (96) analogies of the church appearing in the New Testament. It is a critical study of the meanings of these terms (images), giving special attention to four major concepts: The People of God; the New Creation; The Fellowship of Faith; and The Body of Christ. This book provides good source material for depth studies of the symbols used to designate various aspects of the church. The author gives serious attention to the nature of the relationship the figures represent. The reader will not agree with every interpretation, but he will respect the author's point of view. At a time of renewed interest in the doctrine of the church this book meets a welcome. To appreciate the arguments requires maturity of theological thought. The general point of view is more pleasing to amillennialists than to those holding premillennial views (p. 111). It is basically a matter of method of interpretation. The reference to baptism "as a means of salvation" (p. 34) is misleading. The author has a tendency toward neo-orthodoxy, especially in terms of higher criticism (pp. 16, 52). Nevertheless, this is a significant contribution to current conversations on the doctrine of the church. —John R. Mumaw.

My Money and God, by Robert J. Hastings; Broadman Press, 1961; 127 pp.; \$2.50.

"Never before in the history of American life has money been so important as it is today," states Mr. Hastings, Secretary of Kentucky Baptists' Department of Stewardship. Since money does play such a role in the life of the Christian, the author challenges the reader to examine his attitudes toward money. In the first chapter he points out that as stewards we are accountable to God for our words, our influence, our time, love, vocation, and opportunities. We are also accountable for material possessions: "The steward of wealth is accountable for his wealth, from the first penny that enters his hands until the disposition of his estate, following his death." Giving is a part of stewardship, but God's first concern is not in the amount placed in the offering plate. There are six basic steps in the development of stewardship of possessions: (1) How do we earn our money? (2) What is our attitude toward money? (3) Why do we give money? (4) How do we give money? (5) How do we spend money? (6) How do we make final disposition of money?

This book will be a good addition to any Christian's library. The minister will find helpful and usable material for sermons on stewardship.—Milo Kauffman.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

A youth chorus from the Allensville and Rockville congregations in Pennsylvania visited the following western Pennsylvania churches, Aug. 19, 20: Meyersdale, Mason-town, and Canan Station.

Bro. Mahlon Stoltzfus and wife, self-supporting missionaries in Alaska, arrived in Pennsylvania on Aug. 8.

Two Scottsdale editors, Loren Lind, assistant editor of Christian Living, and Jane Peachey, acting editor of Story Friends, were married on Aug. 12. Their address is 7 Collins Ave., Scottsdale, Pa.

A group from the Sioux City Gospel Mission gave a program at Beemer, Nebr., on Aug. 20.

Bro. Vernon Leis was installed as pastor at Blenheim, New Dundee, Ont., on Aug. 20. Osiah Horst and Paul Miller spoke in this service.

The staff of Prairie View Hospital, Newton, Kans., gave the evening program at Hesston, Kans., on Aug. 13. The personnel included Elmer Ediger, administrator; Dr. W. Mitchell Jones, medical director; Orlyn Zehr, social worker; Elsie Martin, director of nursing; and Armin Samuelson, activities coordinator.

A minister from Mexico was received as a member of the South Central Conference in its recent session, and it is hoped that during the coming year his congregation will join our fellowship.

The new budget of the South Central Conference is \$39,775.50, an increase of 10 per cent over last year's budget.

New officers of the South Central Conference are Daniel Kauffman, Leonard, Mo., moderator; and James Detweiler, Harper, Kans., secretary. Richard Birky, Adair, Okla., is a new member of the Executive Committee.

The South Central Conference and the Virginia Conference have joined the ranks of those who recommend the Every Home Plan for the GOSPEL HERALD to their congregations.

The Harmony Four, a men's quartet from West Liberty, Ohio, participated in the services at Holdeman's, Wakarusa, Ind., on Aug. 13.

Bro. Eugene C. Garber, Kalona, Iowa, participated in an MYF workshop and Peace Institute at East Fairview, Milford, Nebr., Aug. 25-27.

The Gospel Messengers, a men's chorus of northern Indiana and southern Mich-

igan, gave a program at Moorepark, Mich., on Aug. 20.

Fortune young people from Bethesda, St. Louis, Mo., participated in services at Garden City and Versailles, Mo., on Aug. 20.

Bro. John H. Sherk, Denbigh, Va., preached the baccalaureate sermon for the graduating class of the Riverside Hospital School of Nursing of Newport News.

The newly elected assistant moderator of the Virginia Conference is Bro. John H. Sherk. Bro. Lloyd Horst was elected Fifth Member of the Executive Committee. New members of the conference are John Paul Alger, Arthur S. Brunk, Kenneth Brunk, and I. Mark Ross.

The Virginia Conference adopted a recommendation to "retain substantially unaltered our position on divorce and remarriage." A recommendation was also adopted that the conference should "seek to establish some tangible outlines of procedure in dealing adversely with persons who have become involved in divorce proceedings and in remarriage after divorce, as well as in other situations of unsatisfactory marital relations."

Bro. William Jennings, who has retired after long, faithful service as minister and bishop, received a resolution of appreciation from the Virginia Conference.

Bro. Edward Birkey has resigned as pastor and bishop of the Manson, Iowa, congregation. He has accepted a call to serve as pastor at West Liberty, Inman, Kans. Bro. Nicholas Stoltzfus is carrying the pastoral duties at Manson pending other arrangements.

Commissioning service for MCC workers going to Newfoundland were held on Aug. 13 at Steinman's, Baden, Ont., in charge of Bro. Harvey Taves, head of the Waterloo MCC office.

Bro. Allen Zook was installed as pastor at Versailles, Mo., on Aug. 6, with Bro. Daniel Kauffman, area overseer, in charge.

The MYF group from Lansdale, Pa., spent the weekend of Aug. 6 at Harman, W. Va., serving needy families and giving a program at the church.

Bro. Lewis Ciarlo of the Rocky Ridge congregation, Quakertown, Pa., left on Aug. 16 to do mission work in his native Italy.

Bro. Kermit Derstine was installed as pastor at Akron, Pa., on Aug. 13. On Aug. 15 he joined the MCC staff as assistant in the personnel office.

Bro. Wesley Jantz has resigned as pastor at Roanoke, Ill., and preached his farewell sermon there on Aug. 20.

Sister Roxie Shank, who has worked at the Mennonite Publishing House since 1950, most of the time as secretary to the Publishing Agent, terminated her employment on Aug. 18. On Aug. 26 she was married to Bro. Stanley Yoder, acting production manager.

Bro. A. J. Metzler has recuperated sufficiently to spend a little time in his new office in the General Conference suite at the publishing house.

Bro. Samuel Rolon, Coamo, Puerto Rico, spoke on Aug. 19 and 20 to the Spanish-speaking people of Lambertville, N.J. Paul Godshall, Samuel Hernandez, and Juan Vascanez, who lead the Spanish service in Lambertville each Sunday, conducted the morning services at the Lambertville Church on Aug. 13.

Bro. Don Sommer was chairman for a German hymn sing held at Kidron, Ohio, on Aug. 20.

Visiting speakers: J. P. Oyer, Rocky Ford, Colo., at Concord, Tenn., July 30. Roy Bucher, Metamora, Ill., at Logsdon, Oreg., Aug. 20. Dr. Larry Denbester, former medical missionary in Nigeria, at Iowa City, Iowa, Aug. 13. John Hochstetler, Kalispell, Mont., at Fairview, Albany, Oreg., Aug. 13. Samuel Nafziger, Fort Vermilion, Alta., at Sweet Home, Oreg., July 16.

Paul Schrock, Scottsdale, Pa., at Albany, Oreg., Aug. 13. Marcus Bishop, Denver, Colo., at Albany, Oreg., Aug. 20. Leroy Gingerich, Versailles, Mo., at Wood River, Nebr., Aug. 13. Mervin Hostetler, Johnstown, Pa., at Bloomfield, Mont., Aug. 6. J. M. Nissley, Sarasota, Fla., at Cumberland, Md., Aug. 13. J. D. Graber, Elkhart, Ind., at Midway, Columbiana, Ohio, Aug. 20.

Gus Faul, Mennonite Brethren, Sawyer, N. Dak., at Surrey, N. Dak., Aug. 27. John Stoll, Minot, N. Dak., at Lakeview, Wolford, N. Dak., Aug. 20. Rufus Beachy, Mylo, N. Dak., at Surrey, N. Dak., Aug. 20. Dwight Wiebe, Hillsboro, Kans., at Bellwood, Milford, Nebr., Aug. 11-13.

Kathryn Neufeldt, nurse and child evangelism worker from Westbrook, Minn., at Alpha, Minn., Aug. 13. Harold Bauman, Goshen, Ind., at Tedrow, Wauseon, Ohio, Aug. 20. J. Frederick Erb, Sterling, Ill., at Detroit, Mich., Aug. 13. Noah Yoder, Phoenix, Ariz., at Pleasant View, Berlin, Ohio, Aug. 13.

Rhea Gershon, Jewish worker at Sarasota, Fla., at Bayshore, Sarasota, Aug. 13. A. Lloyd Swartzendruber, Kalona, Iowa, at Barrville, Belleville, Pa., Aug. 20. Calvin Sherk, appointed to Ethiopia, at Bronx, N.Y., Aug. 20.

Calendar

Young People's Institute, Christopher Dock Mennonite School, Lansdale, Pa., Sept. 24.
Annual Fellowship for ordained men of Allegheny Conference, Laurelville Camp, Sept. 15, 18.
Indiana-Michigan Mission board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Grotto, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Appleton, Wis., Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Summer Bible School Conference, Antinam Area High School, Greensburg, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

New members: sixteen by baptism at Roanoke, Ill., on Aug. 20; two by baptism at Holdeman, Wakarusa, Ind., Aug. 6; twelve by baptism at Versailles, Mo., July 16; three by baptism at Bean Blossom, Morgantown, Ind., July 7.

Ten men responded to the invitation to receive Christ when Bro. Jency Hershberger conducted a service at the Indiana Reformatory in Pendleton on July 16. Several of these had been taking Home Bible Studies.

Farewell services were held for the Kenneth Swartzentruber family at Steinman's, Baden, Ont., on Aug. 27. Bro. Swartzentruber was ordained to the ministry. The Swartzentrubers are going to southern Brazil for work in the bookstore at Campinas.

Bro. Donald E. King, Pigeon, Mich., has accepted a call to become pastor of the Pennsylvania congregation, Hesston, Kans.

Speakers in an all-day meeting at Red Run, Denver, Pa., on Aug. 27, were Maurice Lehman, Elmer Kolb, and Lloyd Eby.

Bro. Luke Weaver, Portland, Oreg., is making satisfactory recovery from major surgery.

Bro. Robert King was licensed to the ministry at Lima, Ohio, on Aug. 27.

A farewell service was held at Leetonia, Ohio, on Aug. 20 for Sister Anna Marie Kurtz, who is going as a missionary nurse to Ghana. Bro. J. D. Graber brought the message.

Bro. J. Frederick Erb, Sterling, Ill., spoke to the MYF at Elora, Ont., on Aug. 19.

Bro. Norman Wingert was the speaker in a district MCG meeting held at Elmira, Ont., on Aug. 25.

Announcements

Paul and Alta Erb have accepted appointment to the editorship of Family Worship magazine. The first issue for which they will be responsible will be the April-June, 1962, issue. Paul Lederach, present editor, will be giving full time to the development and servicing of Christian education curriculum material.

Grant and Ruth Stoltzfus, Harrisonburg, Va., speaking at homemakers' fellowship annual outing at Bart, Pa., Sept. 9, 10.

Tanganyika deputation at bimonthly Eastern Board meeting, Salunga, Pa., Sept. 12; Eastern Mennonite College, Sept. 13, 14; Marion, Pa., Sept. 15; Plains, Lansdale, Pa., Sept. 16; Doylestown, Pa., and Mellinger's, Lancaster, Pa., Sept. 17.

The Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., begins its twenty-week term, Oct. 30 and concludes March 23. Ontario Mennonite Bible School at Kitchener, begins its twelve-week term Jan. 2 and concludes March 23.

Miller Staybrook, on furlough from Algeria, at First Mennonite, Fort Wayne, Ind., Sept. 17.

Carl Beck, Japan, main speaker for Indiana-Michigan Mission Board meeting at Shipshewana High School, Sept. 23, 24. Program theme: "Living for Jesus."

Kenneth Good, Hyattsville, Md., speaking to annual fellowship home-coming at Providence, Newport News, Va., Sept. 17.

The 1962 MYF Convention will be held at Peoria, Ill.

Bro. Victor Stoltzfus, who has been serving as assistant pastor at North Lima, Ohio, has accepted a call to the pastorate at this church, and will be ordained on Sept. 3.

Change of address: Wesley E. Jantz from Eureka, Ill., to Hesston, Kans. Dr. Ellen M. Moyer from Accra, Ghana, to P.O. Box 66, Somanya, Ghana. C. L. Swartzentruber from Orrville, Ohio, to Route 2, Dalton, Ohio. Telephone Massillon 833-7784.

Evangelistic Meetings

E. M. Yost, Denver, Colo., at Science Ridge, Sterling, Ill., Sept. 24 to Oct. 1. Paul M. Miller, Goshen, Ind., at Steinman's, Baden, Ont., Aug. 14-20.

Church Camps

Seventy young people from four states attended the youth camp held in Minnesota.

The Indiana-Michigan MYF Convention will be held at Camp Mack, Sept. 29 to Oct. 1.

Keith Esch, Johnstown, Pa., spoke in the weekend outing held at Lake Odell by the Sonnenberg MYF, Apple Creek, Ohio, with the Wooster MYF as their guests.

A music conference will be held at Camp Hebron, Halifax, Pa., Sept. 3, 4. Staff members are Paul Showalter, Henry Longenecker, and William Weaver. The closing meeting on Monday evening will be a program by the Mennonite A Cappella Chorus under the direction of Bro. Donald Gehman. Bro. D. Willbur Erb, president of the Camp Hebron Association, is co-ordinator of this program.

COMMUNISM

(Continued from page 758)

end of history will be fixed, not by Marxism's closing doors, not by this nation's collapsing or that nation's becoming all-powerful, but by the coming of the King.

Prayer

Free us, our Father, through the gift of Thy Spirit, once again in our day, from the compulsion to defend our past and our people and our prejudices. Grant us an understanding of the part which our infidelity has played in bringing into this world the ferment of the Marxist faith. Grant that we might see that reproach not as an enemy over against which we must sharpen and deepen our defensiveness and our search for security, but as one of those powers through whose working in the world the Lord of all history is still capable of fulfilling His purpose.

Free us from the fear of losing control of things. Free us to serve in the way of the cross. For we ask it in His name who first of all let His holy cause be defeated for our sake. Amen.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Jesse and Ruth (Miller), Flint, Mich., fourth child, first daughter, Esther Lucille, Aug. 13, 1961.

Black, R. Dillion and Miriam W., Millersburg, Ind., sixth child, fourth son, Jay Arlan, July 26, 1961.

Bontrager, Alfred and Roma (Swartzentruber), Darien Center, N.Y., second son, Burdette Lee, Aug. 6, 1961.

Brunk, Henry M., Jr., and Edna (Ebersole), Glen Dale, Md., fifth child, second son, Jeffery Elliott, Aug. 1, 1961.

Frederick, Herbert and Janet (Berger), Hatfield, Pa., first child, Mary Anne, Aug. 6, 1961. Frey, Carl E. and Martha (Prowant), Pettisville, Ohio, second child, a daughter, Joan Marie, July 19, 1961.

Frey, Merle E. and Evelyn (Prowant), Wauseon, Ohio, second living child, a son, Glen Allen, Aug. 9, 1961.

Frey, Vincent J. and Marcella (Stucky), Harrisonburg, Va., fourth child, a daughter, Nyla Sue, May 1, 1961.

Fry, Ezra and Jeonette (Steury), Topeka, Ind., fifth child, fourth daughter, Rita Rene, July 22, 1961.

Grieser, Paul E. and Evelyn (Wyse), Archbold, Ohio, third child, second son, John Charles, July 27, 1961.

Handrich, Harry and Elizabeth (Gero), Fairview, Mich., sixth child, fourth daughter, Ronda Rose, July 26, 1961.

Hege, Noah H. and Ella L. (Zimmerman), Muscoda, Wis., sixth child, fourth son, Simeon Lynn, Aug. 8, 1961.

Heimbach, Oran R. and Charlotte (Kauffman), Selinsgrove, Pa., second child, first daughter, Wanda Jean, July 6, 1961.

Horst, Lloyd and Elveta (Hostetter), York, Pa., sixth child, second daughter, Judy Faye, July 4, 1961.

Hostetter, Marvin and Bertha (Eigist), Muscoda, Wis., seventh child, fourth daughter, Joyce Elizabeth, Jan. 15, 1961.

Keim, Andy and Joy (Shoup), Apple Creek, Ohio, first child, David Allen, Aug. 6, 1961.

Lehman, Harley and Fern (Yoder), Tohfeld, Alta., third daughter, Sheila Dawn, Aug. 3, 1961.

Litwiler, Walter E. and Janice (Horsch), Hopedale, Ill., first child, a son, Evon Lee, Aug. 8, 1961.

McGrath, William R. and Lucinda (Hartman), Mekoryuk, Nunivak Island, Alaska, second daughter, Rosalind Joy, July 22, 1961.

Miller, David D. and Roberta J. (Schweitzer), Conneaut Lake, Pa., second son, Randall Eugene, July 10, 1961.

Miller, John Henry and Kathryn (Schrock), Harrisonburg, Va., first child, Regina Rose, June 24, 1961.

Shaum, Paul and Lodema (Harter), New Carlisle, Ind., seventh child, second son, Randall Scott, June 17, 1961.

Showalter, Glenn and Lavina (Graber), Rittman, Ohio, third child, first daughter, Rhonda LaVonne, Aug. 10, 1961.

Shrock, Henry and Sandra (Matter), Adamsville, Pa., first child, Karen Sue, July 13, 1961.

Snader, Aaron A. and Bertha (Sauder), Denver, Pa., seventh child, fourth daughter, Martha Jean, Aug. 5, 1961.

Springer, John D. and Margie (Kremer), Dorchester, Nebr., fourth child, second daughter, Rhonda Kathleen, Aug. 6, 1961.

Staybrook, Miller and Carol (Hooper), Colon, Mich., third child, first son, Steven Paul, July 31, 1961.

Swartzendruber, Titus and Lucille (Steider), Shickley, Neb., fifth child, second son, Mark Lee, July 17, 1961.

Tice, Lewis J. and Esther (Yoder), Grantsville, Md., third son, Marvin Paul, Aug. 10, 1961.

Yoder, Vernon D. and Marilyn (Burkholder), Pettisville, Ohio, second and third children, first and second sons, Curtis Jay and Chris Ray, June 30, 1961.

Zuercher, William R. and Joyce (Gingerich), Goshen, Ind., second daughter, Andrea Elizabeth, Aug. 13, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Breneman-High.—Arthur L. Breneman, Willow Street, Pa., and Dorothy A. High, Lancaster, Pa., both of the Willow Street cong., by Clayton L. Keener at the church, Aug. 12, 1961.

Gibson-Pennington.—George F. Brunk, Jr., and Patricia Eugene Pennington, both of Denbigh, Va., Warwick River cong., by Daniel M. Smucker, Jr., at the church, Aug. 5, 1961.

Deweller-Driver.—Harry Deweller, Washington, Iowa, and Lydia Driver, La Junta, Colo., East Holbrook cong., by Glenn B. Martin at the home of Vernon Driver, June 10, 1961.

Birky.—Milton Gibson, Valparaiso, Ind., and Gloria Birky, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the church, Aug. 12, 1961.

Gingrich-Eberly.—Carl M. Gingrich, East Earl, Pa., Goodville cong., and Ruth Ann Eberly, New Holland, Pa., Groffdale cong., by Mahlon Witmer at Groffdale, July 29, 1961.

Hartzler-King.—J. Emerson Hartzler, Kansas City, Mo., and Marjorie Pearl King, Kansas City, Mo., both of the Grace cong., by D. Lowell Nisley at the Ruby Ave. Congregational Church, June 8, 1961.

Horst-Carey.—James Ed. Horst, Black Oak cong., Hancock, Md., and Evelyn Bernice Carey, Greystone Park, N.J., by Michael Horst, father of the groom, at Black Oak, Aug. 1, 1961.

Leatherman-Allebach.—Donald M. Leatherman, Dublin, Pa., Deep Run cong., and Lois S. Allebach, Harleysville, Pa., Rockhill cong., by Norman H. Bechtel at Rockhill, July 22, 1961.

Lehman-Schlachbach.—David Stanley Lehman, Kidron, Ohio, and Arlene Ann Schlachbach, Farmerstown, Ohio, both of the Kidron cong., by Bill Detweiler at Kidron, June 9, 1961.

Lengacher-Stoll.—Fred Lengacher and Norma Jean Stoll, both of Montgomery, Ind., Berea cong., by David J. Graber at Berea, Aug. 12, 1961.

Miller-Steiner.—James R. Miller, Louisville, Ohio, Beech cong., and Marilyn Ruth Steiner, Orrville, Ohio, Smithville cong., by Bill Detweiler at Smithville, July 8, 1961.

Myers-Bender.—David Glenn Myers, Blountstown, Fla., Bethel cong., and Emma Caroline Bender, Greenwood (Del.) cong., by Nevin V. Bender at Greenwood, Aug. 5, 1961.

Nyce-Yoder.—John D. Nyce, Doylestown, Pa., and Dorothy Yoder, Kalona, Iowa, Lower Deer Creek cong., by Millard Osborne at Kalona, Aug. 5, 1961.

Sauder-Bowman.—J. Kenneth Sauder, East Earl, Pa., Goodville cong., and Miriam M. Bowman, East Earl, Metzler cong., by Mahlon Witmer at Metzler's, Aug. 12, 1961.

Swartzendruber-Kaufman.—Cecil Swartzendruber, Pigeon River, Mich., Pigeon cong.,

and Erma Kauffman, Goshen, Ind., Pleasant View cong., by John S. Steiner at Pleasant View, May 14, 1961.

Troyer-Harris.—Dorothy Troyer and Dorothy Fern Harris, both of the Pueblo (Colo.) cong., by Marcus Bishop at the Pueblo Church, Aug. 11, 1961.

Troyer-Histand.—David John Troyer, Delavan, Ill., Dillon cong., and Marian Lois Histand, Goshen, Ind., College cong., by Nelson Histand, father of the bride, assisted by John Troyer, father of the groom, at Goshen College Seminary Chapel, Aug. 4, 1961.

Warfel-Lehman.—Theodore P. Warfel, Orrville, Ohio, Christian and Missionary Alliance cong., and Mabel Martha Lehman, Kidron (Ohio) cong., by Bill Detweiler at the Kidron Church, July 1, 1961.

Watkins-Spencer.—Henry DeBolt Watkins and Mary Marie Spencer, both of Eureka, Ill., Roanoke cong., by Ezra B. Vordy, July 1, 1961.

Zook-Dillman.—John E. Zook, Honey Brook, Pa., Rockville cong., and Velma Jean Dillman, Brownstown, Pa., Metzler cong., by Mahlon Witmer at the Metzler Church, Aug. 5, 1961.

Anniversaries

Brunk. Bro. and Sister Elmer R. Brunk of Harrisonburg, Va., observed their fifth wedding anniversary on Aug. 2, 1961. Sister Brunk was formerly Nannie Blosser and they were married by the late Bishop L. J. Heatwole at the bride's home on Aug. 2, 1911. The occasion of their anniversary was quietly and simply remembered by the immediate family and close relatives. They have two daughters, Mrs. Preston (Mary) Moyers and Mrs. Earl (Evelyn) Maust, and a daughter of Bro. Brunk, Mrs. Wade (Maude) Good, by a former marriage. They also have six grandchildren and one great-grandchild.

Yoder. Henry Yoder and Lavina M. Kauffman were married on July 27, 1911, at the home of her brother, Joe Kauffman, near Parnell, Iowa, by Bro. J. K. Yoder. They moved to Alberta, Canada, in 1912. Open house was held at their home on July 27, 1961, when more than 100 friends and relatives called. They have two sons—Lloyd of Camrose, and Leslie of Tofteld—and one daughter—Mrs. Velma Lehman, Tofteld. They also have eleven grandchildren. The Yoders are members of the Salem Mennonite Church near Tofteld.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Detweiler, Addie M., daughter of Henry H. and Sarah (Moyer) Baum, was born Nov. 5, 1891, near Blooming Glen, Pa.; died July 14, 1961, at the Grand View Hospital, Sellersville, Pa.; aged 69 y. 8 m. 9 d. On June 15, 1913, she was married to Elmer B. Detweiler, who survives. Also surviving are 2 daughters (Grace and Mrs. Paul Souder, Sellersville; and Esther—Mrs. Earl Gehman, Perkasie), 5 grandchildren, and one sister (Mrs. Stella Yoder, Blooming Glen). She was a member of the Blooming Glen Church, where funeral services were held July 19, in charge of David F. Destine, Jr.

Diller, Albert F., son of Samuel and Lucy (Strite) Diller, was born in Washington Co., Md., Oct. 28, 1895; died of a heart attack at the Watneysboro Hospital, July 17, 1961; aged 65 y. 8 m. 19 d. On July 27, 1915, he was married to Fannie Shank, who survives. Also surviving are 7 children (Daniel, Maugansville; Ethel—Mrs. Oliver Petersheim, Greencastle,

Pa.; Glen, Grants Pass, Oreg.; Lois—Mrs. Russell Martin, Hagerstown, Md.; Adin, State Line, Pa.; Anna, at home; and Leon, Lancaster, Pa.), 29 grandchildren, one great-grandchild, and 2 sisters (Mrs. Mary Wimer and Mrs. David Martin). One son preceded him in death. He was a member of Reiff's Church, where funeral services were held July 19, in charge of Moses K. Horst, Amos Martin, and Irwin Shank.

Gross, John C., son of Joseph and Maria (Moyer) Gross, was born near Dublin, Pa., April 15, 1897; died suddenly of coronary thrombosis the first morning away from home while on a short vacation at Northwest Motel, Williamsport, Pa., July 28, 1961; aged 64 y. 3 m. 13 d. On June 26, 1920, he was married to Kathryn U. Huddle, who died April 25, 1958. In Oct. 15, 1960, he was married to Rhoda C. Yoder Dayton, who survives. One infant son also preceded him in death. Surviving are one daughter (Ruth—Mrs. Norman S. Myers, Blooming Glen, Pa.), 9 stepchildren (Mrs. Vernon Bishop and Robert Dayton, both of Doylestown; Mrs. Carl Moreland and John Mark Dayton, both of Pinto, Mo.; Galvin, David, and Philip Dayton, all of Ridgeley, W. Va.; Arthur Dale Dayton, East Lansing, Mich.; and Mrs. Pollard Byler, Colorado Springs, Colo.), 3 grandchildren, 18 step-grandchildren, and 2 sisters (Mrs. Walter Albright, Blooming Glen, and Mrs. Ernest Allebach, Harrisonburg, Pa.). He was a member of the Blooming Glen Church, where funeral services were held Aug. 1, in charge of Richard Detweiler and David F. Destine, Jr.

Miller, Lydia, daughter of Joseph and Barbara (Sutter) Egli, was born at Minier, Ill., Aug. 1, 1876; died at Middlebury, Ind., Aug. 9, 1961; aged 85 y. 8 d. On May 26, 1895, she was married to Edwin D. Miller, who died in 1950. One son also preceded her in death. Surviving are 8 sons and 5 daughters (Clarence and Roy, Valparaiso, Ind.; Edwin, Elkhardt; Harley and Alvin, Middlebury; Elmer, Ora, and Ralph, Goshen; Elsie—Mrs. William Nelson, and Emma—Mrs. Jake Birky, Valparaiso; Sadie—Mrs. Harold Yoder, Syracuse, Ind.; Verna—Mrs. John Bickel, Goshen; and Leola—Mrs. John Plank, Leesburg), 3 grandchildren that were raised in the Miller home (Kathryn—Mrs. Kenneth Conrick, Valparaiso; Evelyn—Mrs. Paul Mishler, Shipshewana; and Lolea—Mrs. Merritt Hostetter, Topeka, Ind.), 54 grandchildren, 52 great-grandchildren, and 3 sisters (Lena—Mrs. Dan H. Miller, Conneaut Lake, Pa.; Mrs. Emma Fleener, Lowell, Ind.; and Mrs. Lovina Grieser, Hartstown, Pa.). She was a member of the Forks Church, where funeral services were held Aug. 12, in charge of Donald E. Yoder and Malvin P. Miller.

Roth, Barbara, daughter of John and Lizze (Sutter) Springer, was born at Hopedale, Ill., on Feb. 14, 1882; died at the Memorial Hospital, Mt. Pleasant, Iowa, on Aug. 1, 1961; aged 79 y. 5 m. 18 d. Her husband, Peter Roth, died on April 10, 1929. Surviving are 4 sons and one daughter (Albert, Shickley, Neb.; Harry, Denver, Colo.; Melvin, Hotchkiss, Colo.; Raymond, Fresno, Calif.; Vernon, Houston, Texas, and Ellen—Mrs. Dale Clark, Mt. Pleasant, Iowa), and 3 stepchildren, (Anna—Mrs. Dan Schick, Kalona, Iowa; Mary—Mrs. Chris Roth, Milford, Neb.; and Sam, Wimer, Neb.). Two sons and 3 stepchildren preceded her in death. She was a member of the Sugar Creek Church, where funeral services were held on Aug. 4, in charge of Vernon S. Gerig and Omer Nisley; interment in the North Hill Cemetery.



The nearest trick Satan has ever performed is to convince so many people that he does not exist.—Emile Cailliet.

In the United States population there are 104 men to every 100 women, but in the church population, only 48 per cent are men and 63 per cent are women.—Grace Mennonite Church bulletin.

Woodford R. Porter, a Negro, has been elected president of the Louisville, Ky., Board of Education. He was the first member of his race to have been elected a member of the board.

The Philadelphia Synod of the Evangelical and Reformed Church has ordained its first Negro minister. He has been assigned to open a new mission in the former Grace Church in North Philadelphia. A white congregation disbanded there five years ago. The location is in a new low-rent housing project area.

The American Council of Education reports that in a poll of over a thousand college and university presidents 94 per cent support President Kennedy's Peace Corps program.—*Between the Lines*.

The Public Health Department of California in a study of almost 2,500 prisoners found that 98 per cent of them were steady drinkers and more than half had been drinking just prior to committing the crime for which they were arrested.

Johns Hopkins University reports a study which indicates that premature births are twice as common among mothers who are smoking as among those who do not smoke.

The United States Supreme Court, making its first decision on Sunday laws since laying down the dictum that such laws are constitutional if designed to secure "a community day of rest," refused 8 to 1 to consider an appeal by Giant Tiger Drugs, Inc., against the Sunday closing law of Ohio. Several more appeals are before the court for decision.

The Eastern District Conference of the General Conference Mennonites went on record as being opposed to capital punishment and urged the abolition of the death penalty in the Commonwealth of Pennsylvania.

The United Presbyterian Church (U.S.A.) will no longer maintain a school system in Cuba, according to the general secretary of the denomination's Board of National Missions. "The 'intervention' of the Cuban government and its assumption of the direction of La Progresiva, the boarding school at Cardenas, and 13 other day schools on the island, has made it necessary for the Board of National Missions reluctantly to sever all its ties with the schools," he said.

Over 90 per cent of the teachers will continue as employees of the government. The churches are continuing their worship and Christian education programs "without hindrance." Medical work is also being continued with full support of the Cuban church and the board.

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ITEMS AND COMMENTS

BY THE EDITOR

The president of the University of Baghdad says that the most important thing the West can do for countries like his own is to "send us professors to teach in our universities and instructors to work in our technical schools."

A Presbyterian official from Nebraska, writing in *Presbyterian Life*, points out that the Catholic Boys Town of Nebraska, through a program of heavy advertising, has built up a magnificent plant chiefly with Protestant money. The school takes in Protestants as it advertises, but constant efforts are made to turn these Protestants into Catholics.

The 11,000-member National Evangelical Lutheran Church has decided to merge with the 2,469,000-member Lutheran Church Missouri Synod. The merger will go into effect in two years if the Missouri Synod agrees. The synods have been in altar and pulpit fellowship since 1923. The merger has been discussed since 1956. The National Evangelical Lutheran Church was organized in 1900 and has Finnish background.

The Heifer Project has contracted with the United States Peace Corps Office to conduct a pilot program of agricultural volunteers on the island of St. Lucia in the West Indies. Eleven agricultural and rural experts will go to this island to assist small farm families with their agricultural problems.

The American Board of Commissioners for Foreign Missions is America's oldest Christian foreign missionary society. Founded in 1810 by New England Congregationalists, it has always operated as an interdenominational, interracial agency. This board has now voted to become the Board for World Ministries of the United Church.

United States census figures show that between 1940 and 1960 the proportion of Negroes in our country quadrupled in clerical jobs, doubled in sales jobs, doubled in craft and foremen jobs, and increased by one fifth in professional and technical jobs. The figures show that Negroes are employed in every major vocation in Pennsylvania.

A Tribute to Menno Simons by Franklin H. Littell

Did you ever wish for a book on Menno Simon's writings and beliefs that is easy to read and to understand? Here is such a book! Dr. Littell not only quotes extensively from Menno's writings, but he goes on to point up the unique contributions Menno made to the Anabaptists and to Christendom at large. The four general areas covered are "Menno and the Word of God," "Menno and the True Church," "Menno and the Doctrine of the Laity," and "Menno and the Doctrine of the Holy Spirit." The contents of this book were given as the Annual Seminary Lectureship of the Associated Mennonite Biblical Seminaries at Elkhart, Indiana, in March, 1961.

\$1.25



Available at your local bookstore
HERALD PRESS, Scottsdale, Pennsylvania

Gospel Herald

*Only where there is mutual trust
can there be real communication.*

TUESDAY, SEPTEMBER 5, 1961
VOLUME LIV, NUMBER 35

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Keeping Open the Channels of Communication

By Linden M. Wenger

It is with some difficulty that most of us are able to look at religious issues calmly as matters for conversational dialogue. We may concede that if the question were an economic one we could submit it to arbitration. If it were a social issue we would be willing to abide by a simple majority vote. But with some fervor we say, "This is a religious issue, there can be only one right answer. If my brethren would only follow the Bible, if they would listen to the voice of the Holy Spirit, they would see this as I do."

But the matter is not quite so simple. We must realize that the preaching of the Gospel itself becomes a matter of persuading the minds of men to the point of acceptance. We may feel that within the church we have the eternal principles of the Word of God to establish the norms of conduct for believers. True. Yet the world in which the believer lives is one of constant change and flux. In every generation and in sundry cultures and societies Christians have been put to the task of deciding just how these principles are to be best illustrated in the time and culture in which they live.

To meet this challenge it has been necessary for the church to carry on constantly the process of dialogue within itself. Sometimes it has been done well, sometimes poorly. But it is in this task of discovering the adequate demonstration of principle that Christians in general and Mennonites in particular have far more often broken fellowship than over actual questions of doctrine.

Shall we concede, then, that as long as the church is composed of individual human beings there will be honest differences of opinion? If the church is to present to the world an adequately united testimony there must be this constant, constraining, and molding dialogue. The alternatives would be that the church speaks only on what we may agreeably call "spiritual issues" and does not attempt to exercise discipline concerning the practical affairs of life, or, that we have a completely authoritarian church in which the rules have been laid down by the founding fathers on a take-it-or-leave-it basis which admits of no modifying dialogue in the present generation.

I am assuming the acceptance of the first proposition, and that, acknowledging the necessity for Holy Spirit guidance, and proper regard for the limitations established by Scripture, we are concerned to carry on this dialogue within the brotherhood in the most fruitful and brotherly manner.

As a background against which to present some suggestions, let us observe a few things about the Jerusalem conference recorded in Acts 15. We observe quite readily that the church had a real problem on its hands. The issue at stake was held by some at least to be a matter of life or death, that is, the possession or loss of salvation. Among those concerned with the question, namely the apostles and elders, there was frank,

Metamorphoses

By MARY I. GROH

Some, like Simon, Thou hast changed
From boorish braggarts, strong of tongue
But weak of spine,
Into mighty Peters,
Powerful to herald in Thy new dispensation.

Some hast Thou changed, like Zachaeus,
From midrich rig by this world
Into magnates of salvation.

Some Magdalenes hast Thou changed
From painted wantons, with sordid voice
And eye,
Into Marys of Bethany,
Pure, adoring, and lovely.

Some, like Thomas, whose chameleon faith
Grows darker on every shade of despair,
Hast Thou changed from such morbid
pessimists
Into rejoicing believers.

Master, may I be a John.
Change me from a selfish, conceited
favor-seeker,

Who, even while walking with Thee, begs
Frowning justice for others,
Smiling grace for myself—
Change me, so that in the consummation of
my years,
(When I have indeed drunk Thy cup)
I might be named an apostle of love.
Kitchener, Ont.

perhaps even warm discussion, which we in our time should take heart in observing was contained and eventually brought to a satisfactory conclusion.

I gather the impression that they "took time to hear the matter out," as we say. Everyone concerned had ample opportunity for expression. The lack of such expression in our present-day dialogue often leaves people unhappy and unsatisfied. The Jerusalem conference did not need to confine debate on the circumcision issue from 10:00 to 10:45 on Tuesday morning of the conference program. Along with this debate, however, there was a guiding and controlling leadership exercised among the brethren, which is one of the essentials of fruitfulness and progress in such exchanges.

We recognize that this conference did not silence all future reference to the circumcision issue, but it is quite evident that the brethren here involved reached a satisfac-

tory consensus of agreement and when they reported their decision they could say, "It seemed good to the Holy Ghost, and to us." I doubt that they relied upon a simple majority vote in the case. An additional note which catches my attention is the involvement of the entire brotherhood in the situation. It is true the apostles and elders seem to carry the burden of the discussion and decision, but in implementing this decision we note that it pleased "the apostles and elders, with the whole church" to carry forward the proposal.

If lines of fruitful communication are to be maintained in cases where opinions differ, we must do our utmost to maintain trust and confidence. Can we as individuals believe that our brother's deviation from our own understanding and practice is sincere and honest, even though we feel it is mistaken? How easy it is for us to impute ulterior motives to our brethren. When confidence is broken down, communication also breaks down.

Some years ago *Fortune* magazine conducted a nation-wide survey on problems of communication as they affected the solution of differences in social and economic relations. The isolation of the No. 1 problem resulted in the conclusion, "Only where there is mutual trust can there be real communication." In a religious setting one individual or group concludes, "Those men are so hopelessly bound to tradition they will never see the real problem," and the other judges the opposition "a bunch of liberals who are determined to sell out the church." Thus the hope of fruitful communication between them is practically nil. Whenever a man says of any of his fellow men, "I have lost all confidence in them," he is in effect saying that it is useless to hold further conversation with them.

To hold fruitful conversation means that all of us must be humble enough to examine our own positions and conclusions, to admit that it is just possible we might be wrong on some point. Most of us are possessed of an overconfidence that our own opinions are not only right but somehow ultimate.

A second great hindrance to satisfactory conversation is our all too common habit of attaching labels to individuals or groups. On the national level we are well aware how easy it is to smear the character and damage the effectiveness of some individual by simply breathing the word "communist" in his direction.

In our own circles we are prone to cast about such designations as liberal, fundamentalist, ultraconservative, modernist, or

Our Readers Say—

With interest I read a Spiritual Brother's article, "Stop Those Spendthrifts" (Aug. 1, 1961). To me there are two ways of taking the article. I wonder if some of the readers wouldn't take it one way and others the other way.

First one could take it that our Spiritual Brother was serious when he said, "... we must reduce our missionaries' allowance and retrain our program. . . . I say it again, stop those spendthrifts in Elkhart." If this is the case, let me ask, is it fair? . . . If I drive two big Chryslers (if he does) and let our missionaries go begging? Is it fair for us to reach for the higher priced articles or buy the latest style of furnishings just to keep up with the Joneses? Again let me ask, is it fair to have those things which we really don't need when our missionaries are crying out for physical and medical necessities to share with those they serve in the name of Christ?

In the second place, one can take it that our Spiritual Brother's intention in writing the article was that the Holy Spirit would use it to jar us out of our indifference and to open our eyes to the needs of our mission board—to open our eyes to our selfishness in getting our wants (Chryslers and swimming pools) even at the expense of our mission board, and not being content with having our needs supplied. I believe this is the reason the article was written. For myself, I do not feel we should stop those "spendthrifts," but support them by our offerings and prayers in the work of Christ and the church—Ednae Baumgartner, Marshallville, Ohio.

[The second interpretation is of course the correct one. The author, a minister, used very effectively, we thought, the satirical method to make his point.—Ed.]

progressive. It is easy for these designations to become a label as well as a label. (See Norman Kraus's article, "Two-Faced Labels," in the December 13, 1960 *GOSPEL HERALD*.) The difficulty arises in that once we have fixed a label upon any individual, our own mind is prejudiced and we cannot fairly weigh the communication which comes from him.

On the other side, the brother who knows that he has been fixed with a label is hindered from giving a free and uninhibited expression of his ideas. It is not impossible that in some instances a man may eventually be forced to live in the character of a label which he has been unfairly given.

The problem is greatly complicated by the fact that in the mouths of the users these terms become extremely relative. A story which came to me lately may or may not be true. It concerns a good Amish lady who, in recounting the fortunes of her family to a friend, remarked with a sigh of

(Continued on page 789)

GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

ELLROBE ZOOK, J. C. WENGER, CONSULTING EDITORS

PAUL ERN, EDITOR
The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

BOYD NELSON, MISSIONS EDITOR

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Lithographed in U.S.A.



Let the World Go By

There is a certain suggestion of ideal living in the common phrase, "Let the world go by." Wordsworth said, "The world is too much with us." He meant that we are too much concerned with everyday routines and mundane matters of getting and spending. We do not have enough time, and interest, in beauties of nature, leisurely discourse with friends, quiet meditation, and contemplation of eternal matters. The world is our master, holding us in thrall. Living is a chore instead of a glorious, thrilling experience. We dully endure the days, regretting both that we were ever born and that someday we must die.

Happy the man, we are told, who can develop a degree of detachment which lets the world go by. Like the country dweller who lounges in the shade of his quiet acres and watches the mad traffic racing by on the turnpike, he lives his own life as it should be lived, regardless of what others do.

This need not mean that he is entirely unaware of what is going on in the world about him. He may read the papers and hear the radio reports. But he knows that much of the news does not concern him. International tensions do not rob him of his peace of mind and heart. Threatened dangers do not frighten him, for he walks with God in constant trust. At the tidings of crime and lawlessness, he only wonders why others do not choose the quiet ways of righteousness.

Letting the world go by does not imply callousness of heart. One's interest in others does reach out long arms of intercession and of witness and sharing. Where there is something that can be said or done against evil, certainly there should be no selfish retreat within an ivory castle. But we need not fall into distraction simply because we do not know how to restrain the gangs in Harlem, or to distribute our surplus food in Asia, or to refute the argument of atheists. Where we don't know what to do or how to find out, there we can be content to do nothing. The bones we can't eat, we lay to the side of the plate. We have learned to be content whatever the situation.

The primary connotation of letting the world go by is that the world is carrying past us all sorts of trivia, and we just let it go by as being unworthy of our notice. There go status, and honor, and wealth, and standard of living, and amusement, and sport, and appetite, and lust, and intemper-

ance, and contention for a place in the sun, and ambition to crawl to the top of the pile. We let them go; they have no charm for us. The ice-cream wagon goes by with its monotonous jingle and we have not the faintest impulse to buy its wares. The drugstore throws its stock at our senses, but we only rejoice that there is nothing there that we need or want.

Who cares about reading the headlines of last month's paper? What does it matter who won the Rosebowl game last year? And

what difference about the price of corporation stocks ten years ago? These are the trivia that we let go by, and refuse to allow them to ruin our real living.

Why is the Bible a deathless Book? Because, even though the times go all through its message as a background, its real subjects of interest are the things that matter in eternity. Paul did not tell us what the weather was like every morning while he was in Thessalonica. Luke does not tell us that Jesus bought a new garment, and how much He paid for it. And John does not describe the rigors of his imprisonment on Patmos. That really wasn't a part of the climax of the Christian era.

It is our sense of values that tells us what to give our hearts to, and what to hold aloof from. The one who knows that the world passes away will not find it hard to let the world go by.—E.

Expectation—Vitality—Purpose

Guest Editorial

MYF Convention 1961 was a memorable high light in Christian fellowship and enrichment for hundreds of young Mennonites, thanks to the Holy Spirit.

Convention participants at Lebanon, Oregon, were confronted from all angles with the central objective: to make every youth conscious of a commitment partnership with the Holy Spirit in making Christ known in our twentieth-century world.

That the objective was being realized was obvious to any discerning onlooker. The Holy Spirit illuminated open minds with fresh ideas and changed life purposes by clarifying Christian mission.

Careful, creative planning was evident at every level, from the church-wide MYF office to the chief in charge of the Saturday evening salmon fry. Both planning and program were a co-operative venture; success can be attributed to no single person. Many hands and hearts were involved and synchronized by the Holy Spirit.

Expectation characterized Convention 1961. The Church-wide Cabinet, the Oregon State Cabinet, the local committees, the program staff, the teen-agers who came from across North America—all who were involved—anticipated many months in advance that the Holy Spirit would be working around the clock during MYF's fourteenth annual meeting.

Expectation began officially during the final session of the 1960 convention when the Oregon delegation at Hesston endorsed their state for the next church-wide gathering of MYF-ers. And then that delegation went home to work hard so that expectation could become reality.

Expectation radiated from the faces of 250 luggage-laden young people boarding special coaches on two trains in Chicago's Union Station on Aug. 14. En route there were spontaneous prayer meetings requesting the Holy Spirit to turn expectation into reality.

Vitality marked Convention 1961: unprompted applause when Mark O. Hatfield, Oregon's Christian governor, rose to welcome well over 1,000 attendants on opening night; the moving way in which each session was begun by singing "Spirit of the living God, fall afresh on me, melt . . . mould . . . fill . . . use me"; the vigor with which quiz teams, backed by optimistic supporters, tackled questions and usually came forth with correct answers; the enthusiastic reports by scores of MYF-ers verbalizing what the total experience meant. Facts such as these, plus many more, equaled a meeting marked with vitality.

But perhaps most significant, Convention 1961 mirrored Purpose. The convention theme was suggestive: "Wanted: Youth with Vision." The convention itself was evidence.

For example, there were the comments from the local high school principal who told a staff member privately, "We've had a lot of youth meetings here, but this is the first in which I could really sense that here were young people who knew where they were going."

Purpose was further illustrated by more than 30 youth who mastered I John by memory, the coach of young people who collected \$43 for a young mother who was headed for Portland without money to ad-

quately feed her four children under four years en route, the half dozen MYF-ers who eagerly testified of how they had shared Christ during the last twelve months and the sequel testimony by one who had encountered Christ as a result.

In the keynote address Marcus Bishop emphasized, "If you walk true to your Lord in living relationship it will mean taking up your cross and following; it will not be an easy friendship but will demand the best that is in you." If you had been at Lebanon you would know that Mennonite youth—hundreds of them—are pledging their best to Jesus Christ and His church.

—WILLARD E. ROTH.

Convention Blessings

As I sat through the various sessions at the 1961 MYF Convention, my interpretation of a blessing was a divine gift from the Holy Spirit who spoke through MYF leaders and speakers to the hearts of young people.

Blessings? Abounding in each session! There are two in particular that I would like to share. These blessings occurred on the day of our visit to one of the best-known sights in the Pacific Wonderland—the Pacific Ocean.

Six MYF-ers were seated at a picnic table sharing in a give-and-take session on First John. The constant roar of the ocean breakers never let us forget that great mass of water God created on earth.

Our small group in the midst of God's great creation reminded me that I could still depend on Jesus' promise: "For where two or three are gathered together in my name, there am I in the midst of them."

Surely Christ was in our midst as we talked about His divine love. I realized that we mean so much to Him.

After our discussion, our instructor asked how many of us had ever engaged in conversational prayer. This was new to me, as it was to most of the other MYF-ers, but we were urged to try it—and did. Through this experience I felt as if I could pray for hours without tiring. God seemed so real to us as we sat there as a group each praying just when we felt the leading of the Holy Spirit, and then making the time when no one was led to pray a time for us to let God speak to us. This experience helped me to realize that we can speak to God as simply as we do to our friends.

I was again blessed as we sat on the beach for our evening service, and listened to MYF-ers relate personal blessings they had received from witnessing and how they had learned to give Christ all of the glory for their overflowing happiness and joy.

One of the first things that came to my

mind after receiving these gifts from the Holy Spirit was, "What I would have missed if I had stayed away from this convention!"

I feel now that young people can be of the greatest help to one another, and that through this convention the Holy Spirit led me and other MYF-ers to gain a stronger grip on Christ, our Anchor!

—JOYCE ROTH, Sweet Home, Oreg.

Resurgence of the Theological Role

BY MYRON AUGSBURGER

The past ten years have seen a new interest in the role of theology within the Christian Church. The first half of this century found the church involved in a search for a relevant theology primarily in the areas of religious education and the social values of the Gospel. Today the picture is quite different, for the new interest in theology has not only revitalized study in the various fields, such as Practical, Biblical, and Systematic Theology, but has even broken down the barriers between these fields in revealing the unity of the whole.

The two fields which dominated the first half of the century have shifted their major emphasis to counseling and group dynamics. There are those who in this revitalization of an "old art" are using terms which are taken largely from the field of psychology, the modern "saviour" of men. But even here, there is a quest for reality which turns again to theology.

The encouraging thing in our day is the return of theological interest. It has been said that the thrust of the Anabaptist movement was its rediscovery of the theology of the Bible. Perhaps we shall see a new resurgence, in these last days of the world's history, of faith in Him who alone is to be worshiped. Within the last several decades books have been appearing by significant writers, in all branches of theological thought, on revelation, the Word of God, the "Holy Spirit," and the nature of the church! Leaving the question as to the "soundness" of the theology of today's prominent writers who are making a unique impact on current thought, at least they have brought back into current discussion the central place of the "Word of God," and are calling for relationship with Him.

It is also significant that only now, after four hundred years, the theology of the Anabaptists is finding respect beyond its own adherents. Lest we overlook the seed-bed of truth in our own heritage in studying the new furrows others are plowing through a Reformation Theology that we have held to be inadequate, let us note a

few of the truths germinating in our own school of thought.

Before Barth, the Anabaptists had a view of "three forms of the Word of God": the eternal Word (Christ, existing before the Book), the inner Word (the witness of the Spirit), the outer Word (the Bible); and they held these forms without robbing Christ of His superiority or robbing the written Word of its unique authority.

Before Niebuhr, the Anabaptists had an ethic of love which elevated one's neighbor above one's self; and they practiced this without avoiding the cost of nonviolence (which was often martyrdom) instead of saying, as Niebuhr does, that love is not always relevant.

Before Kierkegaard's influence, which is seen in many modern scholars, the Anabaptists had an existential emphasis of commitment to Christ, even in the bitter suffering that "following" involved, and they held this in relation to an evangelical theology of the Christian faith.

Before Schleiermacher's theology of "feeling one's dependence upon God," the Anabaptists had such an emphasis in Denck, avoiding Denck's mysticism and Schleiermacher's liberal trend by balancing Denck with an emphasis on the authority of the Bible as the Spirit's norm. In addition, there was a historical emphasis which sounds strikingly current, that of justification being a relationship with a holy God who accepts us in Christ!

There is little point in stating a few of the many challenges in our theological heritage unless we admit its implications. First, if we are inclined to say, "I told you so," we must be honest and humble enough to confess that the relevance of our spiritual heritage has been hid by our regress from the encounter with society.

Second, we are "debtors" to the modern world in its predicament, to present a "life" which shows how the Bible is relevant. Unless we can present Christ as the answer in all the simplicity of faith and yet the profoundness of His transforming fellowship, our own church will die: for our youth are being caught up in the problems of a modern age. Unless we guide our youth to the divine answer, they will listen to the voices of those about us, who in their search for a way out of today's dilemma are plowing up well-beaten paths (paths we had not been walking), and in doing so are creating interest in their project.

That the Bible is relevant need not be argued; our challenge is to show how it is relevant! Biblicism is not a credential that can be claimed by any group *per se*; it is rather a function which is to be demonstrated in the communication of God's Word through the total life of the Christian community.

Richmond, Va.

MYF Convenes at Lebanon, Oregon

Text by Paul M. Schrock

Photos by Roy Bucher and Willard Roth



Spark Plugs

Millard Osborne, pastor of the Lebanon Mennonite Church, and David Mann, pastor of the Albany, Oreg., congregation, were spark plugs in the efficient hosting of the Convention by the Oregon churches. Here they answer questions about lodging, getting mail from home, touring local industries, and buying meal tickets. MYF-ers Arvilla Mast, Kalona, Iowa; Paul Landis, Sandy Lake, Alta.; and Gerald Musselman, Souderton, Pa., were among approximately 700 delegates who poured into Lebanon from all parts of North America for the four-day affair. Two hundred and fifty delegates from the East arrived by chartered train.



Big Crowds

Up to 2,000 persons gathered in the public sessions to hear such features as the welcome to the state of Oregon by Governor Mark O. Hatfield, the keynote address by Marcus Bishop, Denver, Colo., messages on the Holy Spirit by Bill Detweiler, Orrville, Ohio, and "Call of the North Woods" in charge of Linford Hackman. The objective of the Convention was to make every youth conscious of a commitment partnership with the Holy Spirit in making Christ known in our twentieth-century world. Youth Field Worker Eugene Herr, Scottsdale, Pa., served as Convention Director.

Thomas all of the Johnstown, Pa., area. They survived their share of 300 questions on I John prepared by Convention Quiz Master Paul M. Schrock.



Small Groups

At specified times delegates broke up into small discussion and workshop groups. Here Virgil Vogt, Graybill, Ind., leads a workshop in "Creating Christian Fellowship." Nineteen other workshops were meeting at the same time. Forty give-and-take groups, co-ordinated by Edward Stoltzfus, West Liberty, Ohio, met each day to discuss I John, the book chosen to receive intense attention at this Convention.



Cool Coast

On Saturday, Convention continued on the Oregon beach. Ocean chill and mist were welcome relief from the sizzling inland temperatures. One thousand strong combed the beaches, waded in the Pacific, observed an endless succession of salty waves spend themselves on jagged rocks, ate their fill of fresh Oregon salmon. Workshops and give-and-take groups met on logs and stumps during the afternoon. As darkness fell, MYF-ers seated themselves on the sand before an improvised speakers' stand to share testimonies on witnessing, to listen to Bill Pannell, Detroit, Mich., preach on Cornelius, and to dedicate new officers. Here the new president, Marion Bontrager, Goshen, Ind., flanked by fellow officers and cabinet members, gives his pledge of leadership before God to the MYF. Other new officers are: Gordon Zook, Goshen, Ind., President-Elect; Faith Landis, Hesston, Kans., Secretary; and David Brubaker, Elmira, Ont., Treasurer.



Sharp Quizzers

Forty-five of the top quizzers in the Mennonite Church clashed in teams of five for the church-wide championship on I John. Here, under the Convention banner, the Eastern States team (left) meets the Iowa-Indiana contestants. Eastern States won this match and went on to nail down second place. Top honors were captured by the Allegheny team: Rosa Yoder, Belleville, Pa.; Wayne Yoder, Grantsville, Md.; Louise Spory, Charlotte Holsopple, and Richard



The Winning Team

Open Doors for Retired Couples

BY LAURENCE HORST

We are fast becoming a nation of old people. Better medical care, improved diet, and more recreation have brought many thousands to retirement age, who are still well preserved and with many useful years left to live. Many have planned for retirement by careful financial planning in younger years, which makes it possible for them to serve Christ and the church without undue financial worries.

Another group are the semiretired. These have come to the age of retirement but still carry responsibilities related to their active years. This may be the farm, private business of another nature, teaching, or other occupations. Many of these people have several weeks or perhaps months free in the year in which they would be happy to give service to Christ and the church if they were invited to do so.

There are many wonderful and useful services for our older couples. Among such opportunities are to serve in our *summer camp programs* in kitchens, maintenance, crafts, nature instruction, or counseling.

Some might be interested in serving other older people who do not have the health and strength to get around. A visitation program to shut-ins by a retired couple would be a great service and be a great help to the pastor.

A crafts and recreational program for retired people of a community can fill a tremendous need in many lives and can be led by people who have retired. There are many things older people can do, but often they do not have the initiative to plan activities for themselves, but will enter activities if they are planned and scheduled.

Home visitation to all ages, but perhaps especially to older people, is a great open door for retired people. So many are thinking of the future. Many need to come to faith in Christ. Some need assurance, while others need encouragement in their Christian lives. Retired couples in many cases could do effective work in witnessing for Jesus Christ.

A great wealth of Christian service has been lost in the past because retired couples have not been enlisted in the service of Christ in a well-structured program. Such a program will do something to fill two great needs: (1) to find useful service for those who wish to serve and (2) to provide wholesome activity for other retired couples in our communities.

Many churches can provide a suitable place for a retired couples fellowship to meet. There are the kitchen facilities; Bible study facilities, including boards and



maps; reading-room facilities with the church library; and often there are some crafts and recreational supplies.

Where a church is not suited to such activity, there may be a home with adequate space.

One couple, who is looking forward to retirement soon, has suggested that they would like to give their service through the VS program of the church. Another brother in the church said that when he is free he would like nothing better than to serve in a crafts program for the children of the church community.

This indicates that some are now giving thought relative to effective Christian service when they will have the time in retirement years. Every Christian is steward of

his time and needs to ask how he can use it most effectively in the kingdom of Christ. Younger couples need to give thought and planning to prepare for a happy and effective retirement and thus the church shall have an army of prepared Christian workers with time and talent to give to Christ and the building of His kingdom.

Chicago, Ill.

Revival Meditations

BY ELAM LONGENECKER

Did we have revival, do we want revival, will we pay the price? Do we know it when we see it? Can we see it without feeling it? Can we feel it and not share it? Can we keep it without using it?

Revival must be more than a past experience; it must be a continuing process, and must affect every area of our lives. By the grace of God it must do something to us before we can do anything with it.

It is not enough to join a dozen—or hundreds—in a great public demonstration. That is good—but is not enough. Our personal reaction in daily living must prove the reality of the experience.

All who shared in that blessed response to the Spirit during our Lancaster Conference revival series must feel a personal call, and as sincerely as Mary of old, say, "Behold the servant (handmaid) of the Lord; be it unto me according to thy will (word)." We must use it—or we lose it.

Our Mennonite Churches: Hernley



Hernley's Church, near Manheim, Pa., is the only meetinghouse now owned in Lancaster County which stands on land deeded direct to the "Society of Mennonites" for church purposes. The first building here, erected in 1766 or earlier, served more than one hundred years. The succeeding brick building was enlarged in 1919. The membership is 167. Ministers Abram M. Risser, Clyde L. Metzler, and Paul M. Witmer serve here.

The Nurture and Evangelism of Children

By GIDEON YODER

"The author devotes the major portion of the book to theological problems regarding the nature and status of children in the religious community. He gives a rather thorough treatment of the positions of the different churches on the questions of the sacraments, atonement, accountability, confirmation, conversion, and admission into the church.

"Baptism is made a central issue, because beliefs about baptism have such an important bearing upon how the child is taught. The two principal practices, believer's baptism and infant baptism, are predicated upon distinctly different theologies. The author shows that when the theologies are not clearly understood or faced, confusion and ineffectiveness in child nurture are the result.

"The book outlines the religious development of childhood and youth according to the age division usually used for classification in Sunday schools. The references which are cited in the footnotes and bibliography are from a wide range of authorship in theology, psychology, and education. While the book takes the positive position of the believer's church, it is by no means narrow in its scope, for it considers fairly and intelligently the advantages and disadvantages of each point of view.

"Most ministers and teachers will likely find the most good in the last chapter of the book, entitled 'Implications for Education and Evangelism.' Herein are some good suggestions for a workable plan for the religious development of children and youth, with a consequent strengthening of the entire church."

—Recent Books, published by the Free Methodist Church of North America.

"Professor Yoder discusses what is known about the nature of the child and his religious experience and relates it to such basic subjects as the nature of the church, the reality of sin, guilt, and conscience, and the meaning of conversion, faith, and baptism. The book is an important contribution to the current discussion as to the place of children in the church and the best methods of leading children to faith in Christ and to full membership of the church, and as such is recommended to Christian educators, clergymen, parents, and others responsible for the guidance of the young."

—The Book Exchange.

"A clear-cut Biblical interpretation of the nature of evangelism among children. Parents as well as pastors will find help in this simply written book." —Christian Life.

This \$3.00 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

A Prayer

FOR THIS WEEK

God of all nations,
We pray Thee for the nations of the world,
For the governments of the nations,
And for the citizens of the nations.
We beseech Thy grace
For the poor, and for the oppressed, and for the outcast;
For those who live in famine—and war-torn lands,
Who never have enough for their needs;
For those who are controlled by cruel masters,
Emperors and dictators who care nothing for them,
And who must labor all their days for no reward;
For those who are held in the bondage of fear
And in the fetters of superstition;
For those who live in lands of wealth and freedom,
And who, because of this circumstance, hold themselves above others,
Sinning through pride and error against Thee;
For those who are hated and persecuted because of race or color,
Being shamed and scorned for no fault of their own;
And for those in every land who do not know Thee,
And lacking Thee, lack light and life and peace.
For these, our Father, today we ask Thy mercy.

And we ask Thee, O Lord, for Thy presence,
And for the power of Thy Spirit within us
That we may give ourselves lovingly, compassionately, unreservedly
In the earnest endeavor to relieve and to alleviate
The griefs and the woes and the labors of all these;
To rescue and to set at liberty those who are bound;
To lift the helpless and to shelter the homeless;
To give light for darkness and to give peace for pain;
And to bring the knowledge of Thy salvation to all the world.
In Jesus' name we pray. Amen.

—Lorie C. Gooding.



Maybe This Is Why

According to population counts, Christianity is on the decrease, percentage-wise, and this in spite of all the missions all around the world. We may ask ourselves why so few people accept Christ as their hope of salvation. The answer seems to be in the Book of Acts. When the church began, the church was all in one accord, in one place. Perhaps it is because we are not of one accord that the Holy Spirit cannot find suitable residence among us, and so He cannot fully use us and our combined effort as He would like to use us.

Satan and his cohorts are of one accord, day and night, and very real. And busy, unitedly busy.

Prayer Requests

(Requests for this column must be signed)

Pray that in the school year just beginning many of our young people will hear the call of God to Christian service.

(From Latin America to dovetail into mission study emphasis this fall, "God Builds the Church in Latin America.")

Pray for special meetings in Floresta, Argentina, that people from the immediate community who have been receiving evangelical literature may be interested enough to attend these meetings and accept Christ.

Pray for 15 newly baptized members at League 17 in the Chaco, Argentina, that they might grow into mature disciples of Christ, in spite of the present circumstances.

Pray for the young work begun by the Valinhos congregation, a suburb of Campinas, Brazil. Remember Senor Antonio, a promising young leader who is receiving in-service training in this work and for Herbert and Shirley Minnich, who are co-operating in this work.



OUR SCHOOLS

Building Respect for Our Mennonite Heritage

By MARY EMMA SHOWALTER EBY

(A chapel talk given at Eastern Mennonite College)

It is very easy to take for granted or even to feel apologetic for some of the rich heritage that is ours as Mennonites. No doubt each one of us at some time in life has attempted to hide his identity because he was a member of a minority group.

I would like to share with you at this time some of the reasons why I am happy to be a Mennonite. Some of these have come to me because of life's experiences; others have come as a result of my non-Mennonite friends pointing them out to me.

We have all heard that every child has a right to be "wellborn"; that is, to be born of healthy, happy parents. Have you ever stopped to thank God that as a child in a Mennonite family you were born of parents who did not smoke or drink alcoholic beverages, who did not use profane language, or whose bodies were not racked with disease because of immoral living?

Have you ever said "thank you" to God for sending you to live in a family where parents loved each other and did not settle their differences in the divorce courts? Have you ever stopped to think what a birthright is yours to be loved and wanted, and to be given all the rights and privileges of a happy family member? It is a birthright which thousands of children from broken homes in America would give all they have to inherit.

It is even a greater heritage to have been prayed for before you were born and to be dedicated to God at the time of your birth. Think, too, what it means to have been reared in a Christian home where the basic traits of character such as honesty, truthfulness, and industry were taught. Many children learn to lie and steal as they see the example of their parents.

Are you grateful to parents who early in life taught you to respect God's Holy Word by establishing a family altar and by taking you to Sunday school and church? Have you thought of the privilege that was yours to have a whole library of good children's books to choose from in your church library? Have you been thankful for a Christian mother who read you more than fairy tales for your bedtime story and who taught you to pray to a loving Father before she tucked you in?

Again, yours is a rich heritage for having had mothers who saw challenge in home-making, who enjoyed making the home cozy and livable, and who themselves were born

of a line of good cooks and housekeepers. There are thousands of children in our own United States who eat mainly from tin cans and who come home to empty rooms because Mother has found homemaking tasks boring and has sought a job in order to enjoy a higher standard of living.

Last summer a friend of mine who is Dean of the College of Home Economics in one of our large universities, called and asked me to join her at a vacation spot for several days. I met her dressed as I would have gone elsewhere. As we sat chatting, she said, "I often think of you and how fortunate you are to be a member of a group who are not slaves to fashion. Take your bonnet, for instance. At best you would need only two—one for winter and one for summer. Because of its simplicity it goes well with anything you wear. Now take me, for instance. I not only need summer and winter hats, but I must buy the right color of hat for every outfit. My hats average \$15 to \$20 apiece and I must buy something like a dozen of them a year. Furthermore, I cannot even go away for a weekend without carrying a hat box of two or three hats."

While it is true that her problem is magnified because of her position and the circles she moves in, there is a message from her remarks for those of our group who have made simplicity rather than fashion our keynote. Have you ladies ever thought how much time and money you save by belonging to a group whose mode of dress does not call for lipstick, eye shadow, permanents, and costume jewelry?

Last summer I taught in a state college. In one of my classes I had the students make an inventory of their clothing. Two of them had more than \$5,000 invested in their wardrobes. Aren't you glad that you have been taught the principles of stewardship and simplicity in dress?

Several years ago, I brought a friend of mine from Penn State to spend the weekend here. She was from Australia and a member of a church extremely different from ours. As we stood in the vestibule looking into the chapel, she asked in surprise, "Did you say this is a place of worship? Where is the altar?" When I explained that we have no altar, she was more astonished and asked, "How could you possibly worship in a place so bare and devoid of beauty?"

I tried to explain to her that our worship is based on personal experience with Christ and not dependent so much upon beauty of the sanctuary or form of ritual. Try as I might I realized that she could not understand how worship in this building could be meaningful.

That experience has helped me to evaluate my Mennonite heritage as far as public worship is concerned. What is it about our church services that brings us back Sunday after Sunday? Since it is not the altar pieces, the sculptured statuary, or the stained glass windows, we must look elsewhere for the answer. Is it not due to our personal relationship with Christ whom we meet in the sanctuary? Do we not go for rich fellowship with the Father and the Son, who speak to us through the study of the Word?

I am grateful for ministers who bring us well-developed sermons or messages that meet our individual needs rather than one who leads us in a formal, meaningless ritual. I enjoy our services because the sermon is spoken in my own language rather than in Latin, which I cannot understand. I am grateful that we study the whole of God's Holy Word rather than depend only on prayer books or selected passages. I am happy to be a member of a church that believes in the full inspiration of the Bible and whose doctrines are based on Christ's teachings.

Even though I am only a one-talent person when it comes to singing, I am happy that I can participate in congregational singing rather than listen to a chosen few singing in the choir loft. Yes, I am glad to be a Mennonite because of the informality and simplicity of our public worship and the meaningful, individualistic quality it contains.

It would be too idealistic to expect that each of us would have inherited all the things I have included in our Mennonite heritage. But I ask, "Is it too idealistic to hope that each one of you as potential parents will pass these on to your children as part of their spiritual birthright?" If your children are to be "wellborn," both physically and spiritually, it is not too soon for you to begin now to build greater esteem and respect for your own beloved church and the principles for which it stands.

Can you afford to become careless about church attendance, or negative and reactionary about the doctrines of your church? Can you afford to drop everything that makes you distinctive? No, let us hold fast to the doctrines of nonresistance and nonconformity, to our belief in the finality of the New Testament and the simplicity of life.

Let us see our church as a fellowship of committed disciples who seek God's will for our lives and whose lives bear rich fruit in daily living.



The Hymn in Worship

By DAVID H. SUDERMAN

The Christian church has always been a singing church. Down through the years it has proclaimed its message on wings of song. The very act of worshipping God can hardly be conceived apart from song. When we think of praise to God, we think of song. A real confession of faith is really better sung than spoken. For, through singing, we pour forth our deepest feelings; we express more fully and completely our attitude to God in praise, in confession, in obedience and commitment, and in service to Him and His kingdom.

Have you ever leafed through a topical index of a hymnary and noted the topics listed? If you have, you will have discovered that there are songs of praise, faith, prayer, repentance, and consecration. There are also songs pertaining to the church year centering on the life of Jesus—His birth, His life and teachings, His suffering and death on the cross, His resurrection and ascension, His return, Pentecost, and kingdomtide. Then, too, there are songs pertaining to the Christian's daily experiences as he tries to walk humbly before God.

One might be hard pressed to think of experiences relating to the Christian's walk which are not expressed in poetry and song. This makes the hymnbook a rather important book for the Christian. For in it one can find life's deepest experiences expressed.

This is as it should be. For why should not that which is most dear to us in life be clothed in beauty of melody and harmony, and then sung? But have we really believed this? Have we given attention to the great hymns of the church in proportion to their importance? One is tempted to ask how much time we spend learning them and teaching them to our children? Does the church ever set a time for a study of the hymns?

Does the church ever say that learning to sing the *parts* in a hymn can also become a Christian responsibility? How can one pretend to praise God through a great hymn like "Holy, Holy, Holy, Lord God Almighty" when the worshiper is not familiar enough with the notes to utter musically intelligent tones?

You may say you do not have a singing voice—you simply cannot sing. In our public school music program, we say, "Every child for music—music for every child." That is, we assume all children can be helped to a love of music, and to participate in making

music. We literally believe this and plan our music program accordingly.

Can the church set its goal any lower? Would it be asking too much if we said, "Every worshiper an active participant in singing hymns"?

Congregational singing holds a most important place in Protestant worship. But good congregational singing does not just happen. Many of us have grown up in churches where the hymns were sung as if they had a real meaning; as if they expressed one's own Christian experiences. But we stand to lose this heritage *unless* we work at it.

Take that hymnbook from your shelf; study it; see what it expresses; diligently teach the great hymns to your children. And as you go to church next Sunday morning and the congregation rises to sing that opening hymn of praise, take a full breath and sing. Sing as if you really meant to give praise to God who is great, almighty, and so worthy of our praise. Maybe you have not heard yourself sing with others for some time. Make a real try if you have not done so. God can and surely does honor the singing of the heart. But too often the feeble mumbling of the voice in a great stirring hymn of praise is but a kind of laziness which does not honor God. A worship service requires active participants. And hymn singing is an integral part of worship. If you will participate to the best of your ability, you will experience a joy that will stay with you throughout the week.

—The Mennonite.

That Sacred Book

By I. MERLE GOOD

Of all the promises I've heard,
Of all the treasures that I own,
Of all the gifts I've ever seen,
Of all the joys my soul has known,
There's one superior to them all,
Which is to me a glorious shrine;
It is God's Word, revealed to man:
On earthen page; in Word divine!
Lititz, Pa.

My home was in the province of Mendoza, in the beautiful hills covered with vineyards. I was happy as a child, and even though we had no Bible in our home, I remember many quotations that my father used to say, which afterward I found for myself in the Bible.

I used to go to the Catholic church to pray. I never prayed to Jesus—I don't think I even prayed to God, although I believed in God. I only repeated the words I had been taught to say, doing it quickly so I could be through and could go.

When I was eleven, I started studying the catechetical lessons in preparation for my first communion. This was a great event for all the family, especially the *fiesta* in our home after the communion.

Soon I went to the church to take communion again, and I shall never forget that day. Some people were sitting in the church praying. Others were confessing their sins to the priests in the little booths along the sides of the church. When they were finished confessing, they would go to the altar and kneel and wait until there were a row of people kneeling there; then the priest would give them communion. He placed the wafer in their mouths, drank the wine himself, prayed in a language which they did not understand, and then those people left to make room for others.

After watching for a little, I went to a booth to make my confession, so I could take the communion again, too. I couldn't think of much to confess, and the priest started asking questions. He asked me something that so surprised and shocked me that I got up and hurried out of the church and ran home to my mother.

"Mother, Mother, I am never going back to that church again," I cried. My mother did not know what to think. She kept asking me what the priest had said, but I refused to tell her. She punished me severely, and I had to tell her. Then she said, "No, you need never go back there again."

Once my brother got a Bible from somewhere, but the family and relatives were so opposed to having anything so dangerous around that he had to get rid of it.

Through the years I kept away from church, until I was married and our daughter was in high school. Then one day a friend of hers, Maria Quiroga, invited us to the Evangelical Church. We went, and here was something I had never found before.

I was always very timid, but the night I accepted the Lord as my Saviour, I got up from my seat and walked to the front of the church to kneel at the altar without thinking that everyone might be looking at me. And the Lord daily gives me courage to witness for Him to anyone who will listen.

Bragado, Argentina.



FOR OUR SHUT-INS

Confidence

Seek ye first the kingdom of God

And He shall supply thy need;
Thy wants may not be satisfied,
Thy dearest request may be denied,
But all thy needs will be supplied;
And so He has decreed.

Why fret about the things that pass,
Or grieve about the morrow?

There are many burdens to be borne
To sunset from the early morn,
Let prayer and grace thy day adorn
And light will be thy sorrow.

All things are His and He can give

The desires of thy heart,
But you must bow unto His will,
So that His work He can fulfill
Within a life that's meek and still;
O Lord, Thy will impart.

—By a sister.

I'll Never Forget Annie

BY THE LATE GERALDINE BENNINGTON

(This paper was found among the effects of Geraldine Bennington, who went to the Lord's presence on Christmas Eve, 1960. Her physician testified that her passing had been postponed for years. Might that have been so that she could give us "Now Go, Write It," "Happy Birthday, Dear Jesus," the following piece, and others? And she wrote, in this postmortem of departure era, a contribution to *Upper Room*, the devotional booklet read by millions. Let "pausers by life's traffic light" never deplore their potential usefulness. But over and above all these contributions was her prayer life. Preachers, a bishop, and others testify to her supporting prayer life, for it was discerning, not merely "God bless the ministry." Now, months later, the tears still come when we think of that fragrant prayer life. And now, on with the story, as told by Geraldine.—J. P. S.)

Of all my short-term acquaintances among hospital patients, it is likely that Annie will be remembered with the deepest feelings.

On that morning when I was transferred from a semiprivate to a four-bed room, naturally the big question was, "What will the other patients be like?" Mother, being a nurse, had done a little scouting and knew that at least none of them smoked.

Annie was in the bed beside mine. My impression, as I was being wheeled in, was that she might be a grouchy one. She was sitting up in bed. A white bandage circled her neck. I felt her spectacled eyes following the litter across the room. She did not smile or speak. And all the clutter around that bed!

I was soon to get the true impression. I know now that those eyes watched with compassionate interest. There was little conversation because Annie was a bit timid, what with only a part of a tongue remaining, words didn't come out too plainly. Gestures and grunts were almost better. The "clutter" around the bed was necessary indeed. One machine kept her from choking at night. I was to learn that behind the soft-drawn curtains, beneath any appearance of queerness, was a very lovable, courageous Annie. She was a Christian of above-average stature.

Her two nieces visited her regularly. I learned a bit more about her from one of them. We talked one day while Annie was getting a late dinner. (The nurses fed her from a tube, directly into her stomach.) Annie had raised the girls after their mother died. They were happy young women, and that they loved her was obvious. To my remark, "She's wonderful; she never complains," the niece remarked, "Through all she has suffered she has been cheerful. She was never sick before this."

The surgeon had operated months before, promising nothing. She had lain unconscious for weeks, and finally regaining consciousness had gradually improved so that they expected her to go home before too long. Her recovery, the doctor said, was a case of the patient having a strong will to live.

I shall never forget one night after visiting hours. One of the other patients complained about her pain. Annie started to sing, "Take your burden to the Lord and leave it there." As soon as I caught what she was singing, I joined her and we sang it through. As I think back over it, I wonder that I could sing without breaking down at the thought of Annie encouraging the rest of us with her half-tongue and a hole in her throat, clear to the outside, unhealed. But at the time it thrilled me with joy and I sang as a bird bursting out its praises.

Annie had a sense of humor. When she received a funny card, she showed it to all of us. The doctors and nurses who changed her dressings always had a good time with her. She usually had them laughing, though she rarely smiled or laughed herself. One day our fourth roommate was moved to self-pity on seeing Annie up on her feet, walking. (Likely this woman didn't realize Annie's condition—doubtless cancer.) Annie paused by fourth's bed and, with mock sternness, shook a finger at her.

She was often seen writing letters. I went home before she did, and her letter which followed me described most humorously the

behavior of a new patient. The disturbance must have been most annoying, even frightening. But it was like Annie to see the funny side. She wrapped a cloak of humor around what might otherwise have been complaining.

I had another glimpse of her life of self-giving. On the back of a card she wanted me to see was a note, and my eyes caught the words, "The many times you ministered to us at camp meeting."

Annie's lovable personality and strong character were no chance happening. A quotation from her letter to me tells about it in two lines:

"The Lion of Judah shall break every chain
And give us the victory again and again."

Conquest

BY J. PAUL SAUER

Man's true conquests are not in outer space, though that is being attempted. Man's unrealized conquests are in the inner reaches of the soul. There lies the unconquered territory, the seedbed of tensions and doubts. And so the lines, born between one and two in the morning, following attendance at a mission board meeting:

Oh why, my soul, my troubled soul?

Art thou disquieted?

While lilies grow and lilies bloom,

And sparrows still are fed, are fed,

Art thou disquieted, disquieted?

Oh why, my soul, my doubting soul,

Art thou so insecure?

The rainbow's bow, the time to sow

Precede the harvest sure, so sure,

And thou so insecure, so insecure.

Come, come, my soul, my learning soul,

Hope thou in God, thy God.

His care endures; the best is yours:

For you His staff, and food, and rod.

Lean on thy Father, God; lean thou on God.

Note: Someone was kind enough to search for a tune in his many, many hymnbooks and he found one, the somewhat familiar "Dear Lord and Father of Mankind." It fits exactly, excepting for the repeat phrase at the end of the last lines of each stanza. So if you wish to sing it, and we hope you do, to some tune or other, either omit the repeat phrase, or sing it to mi, fa, re, me, or some other improvisation.

Elkridge 27, Md.

Paternity is a career that is imposed upon you one fine morning without any inquiry as to your fitness for it. That is why there are many fathers who have children, but very few children who have fathers.

—Francis de Croisset.



TO BE NEAR TO GOD

Some Great Characteristics of God

By OLIVER H. ZOOK

Sunday, September 10

God's Compassion.

The dictionary says of compassion, "It is sorrow, or pity, for the suffering of others." The Bible goes a little further. It says, "Having compassion one of another, love as brethren, be pitiful, be courteous" (1 Pet. 3:8). Compassion definitely implies action. It is always included in the finer Christian graces. The very character of God includes compassion as an outstanding attribute of His divine love. The divine nature of compassion must accompany all other graces if the Christian experience is to be perfected. The world today is sorely in need of compassionate Christians if the cause of Christ is to be enhanced among men. Jude 22 gives us a precious thought: "Of some have compassion, making a difference." The inference is that special care must be shown to a weak, struggling Christian, who is not strong in the faith and is in need of much sympathy and compassion. The many acts of our Saviour toward "those who are weak" is an indication of His great compassion.

Monday, September 11

God's Long-suffering.

When we talk about the long-suffering of God, we do not mean that God suffers pain, or remorse, or sorrow, or grief, or anguish, or fear, or disappointments in the sense that human beings suffer, but we do mean that the great love and mercy of God is tried, even to the breaking point, with the acts of disobedience and unfaithfulness of His people. His great love and patience and mercy with His people, who have been chosen and called to represent Him here on earth and who fail Him so many times, can be expressed only by His long-suffering and endurance. Man's ingratitude toward God and holiness is a matter of grave concern to Him, but He does not suffer in the same sense as we do. His suffering is rather a disappointment in our failure to avail ourselves of His love and grace, and again and again He bears with us in our ingratitude. He does not "cast us off" as long as there is hope, but is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (11 Pet. 3:9).

Tuesday, September 12

God's Love.

The character of God is so great, that it is not possible to completely describe it. When we meditate on His love for a world of sin, words fail us, because the finite mind of man cannot fathom it. We know His love is perfect (1 John 4:17) and it worketh no evil (John 13:10). The Christian attitude

toward sin is not to fight it, but to turn away from it. "Love worketh no ill to his neighbor." Christ has the power to destroy all His enemies, but He came, "not . . . to destroy," but to save. Luke 9:56.

We are admonished to love one another, and to love our enemies. God's love in our hearts constrains us to love others. His love is made perfect in us. It comes into our hearts, only as the love of the world is shut out. Let the love of God fill your heart,

and you will have no trouble with the world and its folly.

Wednesday, September 13

God's Joy.

It is the will of God that our joy be full. John 16:24. "In thy presence is fulness of joy" (Ps. 16:11). With the people of God joy abounds. God wants His people to be full of joy. The burden of sin always brings sorrow. A guilty conscience hinders sleep. Burdens needlessly borne destroy peace. Jesus says, "Confess your faults one to another, and pray one for another." Sin must be confessed, and burdens removed, before the joy of the Lord can fill us. Paul tells us, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." There can be no joy where sin abounds. You must get rid of sin. Give God a chance. Get sin out

(Continued on page 788)

Sunday School Lesson for September 17

Titus, a Capable Leader

II Cor. 2:12, 13; 7:6, 13, 14; 8:6, 16, 23; 12:18; Gal. 2:1-3; II Tim. 4:10; Titus

Everywhere there is the call for capable pastors. Many are needed. Why do we need such capable men? It is a big job. All churches seem to have so many problems, perhaps because they have so many problem members. If we would all abide in Christ, would the pastor's job be so hard? (Since it is easy for some to label their pastor as incompetent, and since you are not teaching pastors, look at the members in the church in this lesson as well as at the requisites for a good pastor.)

In all the references to Titus we see him in relation to Paul. He was one of Paul's ablest assistants. He came from Antioch. He was a Greek. We meet Titus in difficult church situations.

Gal. 2:1-3. Paul chose Titus to go with him when he went up to Jerusalem on the issue of Gentile freedom. And they didn't ask for Titus to be circumcised. Titus, no doubt, gave evidence of full salvation before the conference. He may have been taken for a test case. Titus was saved by faith in Jesus Christ. Perhaps some of the Judaizers at Antioch were not yet saved. Therefore they judged others.

II Cor. 2:12, 13; 8:6, 16, 23. While Paul was at Ephesus he learned of difficulties that developed in the Christian church at Corinth. He sent Titus to deal with the problems and problem members. Paul asked Titus to return quickly, but he could not and Paul had to go over to Macedonia without Titus. It seems he greatly needed Titus to comfort him. Finally they met at Philippi. II Cor. 7:6, 13, 14.

Paul assigned Titus the taking up of the collection for the poor Christians in Jerusalem. He knew this would be a good experience for the Corinthian Christians to

share with their brethren. Why is it difficult to secure offerings for God's work?

Conditions of moral laxity and divisions threatened the very life of the church at Corinth. Titus brought order out of these circumstances. For this very difficult job Paul praised Titus. Titus was not afraid to tackle the hardest tasks in the church. What does this tell us about Titus? Any one of us knows how hard it is to help some members spiritually. Some don't seem to want help and some are too proud to let God change them. Titus 1:1a, 4-11; 2:1-8.

Next Titus was sent to Crete. For what purpose? What were some of the problems among the members? Notice the problem women in the churches there.

A big job Titus had was to select and and ordain elders in each of the churches. Could he find men who would meet all the qualifications Paul listed? Two things were important. The pastor (as well as all the members) must be a model of good conduct and he must teach the true Christian doctrine.

II Tim. 4:10. Another difficult assignment Titus had was to go to Dalmatia, a region along the east shore of the Adriatic. Perhaps he was sent there to solve problems among the people.

Pastors today really have difficult tasks, too. How could we as members ease their work? How could we encourage others to volunteer for the ministry?

How much do you pray for your pastor? For yourself as a member—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

My Call

(EDITOR'S NOTE: This is a condensation of four speeches made at the annual meeting of Mennonite Board of Missions and Charities, Morton, Ill., June 22-25, 1961.)

By Mark Lehman

In the sixth grade I accepted Jesus Christ as my Saviour. The evangelist preached from 1 John 1:9. I claimed this promise, and I was saved. Later, at a revival meeting at Eastern Mennonite College, I, a high school senior, admitted someday I would like to help with missions. At another revival meeting after college graduation (I was teaching grade school then), I admitted again someday I would help with missions.

Besides the influence of revival meetings a second factor was practical Christian service. From my high school senior year through college I joined a quartet which each summer entered Christian service. One summer we sang and taught in West Virginia. The first Bible school class I taught was on top of a West Virginia mountain beside a red, one-room schoolhouse under a spreading tree. Another summer we taught Bible school and sang in the hills of Kentucky. Another summer we toured the

South. Another summer a Gospel team visited churches in Michigan and Ontario.

When I served in I-W, the Lord sent me down four steps. In studying John 1:1-5, He seemed to say, "If it were not for Christ's touch, you could do nothing." At that time my wife and I were seeking the Lord's will and we wanted to do something for the Lord. We thought if we rolled up our sleeves, we could do something for Him.

Then He sent us down another step. He said if it were not for Christ I would not be saved; then another step down, if it were not for Christ I would not know God. A fourth step down, if it were not for Christ, I would not exist. I finally realized that in myself I was helpless. On the other hand, when I have Christ I have tremendous power. I wondered why I never realized this before.

On January 28, 1954, I was anxious to show devotion to Christ. We were asked to consider the Kentucky mission field; we also received a call from Mississippi—we were interested in teaching school there and assisting a church. We were considering several schoolteaching jobs. Then the request came to serve at St. Anne, Ill., but we had planned to return to Virginia to teach in the same school I had left.

For six months my wife and I prayed. At the end of this time we visited the St. Anne community. When I visited there, we became conscious this should be our next move. In 1955 we moved to St. Anne, which has been our home.

In 11 Kings 4:1-7 is the story of a prophet's wife who lost her husband. In order to keep her family going, she began to sell her furniture to feed her children. Then things became so bad, she finally met the creditor at the door. He said, "Now you have to give up your two sons." With this plight she went to the preacher, Elijah.

He asked, "What do you have?"

She said, "Well, I don't have anything. I have nothing save a pot of oil."

The prophet instructed her, "Go out into the neighborhood and gather together all the pots you can and bring them to your room and then take this pot of oil and pour into all of these."

As long as vessels were there to fill, she was able to pour out. When we have Christ

we have a pot of oil, which we can consider as nothing except a pot of oil, or we can consider it tremendous wealth, and if it is allowed to flow it will fill many empty vessels.

Empty vessels today are boys behind bars who should be in Voluntary Service. Teenagers who should be singing His praises are smoking reefer. Men are filled with wine rather than with His Spirit. Multitudes have no real goal in life.

In the neighboring town around our home are industries which do not grant equal opportunity to equally qualified people. Land and housing are limited. Some people are refused overnight accommodations. A minister's wife was recently refused accommodation at our Kankakee Hotel. And in our community over half of the people do not attend services. If they would, there wouldn't be buildings for them to go into. And what I have mentioned of Kankakee and St. Anne communities likely can be mentioned of a community within a hundred miles from your home.

Empty vessels are not needed today but a need exists for those who will pour out, and the Lord offers us all a pot of oil to pour out.

By Elizabeth Erb

I do not consider my call to Christian service outstanding or spectacular. Rather it represents an experience that should be common to all Christians. All those who realize they are not their own, that they are vessels of Christ, will serve that One who has paid the price for their faults. To enter into Christian service is to hear Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

But someone must interpret these words and for me that person was my Christian mother. I cannot relate my mother conversing with me on this subject, but she did convey to me her convictions that Jesus Christ is the Saviour of sinners, and it is the Christian's duty to give this message to the world. Mother directed me in the songs I sang as a child, and the first song I memorized long before I could have read the words.

My first song was "Hark! the voice of Jesus calling—Who will go and work today? Fields are white, the harvest waiting—Who will bear the sheaves away?" At no time did Mother ever tell me she hoped I would be a missionary to India. But many times she must have talked to the Lord about this. When we were children, we sometimes would come into the house and we would ask, "Where is Mother?" We would search and find her in the bedroom or living room on her knees in prayer.

When I chose my courses in high school, I first came to know self-denial. All through



Mark and Pauline Lehman serve at Rehoboth Mennonite Church, St. Anne, Ill. The church, begun in 1953, now has 43 members. Also here is a community service project staffed by V-Sers who serve the Hopkins Park-Pembroke Township area with kindergarten, agricultural projects, club projects, and youth programs. Here two 1960 kindergarten graduates chat with their teacher, Edith Zehr, Roanoke, Ill.



Sometimes during the day there are classes at Dhamtari Christian Hospital. Here Elizabeth Erb conducts a class for student nurses, who someday will serve their fellow men.

childhood I wanted to be a nurse. By the time I reached high school I had heard Christ's call to follow Him. Yet I feared this meant giving up being a nurse.

I can remember saying in my stubbornness, "I have always wanted to be a nurse and I am going to be a nurse."

Then in trying to compromise with the Lord I said, "But I'll be a good nurse; I'll tell all my patients about Christ." This statement didn't leave me with any peace because I knew it was putting self first and Christ second.

After considerable time elapsed, I turned the order around and said, "Lord, I know you are calling me to follow you, and I will obey and serve wherever you want me to go in whatever way you desire."

Of course, I wondered if I should change my high school course, but I didn't know what to choose for an alternative, so I continued on. After high school the Lord definitely showed me this was His will for me.

After nursing came college preparation. During these years my convictions for foreign service crystallized. When I first told a Christian counselor about my interest in

India, she talked frankly about what it meant to be a missionary, what an adjustment is needed, and what is expected. I thought surely I am mistaken; this isn't the life for me. I was disappointed; it seemed life had lost its goal.

After several months the Lord again spoke about India in an official way. I knew it was His will for me to go.

A call at one time does not mean a call to return to the field. A reaffirmation of a call is necessary. The Lord graciously called me in 1952 before I returned to India in 1955. And now the call comes again to return to India. I feel the Lord is calling me to return to serve the young people of the Mennonite Church in India in nursing education.

I hear this call to return to India, but another call rings even clearer in my ears. That is the call here at home. Each day I hear these words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Many people in America do not know life eternal, do not know Jesus Christ. I read newspapers. I read of those whose lives are insecure, who lack purpose. They need Christ. They do not have a burden bearer; they do not know anyone of whose love they can be assured. They do not know of anyone who invites them to bring their guilt to Him. As I study in the university classrooms, I meet those who attempt to falsify the problem of social science, and as good as this may be, it is not enough. It is void of power. Paul tells us, "The gospel of Christ . . . is the power of God unto salvation" (Rom. 1:16).

I hear the call to return to India, but this call to give Christ to America I also hear. You, the church at home, are the ones who live in America today. I am sure Christ wants you to do something about that call as you serve Him.

By George Smoker

A number of events influenced my going to the mission field—home, a Sunday-school library with missionary books all of which I read, neighbors who were returned missionaries from India, Uncle J. A. and Aunt Lina Ressler who entertained us in their home and told us missionary stories in Sunday-school and church services. Missionaries spoke in college; fellowship with furloughed missionaries; marrying a wife born on the field by missionary parents was a considerable factor. One day a mission secretary reported a need for a couple for Africa. This crystallized our application through the Eastern Mennonite Board to go to Africa.



George and Dorothy Smoker were reappointed March 7 by the Eastern Mennonite Board of Missions and Charities for a fourth term of teacher-evangelist service in Tanganyika, Africa.

There were mixed motives in going to the mission field, I am sorry to say. There was the glamour of going to the wilds of Africa. There were self-love and love of men's praise.

Some opposed our going to the field; there were those who weren't interested in having us go. I had a comfortable, interesting job at the Mennonite Publishing House, with an office of my own and a nice swivel chair with cushions. I could put my feet on my desk and read the *Pittsburgh Courier*. It's easier to produce literature than to witness for Christ. There was paternal disapproval, and I had to weigh these various factors. But more than all, I sensed defeat in my spiritual life through an experience that gave me the vision of lost people. I feared I did not have the forces with which to cope with temptations and problems of the field.

However, we did go to the field. Disillusionment set in rapidly. The hard realities of life on the field quickly sifts one's motives and tests one's faults. The mission field brings out the best in a man, but I am sure it also brings out the worst. I found I wasn't an effective soul winner; I wasn't a radiant witness; I wasn't a victorious Christian. The



Elizabeth Erb answered the call by teaching at Dhamtari Christian Hospital, India. This shows the nurses graduating at the hospital.

African I came to love with the love of Christ I found myself getting angry with. The workmen I directed in building precipitated anger instead of love. There was jealousy of fellow missionaries and covetousness of their spiritual gifts.

Deep down inside me was spiritual darkness. Africans fell into sin and I didn't have the wherewithal to help them. But I came in contact with African Christians who were bubbling over with the joy of the Lord, who were rejoicing in salvation, who would go outside the camp, as it says in Hebrews 13, bearing reports of their sins and giving simple confession of their sins. The Lord helped me go outside the camp and to admit sins I had hidden for a long time—sins of impurity, pride, anger, irritation.

This was not easy to do. It is not easy for an ordained minister and missionary and Christian of long standing to take his place as a sinner and find cleansing in the blood of Christ.

My present call is simply to glorify the Lord and to walk as the Lord Jesus. The Lord calls us to an absolutely transparent life as His workers. We are to walk in God's light as God is in the light. This is a rigid standard, yet God requires no darkness and that we repent quickly when darkness comes.

By Vern Miller

My awareness of a call has changed much from the sleepless nights that came some fifteen years ago on a liberty ship in Chesapeake Bay off Baltimore. After receiving the news of my brother's death, who was to become a minister, God spoke, "Somehow in some way you must take his place." I believe even as we went into the city, we, like Apostle Paul in his conversion experience when he was blind and didn't know clearly the call, asked God, "What wilt thou have me to do?" (Acts 9:6) Christ answered explicitly, "Go into the city, and it shall be told thee what thou must do." We

were naive in being called to mission work in the old-fashioned sense.

We should recognize first that we are called in this work of taking the Gospel to the lost. The atmosphere of this condition states that one is to go, preach, baptize, and teach. Not only is there action and motion and programs but there is also purpose—the redemption of the lost.

Someone has characterized our present administration as being symbolized by the President's rocking chair. That piece of furniture gives the impression of motion without actually going anywhere. While that may not be a fair statement, I wonder if this could not be said to be symbolic of our mission activities. Has not sometimes our image been that of much activity and organization but not enough consideration to accomplishments? We can no longer hide behind the excuse that we are called not to succeed but only to go and to preach. How is it possible to carry out the second part of the Commission—to baptize and to teach—if we are not first able to win the lost to Him.

In the second place we are called to a broader coverage of the need in our present complex world—not only geographically and culturally, but also economically, socially, and psychologically. Too often it has been true that we treat our witness as to clients, subconsciously in order that we could reach down from a position of superiority and bolster our own ego and sense of security. Here the emphasis must be to the "up and out" as well as to the "down and out." The emphasis is to all without exception, discrimination, labels, or categories.

I was taken aback this past year when our annual mission board report came and a member of our church said to me, "It seems as though they like to put our church in a special category; they have a name for it."

Perhaps even our desire to stress missions is an attempt to prove to ourselves that we are tolerant and unprejudiced.

I know of a certain missions group that referred to some of its congregations as

(Continued on page 788)

Missions Today Progress in Puerto Rico

(Continued)

By J. D. GRABER

La Plata, Pulguillas, Aibonito, Rabanal, Palo Hincado, Coamo, Cayey, Guayate, Usabon, Coamo Arriba, Asomonte—all these are locations of Mennonite churches in central Puerto Rico. The combined membership of these congregations is about 500 adult baptized believers.

We heard of new believers, instruction classes, and baptismal services in most of the churches as we went about. Of all the signs of progress, this is the most significant. There is always danger that a church reaches a plateau and the winning of new members levels off. After this has been the state of affairs long enough, a church begins to consider it normal and then excuses begin to be made for stagnation and lack of growth. We are thankful that this stagnation has not set in among the Puerto Rico Mennonite churches. They are still growing and therefore still healthy.

Fraternal workers from the Mennonite Church in the States to the Mennonite Church in Puerto Rico—this is the designation that best fits our missionaries on the island now. The church is here and the concept is clearly church extension rather than mission work. Missionary men serve as pastors of some churches; Puerto Rican men of others. As long as churches grow and are active in evangelistic outreach, this kind of aid from the States is fruitful. By principle it is not good to support national pastors with foreign funds, but donating personnel to a church as fraternal workers is less likely to stifle growth and a sense of responsibility. Even so this kind of aid must be carefully administered so that the national church is not robbed of healthful initiative.

Raising up leadership is the most significant task of the "foreign missionary." The missionary is not really successful until he has made himself unnecessary. In Puerto Rico the training program is in process. Some young men are serving as pastors, others are in seminary, and still others are in general education. In this way the future church leadership is prepared.

Congregations make up regular pastoral support. Where a missionary pastor serves, the money is not needed locally and accumulates in the pastor's support fund of the conference. From this fund Puerto Rican pastors are supported and resources become available for new outreach and for supporting workers in newly emerging congregations.

(Continued next week)



Lee Heights Mennonite Church, begun in 1956, now has a membership of 94. Pastor Vern L. Miller here stresses a Biblical truth to an attentive congregation.



MISSION NEWS

Overseas Missions

Argentina—Representatives from four other denominations in Argentina explained their doctrinal emphases, organization, and methods of extension at the annual pastors' and workers' meeting at Floresta, Aug. 15-18. Attendants then examined and evaluated the mission work. Devotional messages were led by John Koppenhaver, former missionary to Argentina.

John Koppenhaver arrived in Buenos Aires on Aug. 6 from Second Evangelical Latin-American Conference in Lima, Peru. He visited churches and young pastors who had studied in Bragado Bible School while he was director a few years ago. Aug. 6-13 he spoke at Bragado, Carlos Casares, Tres Lomas, Villegas, and Trenque Lauquen.

Agustin Darino and Martin Duerksen, Argentine pastors, also attended Second Evangelical Latin-American Conference in Lima, Peru, July 29 to Aug. 6.

Brazil—Cecil and Margaret Ashley will move to São Paulo city to work with national brethren in opening a new work in the near future.

Cuba—Aaron M. King, missionary from Cuba living in Virginia, reports correspondence continues to come from Cuba. In Sagua la Grande area the former missionaries' house, including the Luz y Verdad office building, was closed by civil authorities. In the missionaries' absence, the local church had been using the house for meetings. Some now attend other Protestant churches Sundays and meet together in a home Thursday evenings. Occasionally a lay member of Rancho Veloz Mennonite Church, 25 miles away, visits the Sagua group.

A spiritually mature member visited two fellow Christians and found they are doing well spiritually. On the other hand, some formerly active members have been suffering defeat.

Requests come from Cuba, "Remember to send us some messages, now that we have no pastor, for which we are very sorry." Bro. King calls upon Christians to join the ongoing work of the Spirit in Cuba through prayer.

Japan—Aug. 15 was the day of Obon, when ancestors' spirits are thought to fellowship in the home of those who are alive, writes Lee Kanagy. Before the season begins, parents, grandparents, and grandchildren visit graves and cut the grass (which hasn't been cut since the last Obon), hoe it out so that bare dirt appears, and pour water onto the tomb stick to quench the thirst of the spirit. Cookies, apples, tomatoes, and flowers are set before the tomb stick and incense is burned. Keeping evangelical church graveyards trimmed and mowed and using simple, inexpensive

gravestones, Bro. Kanagy hopes, will leave a witness to the Living Hope, Christ.

Mexico—Rosana Roth reports from Mexico City that Esther Detweiler joined Cora Yoder and her on July 17. Sister Detweiler experienced no language study delay, since she had six years of service in Cuba. She began home Bible studies with various women and hopes this may lead to their conversion.

A small house has been purchased in Colony Santa Anita. After tearing out partitions and repainting, it will be ready for use. The lot is large enough for a church building in the future.

Recently Sister Roth began new English and Bible classes at the request of some Catholic mothers. Since no charge is made for these classes, and because they do not omit Bible stories and songs but do omit church doctrine and do not talk against Virgin Mary, the mothers permit these classes in their homes.

Three people plan to be baptized here in September.

Claude Goods have received their residence papers in Mexico. The Goods serve the Trique Indians, who want medical help, like to associate with Americans, and claim to be Christians only for personal benefit.

The correct address for Rosana Roth, Cora Yoder, and Esther Detweiler is: Sur 77, No. 4421, Dept. 6, Col. Viaducto Piedad, Mexico 13, D.F., Mexico.

East Nigeria—Electric lights are now in operation at Abiriba Joint Hospital. The

generator began operating July 19 and operates four hours each evening. On Aug. 15 it began running two hours in the afternoon for surgery. The larger sterilizer was delivered and some major surgery was begun Aug. 15. Running water is still not available and all water is brought to homes and hospital by women.

The opening of the maternity ward in July and the surgery ward in August will increase the inpatient census. Many people are still reluctant to stay in the hospital. During July 2,200 outpatients were seen.

Sunday-school classes were started in July and held Sunday afternoons at 3:00. Aug. 9 a midweek prayer meeting was started with good attendance.

Elkhart, Ind.—Carl Beck's address is Rural Free Delivery, Worcester, Pa., Bro. Beck is on furlough from Japan. Anna Marie Kurtz's visa for Ghana has been authorized; she flew from New York for Ghana Aug. 29.

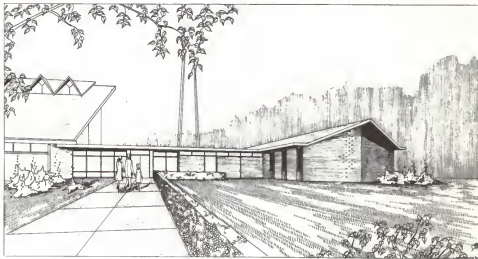
Home Missions

Rocky Ford, Colo.—John Oyers, new pastor and family at Rocky Ford Mennonite Church, arrived here Aug. 24.

Chinle, Ariz.—Lester Millers are expected to arrive Sept. 1 to take over the work while Stanley and Arlie Weaver attend Arizona State University this winter. Lester Miller's address is Black Mountain Mission, Chinle, Ariz. Stanley Weaver's address is 8830 N. 12th Street, Phoenix 20, Ariz.

A baptismal service was held Aug. 6. Two people are presently receiving instruction for baptism, but baptism will probably not take place for some time. There is serious talk about the need to remove the names of some unchristian members from

Hospital Staff Builds Church



Mennonite Church members at Pioneers Memorial Hospital, Rocky Ford, Colo., are building a church. The architect's sketch shows the Sunday-school wing (right), currently being built, which will serve as space for six classrooms, nursery, and a small chapel with 100 seats. The body of believers here grew from the witness of the hospital employees.

the church, since these members are living wicked lives.

Salunga, Pa.—A meeting of eastern seaboard mission boards is being planned for Sept. 8, 9, to clear responsibility for geographical areas and church extension efforts. Objectives will be to discover present program of each mission board in the area and to discuss plans for outreach and problems in overlapping. Other objectives include an agreement that will develop best relations between respective conference boards, workers, and congregations. Persons invited include district mission board representatives from Franconia, Lancaster, Washington-Franklin, Virginia, Allegheny, Ohio, and Conservative district boards. General Mission Board representatives will also attend.

Cleveland, Ohio—A number of \$100 and \$50 bonds are still available, earning 5% interest for raising money for Lee Heights Mennonite Church building. Those interested in buying bonds may communicate with Vern L. Miller, pastor, 4619 East 175th St., Cleveland 28, Ohio.

St. Anne, Ill.—Pastor Mark Lehman of Rehoboth Mennonite Church attended Winona Lake School of Theology during July. On July 30 a group of 30 youth and sponsors from Hopedale, Ill., led in morning worship and enjoyed a fellowship dinner following at Rehoboth Mennonite Church.

District Mission Boards

July 5-12 orientation for overseas missionaries was held at Salunga, Pa. Elizabeth Gingerich, Hartville, Ohio, will sail Sept. 9 to Diepholz, near Espelkamp, Germany. Lloyd and Mary Gingerich, Jonesville, Ohio, will sail the same day to Espelkamp.

Ray and Wilma Gingerich and family, Kalona, Iowa, sailed July 14 to Luxembourg.

Elmer and Ilene Lehman, Lowville, N.Y., and Ray and Susie Schlabbach, Plain City, Ohio, departed Aug. 22 for Costa Rica.

Daniel and Betty Troyer, on furlough from Luxembourg, were also present for orientation.

Health and Welfare

Hesston, Kans.—The Schowalter Villa Committee held a meeting in Newton, Kans., Aug. 17. The building progress of Schowalter Villa was reviewed. The committee announced some apartments may be occupied Sept. 1, and that every effort is being made to have the main building ready to receive residents Oct. 1. Allen H. Erb was appointed acting administrator for one year. Mrs. Donald King was appointed director of nursing; Mrs. J. W. Shank, relief nurse; Mary Schwartzentruber, head of dietary services; Mrs. Elizabeth Barge, head of housekeeping; E. J. Schmidt, supervisor of buildings and grounds.

Four new applicants were approved as residents of the institution. Vacancies are still available, and applications are being received. Inquiries should be addressed to

Allen H. Erb, Acting Administrator, Schowalter Villa, Hesston, Kans.

Broadcasting

Harrisonburg, Va.—David Augsburg, baritone in The Mennonite Hour men's quartet and part-time seminary student at Eastern Mennonite College, has accepted an assignment to be program director for The Mennonite Hour during Norman Derstine's one-year leave of absence. Bro. Derstine and family are moving to Elkhart, Ind., where Norman will serve as foreign missions administrative assistant for the coming year.



David Augsburg, new program director for The Mennonite Hour.



Norman Derstine, former program director, left for a one-year assignment at general mission board offices.

Bro. Augsburg is a licensed minister in the Virginia Conference. He is married to the former Nancy Wert of Manheim, Pa. Pray for these brethren as they take up these new assignments.

I-W Services

Elkhart, Ind.—Plans are under way to prepare a special service pin that can be worn by those serving in VS and I-W. In the center of the sterling silver pin will be symbols—a cross, an olive branch, and a hand holding a cup. Around the outer edge will be the words "Serving Christ" and "Mennonite." The pins will be available for purchase about November 1.

Portland, Maine—The eight I-W men and wives serving at Portland are continuing active participation in the life of the local church fellowship. Sunday-school teachers and song leaders find many open doors of opportunity.

Cleveland, Ohio—The I-W men who work at the Marymount Hospital near Cleveland find the Friendship Mennonite Church to be their home church away from home. They not only enjoy the fellowship but also participate in the MYF, prayer meetings, and Sunday school.

Philadelphia, Pa.—Two of the I-W's working at the Philadelphia State Hospital are serving as counselors in the Billy Graham Crusade. They are also active in the program of the Trevoze Mennonite Church.

Voluntary Services

Robstown, Texas—Kenneth and Kathryn Seitz, Jr., are finding a good initial response to their work here. Other church groups are becoming interested in their work and wish to help as they can. Although MRSC encourages local assistance, additional help is needed to supply necessary equipment for program. Especially needed at this time is a sound 16mm movie projector to use in the literacy and health education program. Any person or group interested in supplying this should contact MBMC immediately.

Elkhart, Ind.—In recent months, the staff members from MRSC-VS office have been supplying information and speakers on Voluntary Service and the peace emphasis for youth groups from other than Mennonite churches. They assisted the Fairview, Mich., MYF in presenting this kind of information to a group of Methodist youth from Detroit. They have also been asked to supply a speaker and material for the Indiana Ecumenical Youth Conference at Oakwood Park, Syracuse, Ind., for a program on Aug. 29.

Culp, Ark.—A new VS unit began work in this community on Aug. 30. Unit members are Atlee and Deliah Gingerich, Berlin, Ohio, and Helen Brenneman, Scarborough, Ont. Deliah and Helen will teach in schools operated by the Mission Board in Culp. Atlee will work in the community. All members of the unit will be assisting with the mission outreach in Culp and surrounding communities.

Culp is located in north central part of Arkansas, where there are very few employment possibilities. Therefore many of the families leave the community each summer to follow the crops as farm labor migrants. The General Board began work in this community in 1947. Summer volunteers have assisted with the work for many years.

Salunga, Pa.—Overseas VS orientation was held at EMBMC headquarters on Aug. 14-16. VS-ers who attended were H. Marlene Sensenig, New Holland, Pa.; Ray Elvin Horst, South English, Iowa; Menno M. Coblenz, Geneva, Ind.; and Raymond Martin, New Holland, Pa. Marlene, Ray, and Menno left on Aug. 17 for Honduras, where they are serving for two years. Raymond Martin was scheduled to leave for Somalia sometime during the week of Aug. 20. He plans to spend several weeks in Europe before going on to his assignment.

New assignments for domestic VS-ers include Constance Isabelle Yoder, Harrisonburg, Va., who began a one-year term of service at Northern Tier Children's Home on Aug. 10, and Mahlon and Mary Ella (Weaver) Newswanger, Bird in Hand, Pa., who are serving at Vineland, N.J., since Aug. 7.

Newfoundland—Through an agreement with the United Church of Canada school system in Newfoundland, MCC supplies teachers for the Twillingate Regional High School and for isolated, often inadequately equipped, elementary schools that would otherwise be served by poorly qualified teachers or even remain closed.

Beginning service in Newfoundland under this arrangement are the following VS teachers: Agnes Dyck, Winnipeg, Man.; Gladys Heinrichs, Aberdeen, Sask.; Martha C. Hertzler, Elverson, Pa.; Verla Kauffman, Minot, N. Dak.; Walter L. Keighton, Swarthmore, Pa.; Cora Ann and Henry Loewen, Winkler, Man.; David Newlands, Merchantville, N.J.; Adina Peters, Swift Current, Sask.; Irene Rhodes, La Junta, Colo.; and Cornie Mae and Philip Samuelson, Hicksville, Ohio.

Another VS-er, Dale Sloat, Goshen, Ind., will work as a radio technician for the medical program of the International Grenfell Association with headquarters in St. Anthony, Newfoundland.

On Aug. 13, a commissioning service for the 13 Newfoundland VS-ers was held at the Steinman's Amish Mennonite Church, Baden, Ont. Edgar Metzler, pastor of the First Mennonite Church in Kitchener, brought the commissioning address. The Newfoundland VS program is administered by Harvey W. Taves at the Canadian MCC headquarters, Waterloo.

Akron, Pa.—New assignments under MCC-VS have been announced recently. James D. Rittenhouse, Lansdale, Pa., is serving in the area of transportation at Wilkely School for Boys, Esopus, N.Y. Stanley Weiss, Lomita, Calif., will work at Wilkely and will also serve as leader of the VS unit there.

The following VS-ers will serve as psychiatric aides at Kings View Hospital, Reedley, Calif.: Elsie Wedel, Steinbach, Man.; Evelyn Grace Fast, Steinbach, Man.; and Glenn Alderfer, Harleysville, Pa. Alderfer will also serve as VS unit leader at Kings View.

James R. and Marilyn Miller, Smithville, Ohio, are joining the VS unit at Boys' Village near Smithville. James will work as mechanic at Boys' Village and Marilyn will work in the office of the Calvary Hour, Orrville.

Serving in VS at Akron MCC headquarters are Luella R. Linder, Alliance, Ohio, and Merlin Zook, Scottsdale, Pa. Luella is working as bookkeeper in the business office. Merlin will work with audio-visual aids for Information Service.

Linda Mathies, R.N., Vancouver, B.C., and Regina Kauffman, R.N., Mio, Mich., will go to MCC's hospital Grande Riviere du Nord which serves a very needy village of 5,000 people in the northern plains of Haiti.

Overseas Relief and Service

Akron, Pa.—Thirty-nine persons, including 13 Voluntary Service workers for Newfoundland, have completed orientation school here and are beginning service assignments. During the last two weeks they

studied Mennonite Central Committee history, philosophy, and service program and discussed involvements of service in domestic and overseas assignments.

A commissioning service for workers, other than those going to Newfoundland, was held Sunday evening, Aug. 13, at the Bethany Mennonite Church, Terre Hill, Pa. James Shank, pastor of the East Chestnut Street Mennonite Church, Lancaster, Pa., gave the commissioning address on the topic, "Called to Be Sent." The commissioning charge was given by Robert W. Miller, MCC relief director.

Saigon, Vietnam—Rudolf and Elda Ruth Licht and son Marlin, Parlier, Calif., have taken a relief assignment in Saigon, Vietnam. Mr. Licht will be director of the MCC program in Vietnam and will be in charge of the material aid program carried on in co-operation with the Evangelical Church of Vietnam. Pax man Dan Gerber, Dalton, Ohio, has been assigned to serve in maintenance and transportation at the Banmethuot Leprosarium, Banmethuot, Vietnam. The leprosarium is operated by the Christian and Missionary Alliance.

Congo—Larry Landis, Lancaster, Pa., will assist Ernest Lehman, Executive Secretary of Congo Protestant Relief Agency, with relief work and office work at the CPRA office in Leopoldville, Congo.

Nigeria—Darrel Diener (whose father, Daniel, is on a teaching assignment in Calabar) has been doing Voluntary Service around the Abiriba Joint Hospital until he enters Nsuka University sometime in September. He helped to paint and remodel buildings that will be used as residences for midwives.

Jordan—Joining the relief program for refugees here are Norman and Phyllis Lind, Salem, Oreg. The Linds will live at Jericho, where they will distribute food and clothing and conduct agricultural and domestic self-help projects. Kenneth Barkman, Steinbach, Man., will serve in Pax in Jerusalem, Jordan, as assistant to Jordan Director Walter Martin. His work will include material aid distribution and office work.

Europe—The Europe-North Africa Pax program, serving in Austria, Germany, Switzerland, Greece, and Morocco, will gain two members: Frederick Gerber, Dalton, Ohio, and Don Reimer, Saskatoon, Sask. The men will be given specific assignments after their arrival at European MCC headquarters in Frankfurt, Germany. Also serving in Europe are Norma Jean Bartel, Hillsboro, Kans., who is going to the office of Menno Travel Service in Amsterdam, Holland, as bookkeeper. Dietrich Penner, Houston, B.C., will work at the Weiherhof School, a German Mennonite school at Weiherhof, Germany. He will supervise the boys' dormitory and do homeroom counseling.

India—Pax men newly assigned to India are John Robert Weber, Kitchener, Ont., and Jacob W. Thiessen, Saskatoon, Sask. They will do agricultural work at Barjora Farm in north Bihar. The farm, a demonstration of reclaimed land and improved methods of agriculture, is operated by the Brethren in Christ Mission in India.

Akron, Pa.—Kermit Derstine joined the Akron MCC headquarters staff as assistant in the personnel office on Aug. 15. He is also beginning a period of service as pastor of the Akron Mennonite Church. During the past two years, he worked in the personnel office at the Mennonite Board of Missions and Charities, Elkhart, Ind. He received the B.D. degree in June from Goshen Biblical Seminary. Other new staff personnel are Bertha Hartzler, Mechanicsburg, Pa., who is returning to Akron MCC as a secretary in the personnel office, and Donna Wenger, Lacombe, Alta., who will be joining the headquarters staff as switchboard operator.

Paraguay—Relatives and friends of the Lloyd Fisher family, MCC workers in Volendam Colony, Paraguay, have established a fund in memory of James, oldest son of the Fishers. James died on March 24, 1961, at the age of 15. Contributions to the fund will be used to purchase equipment for the Volendam Hospital in the colony. Mr. Fisher, of Albany, Oreg., is working in the area of economic development and has initiated a farmers' credit plan in the Volendam Colony.

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Reporters interviewing Billy Graham recently in Minneapolis received the following answers to questions: Graham plans to go to New Delhi, India, late this year to serve as an observer at the World Council of Churches Third Assembly. He finds more and more Lutherans are co-operating in his crusades wherever he goes. He greatly favors sending of foreign aid, but believes it should not be given from selfish motives. He likes the idea of the Peace Corps to furnish technological help, but believes a moral and spiritual example must also be provided. He believes the Freedom Riders have served their function and thinks a cooling-off period is now needed in race relations. He never met a clergyman in the United States that he thought was a communist, although he is sure the communists are trying to infiltrate the churches as well as other organizations. He feels many American films, by emphasizing violence, crime, sex, and riches, hurt this country abroad. He is thankful that there is little evangelism left like that pictured in the movie "Elmer Gantry," which he described as a caricature. He writes or telephones his wife daily wherever he is.

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Adolf Eichmann, completing his testimony in his trial at Jerusalem for the mass killing of six million Jews, admitted that on two occasions he had torn copies of the New Testament from his wife's hands when she expressed a desire to read it. Once, he said, he had torn the New Testament to pieces. "I was not infallible," he said. "If I were, I wouldn't have grabbed the New Testament from my wife and torn it to pieces. I must confess there are incidents in a man's life which he commits from pressure of circumstances or sudden anger."



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. John Ray Miller has been licensed to the ministry and has moved to Brethren, Mich., where he will serve as pastor of the Pleasant View Church. His address is Route 1, Box 129, Manistee, Mich.

Church School Day was observed at Orrville, Ohio, the evening of Aug. 20. Bro. Clayton Swartzentruber, administrator of the new Central Christian High School at Kidron, Ohio, spoke.

The young people of the Conservative Mennonite congregations in Ohio enjoyed a retreat at Camp Luz, Aug. 26, 27. Parents of the young people came in for a picnic lunch on Sunday. The visiting speaker was Bro. Paul Erb, Scottsdale, Pa.

Bro. Chauncey Kauffman has been asked by the Bethel congregation at West Liberty, Ohio, to serve as pastor this year during the leave of absence of Pastor Edward Stoltzfus.

The John E. Lehman family, recently returned from Puerto Rico, gave a program at Midway, Columbiana, Ohio, on Aug. 20.

Bro. Merlin Swartz has been granted a scholarship for another year of study at Harvard University. A group of Mennonite and Brethren students in the Boston area meet regularly for worship and study.

A chorus from Midway, Columbiana, Ohio, gave the evening program at Beech, Louisville, Ohio, on Aug. 20. The Midway congregation has purchased a station wagon to transport students to Central Christian High School.

Bro. Earl Yeackley, on Sept. 1, terminated his services to the Thurman Mennonite Fellowship at Flagler, Colo. Bro. and Sister Yeackley served this group for ten years. Their future plans have not been announced.

Seventy-five families from the Central States gathered at the Bethel College Campus, North Newton, Kans., Aug. 19, 20, for

a reunion of former members of the Fort Collins, Colo., CPS Camp. J. Winfield Fretz spoke on "Is the Peace Corps the Answer?"

Bro. Marion Lehman, Goshen, Ind., is teaching a midweek class at Clinton Frame, Goshen, using Trueblood's *Recovery of Family Life* as a text.

Bro. David Groh was installed as minister at Baden, Ont., on Sept. 3.

A Youth in Service Conference was held at Martin's Creek, Millersburg, Ohio, Aug. 26, 27, with Ray Horst, Elkhart, Ind., and Alvin King, Millersburg, as speakers.

Bro. Newton Gingrich, Markham, Ont., spoke in the dedication services at Bethel, Elora, Ont., on Aug. 27.

Bro. John R. Mumaw, Harrisonburg, Va., is the newly elected moderator of Mennonite General Conference. The assistant moderator is Bro. Roy Koch, and the fifth member of the Executive Committee is Bro. Paul Erb. Elected to the various committees are the following: Peace Problems—H. S. Bender, G. F. Hershberger, Edgar Metzler; Ministerial—Paul Mininger, Linden Wenger, Howard J. Zehr. Commission for Christian Education—2 years: J. J. Hostetter, Russell Krabill, Edward Stoltzfus; 4 years: Don Augsburg, Richard C. Detweiler, Paul M. Miller; Historical and Research—H. S. Bender, Melvin Gingrich, Grant Stoltzfus; Music—C. K. Lehman, Roy D. Roth, Dwight Weldy; Mutual Aid—C. L. Graber, J. Robert Kreider, O. O. Miller; Church Welfare—Truman Brunk, John E. Lapp, John H. Mosemann; Economic and Social Relations—H. Ralph Hernley, G. F. Hershberger, Carl Kreider; Scholastic Foundation—O. O. Miller. Members of the Boards are: Publication—E. C. Bender, Marcus Clemens, J. Ward Shank; Education—Glenn Esh, Paul T. Guengerich; Missions and Charities—Myron Augsburg, John H. Hess, C. J. Ramer, Abner Stoltzfus.

The Eastern, Franconia, and General Mission Boards are now providing *Family Worship* magazine for all of their foreign missionary families.

Sister Lora Yake Kanagy, formerly of the Scottsdale sales office, was in charge of the bookstand at the MYF Convention, at Lebanon, Oregon.

Bro. R. R. Smucker and wife sailed from Los Angeles on Aug. 31. They will stop at Hawaii, spend a month in Japan, a week in Formosa, a few days in Hong Kong, and then sail for India, arriving there Nov. 23. They go as volunteer workers on a self-supporting basis, with the length of anticipated service depending on receiving a missionary visa for serving in India.

The Associated Sewing Circle meeting held its one hundredth session at Melling's, Lancaster, Pa., on Sept. 2. Speakers were Susie Rutt, Anna Denlinger, Henry Garber, O. O. Miller, Raymond Charles, and Esther Eby Glass.

The fourteen congregations which make

up the new Rocky Mountain Conference report an increase of membership of 10 per cent for the past year, with a total of 975 members.

An organized fellowship of Mennonites meets each Sunday evening in Boulder, Colo.

The East Holbrook Church Bulletin from Cheraw, Colo., lists as the last thing in its order of service, "The exchange of warm Christian greetings."

A farewell service was held at Logsdon, Oreg., on Aug. 20 for Dewey and Florence Woller, veteran workers at Logsdon. They are moving to Aspen, Colo., where Bro. Woller will serve on the maintenance staff of the hospital operated by our General Mission Board.

Bro. John H. Yoder flew from France to attend a theological meeting at Lake Forest, Ill., Aug. 25-28. He spent a day in mission board offices at Elkhart before returning to Paris.

Executive Secretary Henry N. Hostetter of the Brethren in Christ Mission Board gave an illustrated report on his trip to Africa to interested members of the Erisman's congregation, Manheim, Pa., on Aug. 31.

Painting the church at Bethel, Job, W. Va., was the service of a group of brethren from Harrisonburg, Va., on Aug. 30.

Bro. Edwin Stalter, Flanagan, Ill., preached the baccalaureate sermon for the Mennonite School of Nursing at Bloomington on Aug. 27. The service was held at Meadows, Ill.

Central Christian High School, Kidron, Ohio, expected 125 students for the first opening. These are from 29 congregations, including two from Michigan. This new high school is sponsored by the Ohio and Eastern Conference. Bro. Stanford Mumaw is president of the board of trustees.

A plan of Fellowship Evangelism is being used at North Goshen, Ind., in preparation for evangelistic outreach in October.

Visiting speakers: Lloyd Miller, Pax man from Korea, at Walnut Creek, Ohio, Sept. 2. Darrell Hostetter, Kalona, Iowa, at Orrville, Ohio, Aug. 23. Frederick Erb, Sterling, Ill., at Breslau, Ont., Aug. 20 and at Waterloo, Aug. 27. Maynard and Awilda Rohrer, and Esther Reesor, Araguacema, Brazil, at Barrville, Belleville, Pa., Aug. 27. Samuel Rolon, Puerto Rico, at Conestoga, Morgantown, Pa., Aug. 27.

Calendar

Annual Fellowship for ordained men of Allegheny County, Louisville, Ky., Sept. 15, 16.
Indiana-Michigan Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Grafton, N. H., Sept. 30, Oct. 1 and 2.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberry, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 1.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

DO YOU QUALIFY?

The Mennonite Publishing House has current openings for people at both the House and its stores. Needed at once are people trained and experienced in the use of office forms and procedures, skilled in design and store displays, trained in music or qualified for heavy secretarial responsibilities. If you are interested in serving the church and trained for any of the above types of work, write to: Personnel Manager, Mennonite Publishing House, Scottsdale, Pa., for further information.

Lester Hackman, Allemands, La., at Lansdale, Pa., Aug. 20. Wayne North, Vineland, Ont., and David Hostetler, Southern Brazil, at Kidron, Ohio, Aug. 20. Joe Esh, Mount Union, Pa., at Mountain View, Lyndhurst, Va., Aug. 26. David Hostetler, Southern Brazil, at Sonnenberg, Apple Creek, Ohio, Aug. 20.

Phares Lantz, Cochranville, Pa., and Alva Swartzendruber, Hydro, Okla., at Greenwood, Del., Aug. 20. Paul T. Yoder, Ethiopia, at Greenwood, Del., Aug. 22. M. D. Landis, Hesston, Kans., at Harper, Kans., Aug. 20. Hilda Mueller, recently of Haiti, at Bloomington, Ill., Aug. 20. J. M. Nissley, Sarasota, Fla., at Glade, Accident, Md., Aug. 20.

Clayton Beyer, Hesston, Kans., in union service of the Inman, Kans., community at West Liberty Church, speaking on the Dead Sea Scrolls, Aug. 27. Jess Yoder, Goshen, Ind., and Paul Mast, Lansing, N.C., at Zion, Birdsboro, Pa., Aug. 27 and Sept. 3. Moses Gitlen, Philadelphia, Pa., at Bronx, N.Y., Sept. 4. Patricia Santiago, Puerto Rico, and Don Brennenman, Chicago, at Central, Elida, Ohio, Aug. 20.

Milton Vogt, Bihar, India, at Hopedale, Ill., Aug. 30. Glenn Richard, Mt. Pleasant, Iowa, at Iowa City, Iowa, Aug. 20. John David Zehr, Goshen, Ind., at Zion, Hubbard, Oreg., Aug. 27. B. Charles Hostetter, Harrisonburg, Va., at Scottsdale, Pa., Aug. 27. Otho Shenk, Elida, Ohio, and Maurice Long Oscola, Ind., at Nampa, Idaho, Aug. 6 and Aug. 20.

Paul Schroek, editor of Words of Cheer, at Fairview, Albany, Oreg., Aug. 27. C. M. Helmick, Elkhart, Ind., at Community Chapel, Chicago, Ill., Aug. 20. Lester Hershey, Luz y Verdad pastor, at Bay Shore, Sarasota, Fla., Aug. 27. Aaron King, former missionary to Cuba, at Richmond, Va., Aug. 27. Carl Beck, Japan, at West Clinton, Pettitsville, Ohio, Aug. 31. Addona Nissley, Puerto Rico, at Sharon, Plain City, Ohio, Aug. 13.

Sister Esther Shank has been appointed dietitian at the General Hospital, Goshen, Ind. She was formerly dietitian at La Junta and Elkhart.

Armchair visiting is being promoted at Sugar Creek, Wayland, Iowa. Younger families are assigned other families for special interest and visiting.

New members: one by baptism at Cheraw, Colo., Aug. 20; fourteen by baptism at Paradise, Pa., Aug. 20; one by baptism at Sunnyside, Elkhart, Ind., Aug. 20; eight by baptism at Rockhill, Telford, Pa., on Aug. 27.

Bro. J. Lawrence Burkholder, Cambridge, Mass., preached in the ordination service for Victor Stoltzfus, at North Lima, Ohio, Sept. 3.

Announcements

Bible Instruction meeting at New Holland, Pa., Sept. 16, 17. Speakers: Clayton Keener, Redton, Pa.; Paul M. Miller, Goshen, Ind.; Isaac K. Sengenig, Ephrata, Pa.; Paul G. Landis, Salunga, Pa.

Dedication of the new church at Fairview, Mich., Oct. 29.

Missionary Conference at Pleasant View, Berlin, Ohio, Oct. 22-28. Speakers: Wayne Wenger, Lost Creek, Ky., and Daniel Troyer, Jr., Luxembourg.

Roy Brill, Africa Inland Mission, at Zion, Birdsboro, Pa., Sept. 17.

Lester Hershey in sound-slide story of Spanish broadcasts at North Goshen, Ind., evening of Sept. 10.

Gospel Book Store staff, Goshen, Ind., at North Goshen, evening of Sept. 17.

At address of Loren and Mary Jane Lind is 7 Collins Ave., Scottsdale, Pa. Telephone: TUrner 7-8253.

Edward Stoltzfus, West Liberty, Ohio, guest speaker in Spiritual Life Conference at Beech, Louisville, Ohio, Sept. 22-24.



The new building of the London Rescue Mission, 459 York St., London, Ont., will be formally opened on Sept. 17. Everybody welcome. The new building is designed especially to meet the problems of rescue mission work. The opening program will feature representatives from Provincial Welfare, City Welfare, United Community Services, London Council of Churches, City Officials, and Mission Board.

Home-coming and Folk Festival sponsored by the Springs Historical Society and Penn Alps, Inc., at Springs, Pa., Oct. 6, 7.

Tanganyika deputation at Hammer Creek, Lititz, Pa., Sept. 22. Farewell service at Ephrata, afternoon of Sept. 24. Leaving New York, Sept. 25.

The telephone number of the General Conference offices at Scottsdale is (area code 412) TU 7-8440. The number of the Mennonite Publishing House is unchanged: (412) TU 7-8500.

Correction: In the Dirks-Gingerich wedding announcement (Aug. 15) the groom's name should be Waldemar Dirks.

Bible Instruction meeting at Blainesport, Reinholds, Pa., Saturday evening and all day Sunday, Sept. 9, 10. Speakers: Lloy Kniss, Melvin Lauver, Lester Hoover, and Earl Wissler.

Reunion of World War I CO's at Camp Sherman will be held Sept. 9 at Lockport Fellowship Hall, near Stryker, Ohio. A cordial invitation to a period of fellowship.

The Mennonite Mission address in Addis Ababa, Ethiopia, has been changed from Box 794 to 1165. This address involves the following persons: Mr. and Mrs. Daniel S. Sengenig, Mr. and Mrs. J. Irvin Weaver, Mr. and Mrs. Allen J. Byler, Alice S. Snyder, Mildred H. Heistand, Elizabeth L. Hostetter, Esther M. Becker, Janet D. Shertz.

Reception of the Bienenberg Choir in Lancaster County was enthusiastic. Many have requested recordings. Those interested in securing a recording may address Bienenberg Choir, MCC, Akron, Pa., or 10 Union Street, Waterloo, Ont.

Efforts for Peace reunion: for VS, I-W, Pax, and CPS personnel, at Meadows, Ill. Sept. 24. Poduck supper 5:30 p.m. Drinks furnished. Bring your own table service. Business meeting at 7:00, and evening program at 7:30. Evangelists Quartet will sing, and R. L. Hartzler will speak.

Aquila Stoltzfus family at Cedar Grove, Greencastle, Pa., all day Sept. 10.

Ray Bair, Louisville, Ohio, at Cedar Grove, Greencastle, Pa., in MYF meeting, evening of Sept. 16, and morning and evening of Sept. 17.

Change of address: Victor A. Dorsch from New Hamburg, Ont., to Margherita, Somali Republic, Africa. Mrs. LeRoy Zook from Wooster, Ohio, to 110 West Maxwell St., Mt. Union, Pa. J. W. Shank from La Junta, Colo., to Schowalter Villa, Hesston, Kans.

Evangelistic Meetings

Paul Martin, Hawkesville, Ont., at Floradale, Ont., Sept. 10-17. Ellis Leaman, Manheim, Pa., at Erisman's, Manheim, Oct. 11-22. Nelson E. Kauffman, Elkhart, Ind., at Lake Bethel, Lagrange, Ind., Aug. 24-27. Merlin Good, Tanksley, Ky., at Meadville, Pa., Oct. 22-28. E. M. Yost, Denver, Colo., at Science Ridge, Sterling, Ill., Sept. 24 to Oct. 1. Paul Brunner, Wooster, Ohio, at Fairview, Mich., Oct. 29 to Nov. 5. Isaac Riser, Harrisonburg, Va., at Hi-Way Chapel, East Greenvale, Ohio, Aug. 20-27. Nelson Kanagy, West Liberty, Ohio, at Benton, Ind., Oct. 19-29. H. J. Zehr, Elkhart, Ind., at Salem, Elida, Ohio, Sept. 13-17.

Church Camps

Director of Business Men's Family Week at Laurelville Mennonite Camp was Richard Martin. Other members of the staff included Carl Kreider, B. Charles Hostetter, and J. N. Hostetter.

A work week was held at Drift Creek Camp in Oregon, Aug. 21-26.

Camp Luz reports that 250 campers attended the four youth camps in July. Mission weeks camp in August drew 121 more, a total of 371 for the two months.

The Elmwood MYF, Kendallville, Ind., enjoyed a retreat at Perrin Lake, the weekend of Aug. 27.

The annual MYF Youth Retreat of the Olive congregation, Elkhart, Ind., was held at Camp Amigo, Sturgis, Mich., the weekend of Aug. 27.

D. Richard Miller, Elkhart, Ind., served as director of the Youth Retreat at Mennonite Youth Village, the weekend of Aug. 20.

"number two" stations. Everybody knew what it meant. In our vocabulary are terms that categorize rather than speak of Jesus. We must see every individual not as a member of a group, or member of a certain sinful background out of which he has come, but rather as a soul for whom Christ died. Christ calls us to follow undeviatingly what He has taught.

We must center our emphasis around the crucified risen Lord and the indwelling of the Holy Spirit, and say with the Apostle Paul, "Have you not also the Spirit to guide you?" It is almost unthinkable in some of our cross-cultural accumulations of suburbia today, to say nothing of the inner cities, to think we can ask them to give up all their inconsistencies in order that they may take on ours. God forbid that we should ask them to become like we are.

Our own adjustment to urban life and faithfulness to the law, after coming out of our background and having been transplanted to this other environment, has not been a good one. We must look not as though we are sole bearers of the remedy of the world's needs, but together with other evangelicals we must hold up the living Christ and advise men and women to accept Him as Saviour and Lord of their life.

TO BE NEAR TO GOD

(Continued from page 779)

of your life, and let the love of God come in. Where there's love, there is joy; and where there is joy, there is God; and where God is, there is peace. Joy is a quality of heaven. Fix your eyes on the Lord Jesus Christ. Open your heart wide and let Him in, and your joy will be full.

Thursday, September 14

God's Peace.

Our God is the Author of peace. It is only when our hearts have been cleansed from sin that God can speak peace to our soul. The peace of God is more than forgiveness. Full of peace, no sin. Full of sin, no peace. God calls us to peace so He can fill us with His love. Paul tells us, "God is our peace." When He fills us with peace, is only fair to Him that we "follow peace with all men" (Heb. 12:14). Justification from sin brings peace to our hearts, and when we yield ourselves to His blessed will, our peace will be multiplied. "Great peace have they which love thy law: and nothing shall offend them" (Ps. 119:165).

Friday, September 15

God's Grace.

The grace of God empowers us for service. I Cor. 3:10. But like all others of God's attributes, it can be rendered ineffectual. The greatest marvel of all time is

the grace of God. When we were enemies, Christ died for us. That's grace. When we were dead in trespasses and sins, Christ redeemed us. That's grace. When we were hopelessly lost in sin, and away from God, Christ restored us with His blood. That's grace. When there was no possible escape from eternal destruction, Christ paid the debt for our sin, and made us free. That's grace. When the guilt of sin was staring us in the face, and there was no hope, and we had nothing to satisfy a just God, Christ paid the entire debt and set us free. That's grace. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." That's grace. Praise God, His grace is free.

Saturday, September 16

God's Mercy.

The Bible teaches us that God is "rich in mercy" (Eph. 2:4), and "the Lord is . . . of tender mercy" (Jas. 5:11), and that "mercy

rejoiceth against judgment" (Jas. 2:13), and also that we keep "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). How wonderful is our redemption in Christ! Were it not for the marvelous mercy of God, there would never have been a redemption. "Oh, love of God, how rich and pure! How measureless and strong! It shall forevermore endure, the saints' and angels' song." The mercy of God runs through the entire Bible, and fills our songbooks with our finest hymns. "Mercy there was great, and grace was free; pardon there was multiplied to me; there my burdened soul found liberty, at Calvary." "The mercy of God is everlasting." We profess our love for Him, and then fail Him. And by His mercy He restores our lost fellowship. "The Lord is good; his mercy is everlasting, and his truth endureth to all generations" (Ps. 100:5). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

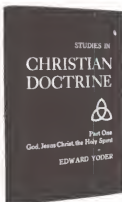
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CHANNELS OF COMMUNICATION

(Continued from page 770)

resignation, "Yes, one of our daughters went liberal and joined the Conservative Church." These designations carry wide divergence of meaning in the minds of the individuals who use them. In the minds of some, a man has become liberal if he discards his buggy for a car. By others, he is so regarded if he discards regulation attire. For others, the term liberal should be used only for those who espouse a doctrinal deviation.

Recently in a group I heard someone remark, "Some of our forefathers whom we respect were liberal; if they hadn't been we would not have Sunday schools and church colleges as we do today." I must say the designation jarred me somewhat. For myself, I would say these men had progressive ideas, but they are hardly to be called liberal. But then perhaps my description does not seem correct to you. The use of unclear labels is a hindrance rather than a help in clearing the lines of communication.

Closely related is the whole problem of semantics, the science of the use and meaning of language. Quite aside from the habit of attaching labels we commonly fail to communicate effectively simply because we do not give the same meaning to the terms we may be using. I am persuaded this is the source of more misunderstandings than we may realize.

Some years ago I took one of my classes for an interview with one of the leaders of the extension program of another denomination. After talking at some length about our respective programs of evangelism, I think I somewhat surprised the entire group by remarking, "In spite of the difference in terminology which we are using to describe the event, I feel we have the same basic understanding of the need and process of conversion." I still feel that my analysis was correct in this case and that in many other cases closer home we are prone to expend our energies on verbal rather than real issues.

Very important is our method of Biblical interpretation. I have always been quite happy over the very evident intention of our people to use the Bible as the norm for both faith and conduct. What does the Bible say? This has been the basis upon which we have sought to resolve our differences. But so often well-intentioned brethren, all claiming the authority of Scripture, are far from agreement in their analysis of a situation.

I am often surprised and sometimes disturbed by the deductions made from passages of Scripture cited to support an opinion expressed in some of our gatherings. This is, of course, a long-range project, but we doubtless need more training, more common agreement on principles of hermeneutics.

Carefully guarded, checked, and double checked must be our emotional involvement in a given situation. This is largely a personal task because it is generally fruitless to say to someone already aroused, "Don't be emotional." It is easy to judge issues on the basis of habitual and sentimental attachments. If we are to discuss intelligently and decide wisely, we must learn to distinguish the emotional argument from the reasoned and logical approach.

Too often the emotional approach already indicates a certain underlying fear or uncertainty which we do not wish to have brought out into the light and examined. I have come to value the insight afforded by a little device the boys at seminary often used on one another. When some member of a discussion group began to wax emotionally warm in the defense of some cherished idea, someone was sure to remark, "Oh, so you're feeling threatened." It seldom failed to bring the offender back to earth with a thump.

Thought for the Week

Believing and behaving go together.
God has ordained that marriage,
and What God has joined together let not
man put asunder.—E.

The psychological outlook of those who may be moving to the left of the main group is different from the outlook of those who may be moving to the right. Both groups may be moving with the sense of crusade, but the leftist crusade is offensive while the rightist is defensive. Time is on the side of the leftist movement but is against the rightist.

The leftist can afford to be much more generous with toleration than can the rightist. To grant to the leftist the privilege of his particular contention within a smaller circle usually (but not always) is sufficient to satisfy his psychological need and keep him within the fellowship of the larger group, but this is not at all the solution to the problem of the rightist. Thus we see that the individual or group leaning to the right is under a much greater compulsion to break fellowship than those whose tendencies are to the left.

What are the things we can do specifically to improve the present situation? First, I would like to make a plea for the study conference type of approach to difficult problems. Set up a communications situation in which people are not working against a deadline or facing the prospect of making an imminent decision. Under such stress they tend to be tense, defensive, and even panicky. In a more relaxed situation where a binding decision is not imminent, they can look at issues with a much greater

degree of objectivity and detachment. Under such conditions people will often ask questions or share insights which they would not dare uncover in a decision-making confrontation.

In the second place, I would like to share with you six principles outlined by Stuart Chase in his book, *Power of Words*. The principles grow out of the experience of the National Training Laboratory in Group Development at Bethel, Maine.

1. Learn to identify with others. If one wants to get along with others, find out how they feel. Learn to understand their desires and their fears. The effort to see things the way others see them greatly improves communication. Try to do as Ezekiel did for the captives of Israel—refrain from speaking until you can say, "I sat where they sat."

2. Encourage participation. The effort of articulating one's thoughts and convictions helps us understand better and to see things more clearly. Group participation modifies ideas and proposals and may produce a solution superior to any individual formulation of the problem. Furthermore, any decision for which the individual feels a share of responsibility in making he is likely to feel a responsibility for promotion of its keeping.

3. Provide democratic rather than autocratic leadership. Every group needs guidance and leadership, but the type of leadership is extremely important. A communicating group needs leaders who lead, but do not drive. The well-known Quaker meeting refuses to act except upon the basis of unanimous agreement. In such decisions there is no minority to gripe and no majority to crow.

We, who are all too familiar with the course of many of our Mennonite conference meetings, are likely to feel that this Quaker procedure is too idealistic and would require endless dialogue. But, frankly, this present study has caused me to question the wisdom of the simple majority vote which we so often use.

4. Observe the principle of security. Be sure purposes are well outlined and plans are clearly explained. Take steps to insure the opportunity for all to participate and carefully safeguard personal integrity and rights.

5. Keep communication lines open. Learn to be patient. Elton Mayo, who has been one of the leaders in the studies in group dynamics, points out that success lies just here, in keeping the dialogue going, even when the group may seem to be divided or working at cross-purposes. His prescription is: explain, explain, and explain, then listen, listen, and listen. Learn to rely on more facts, less on opinion, and not at all on rumor.

6. Learn to listen. This is the part that many people do not do. Listening is the

semantic decoding of the message before you. You are in some measure responsible to know what the other person has said if you are to fulfill your role in communication. A very severe discipline of dialogue is to require the speaker to summarize the statement of the previous speaker to which he is giving answer. This insures mutual understanding. I submit that such procedure might ultimately shorten rather than lengthen some of our conference sessions.

Finally, I want to say that I feel we have not made use of our recourse to prayer as I believe we might as a means of keeping communications open between brethren and resolving their differences. Prayer humbles us and melts us together. I recall that in the brief space I had to imagine what it would be like to share the life and work of our ministerial body, I envisioned that we would spend much time in intercession, and that our decisions would be bathed in the atmosphere of prayer. Actually, I find that we habitually spend a great deal more time in talking than in praying. My concluding challenge is a call to prayer for the peace and unity of the church.

Harrisonburg, Va.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beiler, Vernon K. and Betty Jane (Reiff), Elverson, Pa., first child, Vernon Kevin, July 18, 1961.

Blosser, Glendon L. and Dorothy (Nice), Harrisonburg, Va., fourth child, third son, Myron Eugene, Aug. 20, 1961.

Brunk, Melvin S. and Barbara (Detweiler), Royersford, Pa., fourth child, second son, Darvin James, Aug. 10, 1961.

Byler, Elmore and Marguerite (Reed), Columbus, Ohio, second child, first son, Michael Ray, Aug. 16, 1961.

Dirks, Earle and Patsy (Detweiler), Buhler, Kans., first child, Suzanne, Aug. 10, 1961.

Gehman, Leroy H. and Susie (Good), East Earl, Pa., first child, Sylvia Diane, Aug. 15, 1961.

Grove, John G. and Anna (Ebersole), Hanover, Pa., fifth child, first daughter, July 16, 1961.

Harder, Leonard and Doreen (Rogers), Mirror, Alta., fourth child, third daughter, Edith Yvonne, July 27, 1961.

Horst, Laban A. and Miriam R. (Diller), Hagerstown, Md., fifth child, third daughter, Susan Esther, July 28, 1961.

Johnson, Floyd and Winnifred (Schmucker), Danville, Ill., first child, Sheri Ann, July 16, 1961.

Kennell, Marvin J. and Lydia (Kaufman), Roanoke, Ill., first child, Betty Louise, Aug. 16, 1961.

King, Willard and Lydia Belle (Esh), West Liberty, Ohio, second son, Stanley Ray, Aug. 13, 1961.

Kremer, Larry Dean and Ila Faye (Roth), Milford, Neb., a daughter, Kay Marie, Aug. 5, 1961.

Kropf, Lorne and Ruth (Schlegel), Shakespeare, Ont., fourth child, third son, Kevin Ezra, Aug. 13, 1961.

Moser, Elmer and Kathleen (Lehman), Castorland, N.Y., fourth child, second daughter, Marcia Jane, Aug. 1, 1961.

Smucker, John R. and Donna (Gerber), Fort Wayne, Ind., second child, first son, John David, Aug. 10, 1961.

Troyer, Stanley and Darlene (Oswald), Cairo, Neb., sixth child, third daughter, Hope Elaine, Aug. 9, 1961.

Weber, Rod and Doris (Jantzi), Petersburg, Ont., fourth child, first son, Rodney James, Aug. 5, 1961.

Yantzi, Sylvester and Betty (Snyder), Baden, Ont., fourth child, second daughter, Beverly Elaine, June 22, 1961.

Yoder, Chris E. and Katie Ann (Kuhns), Arthur, Ill., fourth living child, third son, Edward Alan, June 9, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alderfer-Hess.—A. James Alderfer, Perkasie, Pa., Blooming Glen cong., and Ruth E. Hess, Lititz, Pa., Neffsville cong., by John R. Lehman at Neffsville, Aug. 19, 1961.

Banzhoff-Horst.—James L. Banzhoff, Clear Spring, Md., Pinesburg cong., and Eunice Horst, Chambersburg (Pa.) cong., by Amos E. Martin at Chambersburg, Aug. 9, 1961.

Beyeler-Rohrer.—Robert Beyeler, Goshen, Ind., Crown Hill cong., and Julia Rohrer, Orrville, Ohio, Smithville cong., by Gerald C. Studer, assisted by John M. Drescher, at Smithville, Aug. 19, 1961.

Diller-Frey.—Richard L. Diller, Hagerstown, Md., Miller cong., and Boris Marie Frey, Chambersburg (Pa.) cong., by Amos E. Martin at Chambersburg, Aug. 12, 1961.

Driver-Payne.—John David Driver, Dayton, Va., Weaver cong., and Virginia M. Payne, Mt. Union, Pa., Otella cong., by Paul M. Roth at the Weaver Church, Aug. 18, 1961.

Falb-Yoder.—David J. Falb, Orrville, Ohio, Evangelical and Reformed cong., and Wanda E. Yoder, Orrville (Ohio) cong., by J. Lester Graybill at the Orrville Mennonite Church, Aug. 12, 1961.

Good-Brubacher.—Gerald Good, New Hamburg, Ont., Geiger cong., and Erla Brubacher, Wallenstein, Ont., Glen Allen cong., by Amsey Martin at Floradale, Aug. 18, 1961.

Headings-Norris.—Milton Headings, West Liberty, Ohio, Oak Grove cong., and Bertha Norris, Logan, Ohio, Huber cong., by Nelson Kanagy at Huber's, Aug. 19, 1961.

Heebner-Hardy.—Nevin Heebner and Carol Ann Hardy, both of Centereach (Long Island, N.Y.) cong., by Clinton D. Landis at the church, July 15, 1961.

Lind-Peachey.—Loren Lind, Salem, Ore., Western cong., and Jane Peachey, Quarryville, Pa., Bart cong., by Marcus Lind, father of the groom, at Bart, Aug. 12, 1961.

Martin-Clugston.—Duane L. Martin, Fayetteville, Pa., Miller cong., and Betty Jane Clugston, Shippensburg, Pa., Chambersburg cong., by Amos E. Martin at the home of the bride, Aug. 16, 1961.

Miller-Swartzentruber.—Alvin Ray Miller and Martha Fern Swartzentruber, both of Kalona, Iowa, Fairview C.M. cong., by Morris Swartzentruber at the church, Aug. 2, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Clyde Kemp, son of Titus H. and Naomi (Kemp) Bergey, was born at Fentress, Va., Nov. 18, 1892; met death on July 27, 1961, while attempting to rescue his 10-year-old brother-in-law from drowning; aged 28 y. 8 m. 9 d. On June 20, 1954, he was married to Helen Ruth Dickerson, who survives. Also surviving are 3 daughters (Bonnie, Cynthia, and Shirley), twin sons (Ray and Roy), his parents, 2 brothers (James H. and Byard C.), and his grandfather (Clayton D. Bergey). One daughter preceded him in death. He was an active member of the Mt. Pleasant Church, where funeral services were held in charge of A. D. Wenger, Jr., Michael Shenk, and Philip Miller.

De Paeppe, Paul Leo, son of Henry and Sophia (Dillon) De Paeppe, was born near Barnesboro, Pa., Sept. 20, 1916; died after a long illness at Champaign, Ill., Aug. 8, 1961; aged 45 y. 10 m. 19 d. On Oct. 5, 1938, he was married to Lucille Kohli, who survives. Also surviving are 4 children (Elizabeth Louise, at home; Paul Richard, Fisher, Ill.; and Dona Marie—Mrs. Larry Lester, Tucson, Ariz.), and one brother (Lewis, Lorton, Va.). He was a member of the East Bend Church, Fisher, Ill.

Dickerson, Donald Eugene, son of Sylvia (McGuire) and the late Roy Dickerson, was born near Fentress, Va., Dec. 4, 1950; met death by drowning on July 27, 1961; aged 10 y. 7 m. 23 d. Surviving are his mother, 6 sisters (Laura—Mrs. Elmer Swartzentruber, Princess Anne, Va.; Dorothy—Mrs. Paul Beiler, and Helen—Mrs. Clyde Bergey, both of Fentress; Norma R., Bronx, N.Y.; and Catherine L. and Barbara J., Fentress), 4 brothers (Walter E., Dale L., James R., and Roy, Jr., all of Fentress), and his grandmother (Mrs. Laura Bishop, Terre Haute, Ind.). Funeral services were held at the Mt. Pleasant Church, in charge of A. D. Wenger, Jr., Michael Shenk, and Philip Miller.

Grove, Etta Mildred, daughter of Leonard W. and Susana (Wideman) Hoover, was born at Markham, Ont., Dec. 26, 1906; died of cancer at Markham, on Aug. 4, 1961; aged 54 y. 7 m. 9 d. On Sept. 9, 1931, she was married to Aaron D. Grove, who survives. Also surviving are 2 daughters and 3 sons (Mildred—Mrs. Edwin Ramer, Patricia—Mrs. Dennis Schmucker, Ivan, Arthur, and Larry), 3 sisters (Eva—Mrs. Harvey Burkholder, Mary—Mrs. Oliver Shanks, and Ada—Mrs. Leonard Ramer), 4 brothers (Ernest, Maurice, Leonard, and Willis), 3 granddaughters, and her mother. She was a member of the Wideman Church, where funeral services were held Aug. 6, in charge of Newton L. Gingrich, assisted by Lewis Fretz, Fred Nighswander, and Elmer Burkholder.

Hochstetler, stillborn son of Lonnie Gene and Shirley (Bontrager) Hochstetler, Lagrange, Ind., was born at the Lagrange County Hospital, Lagrange, Ind., July 22, 1961. Besides his parents, one brother (Daryl Wayne), and his grandparents (Mr. and Mrs. Edwin W. Hochstetler, Hicksville, Ohio, and Mr. and Mrs. Jerry E. Bontrager, White Pigeon, Mich.) survive. Graveside services were held at the Shore Cemetery on July 23, with Ivan Miller officiating.

Hoover, Ralph, son of Samuel L. and Fannie (Barkey) Hoover, was born in Whitechurch Twp., Ont., May 2, 1869; died at the Stouffville, Ont., hospital, Aug. 12, 1961; aged 92 y. 3 m. 10 d. On Jan. 30, 1895, he was married

to Mary Ellen Meyer, who survives. Also surviving are one daughter (Magdalene—Mrs. Albert Hoover), and one sister (Esther—Mrs. Will Mideman). He was a member of the Wisconsin Church. Funeral services were held at the family residence in Stoutsville on Aug. 14, in charge of Newton L. Gingrich, assisted by Lorne Burkholder.

Jones, Harry Russell, son of Clarence F. and Etta (Pickle) Jones, West Lynn, Oreg., was born at Hanlontown, Iowa, Sept. 6, 1900; died of cancer at Elverson, Pa., Aug. 11, 1961; aged 60 y. 11 m. 5 d. On June 4, 1924, he was married to Charity Mast, who survives. Also surviving are 9 children: his mother—Mrs. Donald Ruth; Ruby—Mrs. Stephen Mast, with whom he resided the last six weeks; and Vernon, all of Elverson; Mrs. Irma Durobrow, East Earl; Robert, Birdsboro; Clarence, Ernest, and Faye, all at home; and Lile—Mrs. Orval Krause, Anchorage, Alaska, 9 grandchildren, his parents, and 5 brothers and sisters (Jesse, Rochert, Minn.; Byron, Alpha, Minn.; Flossie—Mrs. Timothy Mast, Embreeville, Pa.; Mary—Mrs. Herman Bollengrass, Mauga, Oreg.; and Milton, Tillamook, Oreg.). He was a member of the Rock Mennonite Church, where funeral services were held on Aug. 15, in charge of C. J. Kurtz and Isaac Mast; interment in Pine Grove Cemetery.

Kratz, Wilson L., Jr., son of Wilson H. and Lizzie (Landis) Kratz, was born at Morwood, Pa., Feb. 25, 1913; died of a heart ailment in Salford Twp., Pa., Aug. 8, 1961; aged 48 y. 15 m. 14 d. On April 14, 1934, he was married to Bertha Moyer, who survives. Also surviving are 5 children (Esther—Mrs. Donald Ruth, Harleysville; Joanne—Mrs. Floyd D. Nice, Telford; Wilson, Evelyn, and Karen, all at home; 2 brothers (Norman, Morwood; Irwin, Telford), and 4 sisters (Mrs. Minnie L. Destine, Harleysville; Mrs. Wilmer D. Alderfer, Telford; Mrs. Clyde M. Moyer and Mrs. Howard H. Sweeney, Blooming Glen). He was a member of the Plain Church, where funeral services were held on Aug. 12, in charge of John E. Lapp, J. C. Clemens, and Wayne Kratz.

Madeo, Florentino, son of Leocadio and Maria (Ortiz) Amadeo, was born at Salinas, Puerto Rico, in 1888; died at Coamo, P.R., on April 24, 1961; aged 73 y. He was married to Marcelina Rodriguez, who survives. Also surviving are their 2 daughters and 2 sons. Two daughters preceded him in death. He was received into the Mennonite Church at Coamo by baptism on Nov. 18, 1955. He has been a faithful witness to God's mercy to his family, neighbors, and friends. Even in the midst of much suffering and pain, he maintained a steadfast confidence and faith, and constantly invited his family and friends to accept Christ as their savior.

Martin, Edgar M., son of Mrs. Lydia M. Weber and the late Peter J. Martin, was born Nov. 30, 1905; died in his sleep at his farm home near New Holland, Pa., July 27, 1961; aged 55 y. 7 m. 27 d. He had been in ill health for some time, but was up every day, and had seemed as usual when he went to bed that evening. On Dec. 13, 1928, he was married to Mary G. Martin, who survives. Also surviving are his mother, 4 sons, and 3 daughters (Melvin, Lititz; Arlene—Mrs. Clarence Weaver, and Lydia—Mrs. Edwin Kurtz, both of Ephrata; Willis, Gap; Edgar, Jr., and Laura—Mrs. Frank Weaver, both of New Holland; and Raymond, Bareville). 18 grandchildren, 4 brothers and sisters (Ivan, Blue Ball; Anna—Mrs. Curvin Hutz, Hartz, Henry, Bechtelsville; and Peter L., Leola), a stepbrother (Amos, New Holland), 6 half brothers and sisters (Marvin—Mrs. Ammon Weaver, New Holland; Ida—Mrs. David Weaver, Macon, Miss.; Mahlen—Mrs. Edwin Hurst, Mohnton; Martin, Ray-

mond, and Irene—Mrs. Eugene Rutt, all of East Earl). One son preceded him in death. He was a member of the Weaverland Church, where funeral services were held July 30, in charge of Samuel Martin, Hershey Sengen, Phares Martin, and Joseph O. Weaver.

Pletcher, Maytie Bernice, daughter of Israel R. and Salome (Gehman) Pletcher, was born at Goshen, Ind., Feb. 7, 1905; died of cancer at Nappanee, Ind., July 31, 1961; aged 56 y. 5 m. 24 d. Surviving are 3 brothers (Menno S., Nappanee; S. Miles, Goshen; and Schuyler, W., Topeka). She was a member of First Mennonite Church, Nappanee; funeral services were held at the Yellow Creek Church, on Aug. 15, in charge of Gordon Dyck and John D. Zech.

Rhodes, William Henry B., son of Mr. and Mrs. William Rhodes, was born at Richmond, Ky., Jan. 24, 1881; died at the Minot, N. Dak., hospital; aged 80 y. On Jan. 14, 1963, he was married to Myrtle Hall, who survives. Also surviving are a son (Francis, Minot), 2 daughters (Lucille, Minot; and Zora—Mrs. William Salce, Granville), and 4 grandchildren. Two sons, a daughter, and a sister preceded him in death. He was a member of the Fairview Church, Wolford, N. Dak. Funeral services were held at the Fairview Church, Surrey, N. Dak., in charge of Floyd Kaufman, assisted by E. G. Hochstetler and John Stoll.

Swartzendruber, Ronald G., son of Omar and Eleanor (Peden) Swartzendruber, was born at Troy, Ohio, Oct. 30, 1941; died on Aug. 7, 1961, as the result of an automobile accident in Van Wert Co., Ohio, on Aug. 5, 1961; aged 19 y. 9 m. 8 d. Surviving are his father, 4 brothers, and 2 sisters (Paul, Anaheim, Calif.; Earl, Baltimore, Md.; Edward, Bellefontaine, Ohio; Elwood, Indianapolis, Ind.; Ruth—Mrs. Leonard Leichty, Mt. Pleasant, Iowa, and Ann—Mrs. James Martin, Montevideo, Uruguay). He was treasurer of the Ohio MYF at the time of his death, and a member of the Oak Grove Church, where funeral services were held on Aug. 10, in charge of Nelson Kanagy and Paul Yeiler.

Troyer, Era, son of Samuel and Katie Troyer, was born near Mio, Mich., Dec. 4, 1914; died at the Tolfree Memorial Hospital, West Branch, Mich., Aug. 7, 1961; aged 46 y. 8 m. 3 d. He was married on June 2, 1940, to Ellen Esch, who survives. Also surviving are one son (Melvin, now in VS at Hesston, Kans.), one brother (Levi, Middlebury, Ind.), 3 sisters (Mrs. Anna Sharp, Lachine, Mrs. Wilma Bontrager, Clare; and Mrs. Savilla Handrich, Germfask), and his stepfather (Elmer Handrich, Fairview). He was a member of the Fairview Church, where funeral services were held Aug. 9, in charge of Harvey Handrich.

Witmer, Elizabeth, daughter of Peter and Anna (Richer) Liechty, was born in Allen Co., Ind., Oct. 20, 1891; died at the Souder Hospital, Auburn, Ind., Aug. 11, 1961; aged 69 y. 9 m. 22 d. On Nov. 26, 1912, she was married to David Witmer, who survives. Also surviving are 4 daughters and one son (Dorothy King, Fort Wayne, Ind.; Wilbur, Le, Ind.; Gladys—Mrs. Charles Haarer, Morgantown, Ind.; Eldora—Mrs. Noah C. Blosser, Archbold, Ohio; and Myrtle—Mrs. Eli Schmucker, New Paris, Ind.), 24 grandchildren, one great-grandchild, 5 sisters, and 2 brothers (Leah—Mrs. William Stuckey, Anna—Mrs. Ben Graber, Mrs. Lillian Lederman, Verda—Mrs. Frances Graber, all near Leo; Katie—Mrs. Levi Neuhouser, Sarasota, Fla.; Jonas, Leo; and John, Brinsmaid, N. Dak.). One daughter and 2 brothers preceded her in death. She was a charter member of the Leo Church, where funeral services were held on Aug. 13, in charge of S. J. Miller and Virgil Vogt.

Zimmerman, Elizabeth Pearl, daughter of John and Barbara Schrock, was born in Mc-

Pherson Co., Kans., Sept. 4, 1888; died after a long illness at the Kiowa County Memorial Hospital, Greensburg, Kans., Aug. 10, 1961; aged 72 y. 11 m. 6 d. On April 29, 1909, she was married to Noah Zimmerman, who died in 1959. Two sons also preceded her in death. Surviving are 5 daughters (Mrs. Susie Stone, Buckline; Mrs. Orpha Barnes, Protection; Mrs. Orva Jones and Mrs. Mildred Schmidt, both of Greensburg; and Mrs. Stella Johnston, Renton, Wash.), one sister (Mrs. Fannie Garber, Aragonia), 3 brothers (Noah, Hammett, Idaho; Ollie, Geneva, Neb.; and Freedley, Hesston, Kans.), 9 grandchildren, and 2 great-grandchildren. She was a member of the Calvary Church. Funeral services were held at the Fleenor Funeral Home, conducted by H. J. King and Charles Sweitzer; interment in the Protection Mennonite Cemetery.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Hymn and Congregational Singing, by James R. Sydnor; John Knox Press; 1960; 192 pp.; \$4.50.

Here is one of the finest, wholehearted, down-to-earth publications in the area of church music. Author Sydnor is completely convinced of the significant primacy of the hymn and congregational singing in the musical worship of the Christian Church.

He speaks freely, and with a practical viewpoint, on the challenges of improving congregational singing. He discusses the hymn, the Gospel song, the hymnal, the minister as the leader of worship, the musical leadership, and finally he suggests ways of educating the congregation to sing hymns. He includes many lists of hymns, quotations, and serviceable outlines.

Sydnor is professor of church music at the Presbyterian School of Christian Education in Richmond, Virginia. His experiences in connection with hymnal publication, the Department of Worship and the Arts of the National Council of Churches, the Hymn Society of America, and the American Guild of Organists have qualified him to write this stimulating treatise dedicated to hymn singing by the congregation.

While every chapter is not pertinent to the musical service of the Mennonite Church, I recommend this book as one of the finest current works in hymnody and congregational singing. It will interest ministers, song leaders, Sunday-school superintendents, and other Christian education leaders.—J. Mark Stauffer.

Vaticanism—Political Principles of the Roman Catholic Church, by Albert Levitt; Vantage; 1960; 160 pp.; \$3.00.

The conflict between Roman Catholicism and evangelical Christianity continues with the publication of many books—and more are coming. While some may be written from the standpoint of irrational prejudice, most of them will serve to reveal the true nature of Roman Catholicism and how it differs from the New Testament concept of the church.

Albert Levitt, a Doctor of Law, author

of Vaticanism, is a distinguished attorney who served a judge of the United States District for the Virgin Islands and as a special assistant to the Attorney General of the United States, among other assignments. So he is qualified to speak regarding political principles. He addresses his book to both Roman Catholics and Protestants. He argues from the standpoint of principal encyclicals, bulls, and other documents dealing with political principles of the Roman Catholic Church. He quotes in full the 1929 concordat between Italy and the Vatican and the concordat between the Holy See and Spain, dated August 27, 1953.

The political positions, aspirations, and relation of church and state are very evident and obvious in these documents. Italy and 48 other nations (p. 19) have recognized the state of Vatican City as a member of the society of nations and have exchanged diplomatic relations with it. The pope is, of course, the sole ruler and dictator of Vatican state. It is difficult to know when the Vatican state acts politically and when it acts religiously.

As Mennonites, we cannot participate in bigotry or hatred. Neither is it a sign of intelligence or spirituality to overlook facts of history for the sake of being neutral. One cannot be neutral with evil. He must recognize danger and be aware of insidious forces of evil who go about as angels of light.

It will help us to maintain a balance in our attitudes to know the facts of the political involvements of the Roman Church, and then pray for those who are ignorant, blind, and captivated by superstition that the light of the Gospel of Christ may shine on them. We are under orders to be children of light and to present Christ alone to people who do not know the truth whether they be communists or professing Christians.

—Nelson E. Kauffman.

Definitions in school dictionaries which are offensive to Jews have been banned by the Brazilian government. The ban follows a three-year campaign initiated by a Rio de Janeiro Jewish attorney.

Adolf Eichmann refused to take an oath upon the Bible in his trial at Jerusalem. He told the court, "I am not bound by any confession, but I do believe in God." So then he swore "by God" that he would tell the truth in his trial.

The third World Conference on Missionary Radio, meeting at Milwaukee, June 12-15, set a goal of doubling the number of missionary radio stations around the world in the next ten years. They will also seek to build ten missionary television stations in such leading population centers of the world as Tokyo, Paris, and Buenos Aires. Present at the conferences were 100 missionary radio and television broadcasters from six continents of the world. They represent 29 missionary radio stations that broadcast



ITEMS AND COMMENTS

BY THE EDITOR

in over 100 different languages. Present missionary radio coverage is world-wide on short wave and regional on long wave in various areas of the Far East, South America, Africa, and Europe. The establishment of more stations with higher powered transmitters is needed to reach people not now served and also to meet the competition of many new radio stations in the big radio voices of Moscow and Peking.

A professor of engineering and a number of students from the Carnegie Institute of Technology in Pittsburgh held a series of evangelistic meetings in a tent in the Pittsburgh area during the summer. The group met regularly during the past school year.

The Supreme Court of Canada has ruled that the operation of automatic coin laundries in Canada on Sundays is illegal.

The Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. has gone on record as opposing all financial and contractual arrangements between churches and the Peace Corps. The Commission, overseas and inter-church arm of the denomination, said that acceptance of government aid "would betray our position." The Christian mission aims to proclaim the Gospel, it said, whereas the Peace Corps aims to give personal assistance. "These goals may parallel each other, but they are not identical," the statement said.

The first physical evidence of Pontius Pilate, the Roman procurator of Judea who delivered Christ to be crucified, has been reported discovered on a stone near Caesarea, about 10 miles south of Haifa. A University of Milan archaeological expedition came across this stone in the ruins of a Roman amphitheater. The name of the Roman procurator was found on a stone measuring 31 x 23 inches. Three lines had been carved on the stone. The first line said "Tiberium." The second said "Pontius Pilate." The third line has not been deciphered. According to archaeological scholars, this is

the first evidence to be found of the official whose name had been known only through the Gospels and the writings of the Jewish historian, Josephus. Caesarea was the capital of the Romans in Palestine for about 500 years.

Vigorous opposition to participation of religious groups and missionary societies in Peace Corps projects overseas was expressed by the American Jewish Congress. The national executive committee of the Congress said use of government funds by religious and missionary groups would violate the church-state separation principle required by the first amendment. There was grave danger, the Congress warned, that religious groups would "confuse their governmental obligations with their missionary zeal" and imperil success of Peace Corps operations.

The House Post Office and Civil Service Committee at Washington has voted to reconsider its action in tabling a bill to increase postal rates. A possibility exists that the House may vote for 5¢ postage for letters. However, there is strong opposition to stiff increases asked for second-class and third-class mail rates. Protestant, Catholic, and Jewish religious press representatives opposed the suggested new rates in testimony before the House committee in May. Higher mailing costs could force many marginal religious publications out of business, they charged.

Ira A. Reid, a member of the Society of Friends, is the first Negro educator to be appointed as a full-time teacher at the International Christian University in Japan. Dr. Reid has been teaching at Haverford College.

It is reported that there are approximately 900 missionary physicians and about 1,400 missionary nurses operating medical missions in about 80 countries throughout the world. Says Walter H. Judd, who was once a medical missionary in China, "Medical missionaries minister both to persons in need and to the benefit of our own society which is on trial throughout the world."

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7/62

Gospel Herald

*The Editor-elect observes
Mennonite General Conference
in biennial session.*

TUESDAY, SEPTEMBER 12, 1961
VOLUME LIV, NUMBER 36

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General Conference at Johnstown

By John M. Drescher

The thirty-second biennial Mennonite General Conference held at Johnstown, Pa., is history. It is for the days ahead to evaluate the work done. Throughout the conference there was a spirit of expectancy, of earnestness, and of urgency. One felt the expectancy which realized that "The Lord is at hand" and that He wants to speak to and through the church today. The earnestness was manifest in the messages throughout conference, and in the way issues were discussed with real relevance for the church and world today.

The urgency of the hour was called to mind almost continually. The time is short. In the words of John Mosemann, president of our General Mission Board, "This may be our last General Conference." There can be no doubt that God was seeking to speak to the church today. Lively discussion prevailed throughout the conference sessions. One could sense clearly the vital interest in the issues discussed, the deep dedication, the spiritual fervor, and common concerns of the delegates. To some, the differences expressed may be most dramatic and remembered. However, one could not help but be struck with the real feeling of oneness in spirit, interest, and concern.

Hosts of 1961 General Conference

The Allegheny Conference welcomed the Mennonite General Conference to the beautiful mountains and valleys of Johnstown, Pa. Johnstown, a city of nearly 70,000 people, became famous for the Johnstown flood which destroyed the city in 1889. The city was plotted by and named after an Amishman, Joseph Johns, who settled in the area in 1793.

The Johnstown Mennonite community, with about 800 members in eight congregations, opened its homes to approximately 400 delegates and attenders at the conference. About 300 stayed in hotels and motels in the city. Making plans for such a conference and spending many hours on duty during the conference involves much time and service on the part of many individuals. Appreciation is expressed to the Johnstown brethren and sisters.

This was the fourth time General Conference was held in the Allegheny Conference area, the second time at Johnstown. The churches of the Johnstown area prepared a souvenir booklet for those attending the conference. This gave a history of the Johnstown district, of each congregation, and the Johnstown Mennonite School. Guided tours in and around Johnstown were conducted between afternoon and evening services.

Moderator's Remarks

In the opening meeting Elam Glick, moderator of Allegheny Conference, extended a warm welcome to all who had gathered at Johnstown from across the United States,

the provinces of Canada, and around the world. General Conference Moderator J. B. Martin, Waterloo, Ont., read from John 17 and pointed out that to be the people of God, Christ's very own, filled with the Spirit means to glorify Christ. He reviewed again the five-point objective of the General Conference, drawn up at the first General Conference in 1898. It is the following: (1) To bring about a closer unity of sentiment on Gospel principles; (2) to bring about a closer bond of sympathy among the congregations in various parts of the brotherhood; (3) to establish confidence among the different conferences and ministers in their respective fields of labor; (4) to form a body the objective of which is to direct the work that is of common interest to all our congregations; (5) to further promote the prosperity of the church.



Moderator J. B. Martin and Assistant Moderator A. Lloyd Swartzendruber confer with Clayton Keener, who preached the Conference Sermon.

"We are here in General Conference at Johnstown, Pa., to bring glory to God and to glorify Jesus Christ," said Bro. Martin. "All of us need sanctified minds so that the wisdom of God, and the mind of Christ, and the teaching of the Holy Spirit may fulfill the prayer of Jesus, 'I am glorified in them.' Where Christians glorify Jesus, there we have a spiritual conference."

The Praying Church

The Conference Sermon was preached by Clayton L. Keener, former missionary to Ethiopia and presently a bishop in the Lancaster Conference. Previously one other Lancaster County bishop, Noah H. Mack, preached the General Conference Sermon. This was at Eureka, Ill., in 1925. Speaking on *The Praying Church* Bro. Keener said, "Men have always needed to pray and call upon the name of the Lord. Yet prayer is one of the avenues little used by the church." Citing many Scriptures, he pointed



The Johnstown folks did a good job of taking care of things.

us to Abraham's persistent prayer. Moses was moved to prayer on behalf of his people. Samuel, seeing Israel surrounded by the Philistines, said, "I will pray for you unto the Lord." In these and many other instances God showed His willingness to hear and His desire to work on behalf of His people. From the New Testament he pointed us to the need for constant prayer and called attention to the conditions of prayer. Men of prayer have a countenance that is marked. Their lives are also marked by a concern for others. Prayer is one of our greatest needs in the church today.

Testimonies to the Conference Sermon were given by J. C. Wenger, Goshen, Ind., moderator of Indiana-Michigan Conference, and Orland Gingerich, Baden, Ont., bishop and president of Ontario Amish Mennonite Mission Board.

New Conference Received

A new conference called the Rocky Mountain Area Conference was received into General Conference. E. M. Yost of Denver, Colo., gave to the delegate body a short background statement on the reason for the formation of the new conference and stated that the conference consisted of 14 congregations with approximately 1,000 members. There are now 18 district conferences which are members of General Conference. This past year 275 delegates were elected by the conference to attend, compared with the 65 delegates in attendance at General Conference held 50 years ago at Johnstown.

Pastors from Tanganyika Speak

Pastors Ezekiel K. Muganda and Zedeke M. Kisare each spoke twice during the conference. Pastor Muganda is of the Jita tribe and serves on the Executive Committee of the Tanganyika church in East Africa. Pastor Kisare is a member of the Luo tribe and is assistant moderator of the Tanganyika



Credit: Johnstown Tribune-Democrat Photo African brethren, Pastors Zedeke M. Kisare, assistant moderator of Tanganyika Mennonite Church, and Ezekiel K. Muganda spoke to Conference through Simeon Hurst, missionary in Tanganyika since 1940.

church. Both are grandfathers and were ordained in 1950. They spoke in the Swahili language. Bro. Simeon Hurst, missionary to Tanganyika since 1940, translated their messages into English. Their Christ-centered and Christ-honoring testimonies were much appreciated.

The Budget

The conference delegates authorized an expanded budget for the 1961-63 biennium. It calls for \$174,070 to meet the cost of the work of General Conference. The increase of \$56,000 is due to increased services provided by a full-time Secretary of Stewardship, the enlarging program of the Men-

(Continued on page 796)



Paul Erb, retiring Executive Secretary, speaks with newly appointed Executive Secretary A. J. Metzler.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1903) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. This paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscriptions priced \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



Satisfaction in One's Work

The editor was looking at the bust of Joseph Johns in the little park at the center of Johnstown.

"Shine, sir?" asked a bright-eyed colored lad.

The shoes looked pretty dull, and we followed the boy to a seat under the trees. "Are you in a hurry?" he asked.

It happened that there was an hour until the rush of General Conference work began. The mood of relaxation was on us. "No hurry," we said.

We soon found out why the boy asked this. He wanted to do a super-duper job if we would give him the time for it. And he gave a play-by-play description of what he was doing, and why. Ronald (that was his name) had been shining shoes for only a year, but he was a master, both of his trade and of explaining it to one who wanted to know.

He began with the usual shine. That would have been the end of it if we had been in a hurry, as people usually are. But then he began to "waterproof" the toes. That is a nicer term than "spit-shine," he said. He put water drops on the leather, and then with a cloth-covered finger he rubbed and rubbed. The shoe lost all its luster, but then slowly regained it as the rubbing continued.

"I shine it until you can see the sky in it," he said. Slowly the reflection of the trees and the clouds appeared in the toe-tips. And Ronald's face shone, too, as the result of his hard work appeared.

"Your wife will think you went and got yourself some new shoes," he ventured. We told him new shoes never shine like this, and he smiled his satisfaction.

His younger brother appeared and wanted to talk about something. But Ronald sent him away. "You take my mind away from my work," he complained.

Some fellow bootblacks watched him as he rubbed. "That's a good shine," they admired.

"You see," said Ronald as they walked away, "they think I'm doing a good job."

"Why are you doing such a good job?" we asked. "I didn't tell you to, and you charge the same price as for an ordinary shine."

"I just like to do a good job," he replied. "I like to see shoes really shine."

What a shoeshine that was! And how Ronald will stand in our memory as a workman who enjoyed from the depth of his heart doing a good job! Unless he gets

spoiled somewhere along the way, Ronald will find employment at something he really likes to do, and he will do a superlative job without the pressure of a watchful foreman.

As we walked away from Ronald, we found ourselves saying, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10a). And we thought of Paul's reference to a workman who does not need to be ashamed of the work he has done. We thought of people we know for whom a job is only a means to a pay-check—no sense of reward in a good product. And we thought of other people we know who like their work so well that, if they could afford it, they would continue working if there were no pay—who have the feeling of artistry in their work, whether it be a straight brick wall, or a perfect page of copy, or teaching which gets knowledge across, or a clean field of corn with heavy ears beginning to droop.

How important it is to find the work in which we feel a sense of real achievement, and in which we labor for joy in the mere doing. Ronald is the ideal workman: "I just like to do a good job."—E.

A Serious Malady

The editor has a serious malady. It gives him a pain to reach for his purse.

It started with a tumble. What he thought was only a sprain in his left shoulder seems to have triggered a lingering rheumatic pain. Pushing the shoulder back so that the hand can reach the hip pocket results in a sharp twinge of punishment.

Some that we have spoken to about this tell us that many men have the same symptoms. You can see signs of pain whenever they reach for the pocketbook. It does not seem to make any difference in which pocket they carry their money. At any request for money their faces grow serious and the forehead contracts into a frown. Even reaching into the desk for a checkbook seems to involve agony. The bigger the amount involved, the greater the pain.

These people are very genial hosts, apparently taking great pleasure in the rich provision their homes offer for the entertainment of a guest, until they discover that he is soliciting for some church or charitable cause. Then the pains of poverty

get hold upon them, and they are in sore distress.

They sit in church with faces that speak of peace and contentment as long as the subject is of God's free grace. But if the minister should be so indiscreet as to preach our obligations to God, including proportionate and liberal giving, then they grow solemn and even resentful. The sermon is probing a spot that hurts.

As the offering basket comes their way, their discomfort is evident. What a sordid intrusion this is into an otherwise spiritual service! Why can't we get back to those good old days when four offerings a year for missions was enough? It seems almost vulgar to squirm around in a crowded seat to get out one's purse. Giving in public is so shamefully personal. Our fathers had something when they simply slipped a coin into the deacon's pocket to help buy the coal.

These are the people to whom the church's budget-makers are spendthrifts that must be stopped. They think only of how expenses can be cut down. They know numerous cases of waste and profligacy in the church program. It hurts to throw good money into a rathole. These people would rather waste it themselves. They know lots of very pleasant ways to do it.

Here comes a brother now who looks as if he wants our money. He is asking for our commitment in the every-member canvass. We'll give him a little, so that he'll let us alone. Here is—oh, what a pain! That position of the arm I just can't stand. Come some other time, brother. I'm sick. I have a serious malady.—E.



Ingratitude

This is a word none of us wants to own. But it seems to creep into many places in spite of being disowned, and it surely needs to be guarded against.

I am sure that the average American is not grateful enough for his material blessings, this advanced standard of living, which is not all blessing, to be sure. And to that must be added our Christian heritage and our religious freedom, and our right of assembly. And we so often pass by the kind deeds in the home. Carry a "thank you" to work and of course take "thank you" along to church on Sunday. And don't forget to say a "thank you" to our kind, heavenly Father. Kill ingratitude, beginning at home, with a liberal use of the spoken "thank you."



One of the sectional meetings on the new Confession of Faith. Harold E. Bauman, chairman of the committee, is on the lower right. Milo Kauffman leads the discussion.

GENERAL CONFERENCE (Continued from page 794)

nonite Commission for Christian Education, and other areas where responsibilities of General Conference have been enlarged or added, and where personnel have been employed by action of General Conference. However, the guiding quota of \$1.50 per Mennonite church member for Mennonite General Conference and \$.50 per Sunday-school pupil per year for Mennonite Commission for Christian Education has not been increased. Encouragement was given for more to assume responsibility in sending in the quota. Approximately 42 per cent participated in the last biennium. This will need to be raised to 75 per cent if the approved budget is to be met.

New Executive Secretary Appointed

Paul Erb began his work as Executive Secretary of the Mennonite General Conference in January, 1955. Bro. Erb was the first person to work in this capacity and he has served efficiently and effectively since



H. S. Bender and Guy F. Hershberger of the Peace Problems Committee give an ear to Ben Cutrell, Publishing Agent. Nelson E. Kauffman is waiting his turn.

that time. The executive secretary serves as spokesman for our church in many ways by virtue of his office.

This year, by recommendation of General Council and official action of General Conference delegates, Bro. A. J. Metzler, former Publishing Agent of the Mennonite Publishing House, was appointed Executive Secretary for the biennium 1961-63. In this office he will be assuming responsibility for publicity, co-ordination, promotion, and reporting for General Conference. His assignment as executive secretary is on a half-time basis. In his acceptance message, Bro. Metzler pointed to the faithfulness and dedication of those who served in the past, and stressed the need of doing more in the days ahead to weld more solidly the unity of our brotherhood and to lend influence and services in reaching for the deeper genuine life of the New Testament.

Reports

Reports given by committees, without exception, demonstrated devoted and diligent work and much careful deliberation. Sitting long hours hearing reports may tend to make one more conscious of the long hours of hard work which is put into these reports by many individuals. The fifteen major reports were printed in a hundred-page booklet which had been sent to all delegates before conference.

Mennonite Mutual Aid furnishes to members of the church, on the basis of voluntary participation, hospital-surgical and burial aid, survivors' aid, automobile collision insurance, liability insurance, estate planning, church building financing, and retirement of church workers. All funds are secured by assessments on the basis of total losses and needs. Hospitalization claims paid during the last biennium totaled more than \$1,500,000.

The recommendation of the Music Committee that the *Church Hymnal* should be revised was approved by General Conference. Work will proceed with the committee co-operating with the Mennonite Publishing House. The present *Church Hymnal* came into use in 1927. The revision will probably involve one third to one fifth of the songs. Difficult unused tunes will be removed. Errors will be corrected and responsive readings will be added. Acceptable texts and tunes of past and present Mennonite authors and composers will be included. It is planned to continue to emphasize and strengthen unaccompanied congregational singing.

The name of the General Problems Committee was changed to General Welfare Committee. The recommendations of this committee concerning divorce and remarriage were tabled for further study by the committee.

The Historical and Research Committee reported that fifty years ago, at a session held at Johnstown, Mennonite General Confer-



Members of the Mennonite Commission for Christian Education discuss plans.



C. J. Ramer, Duchess, Alta., chats with Samuel Rolon and wife. Bro. Rolon is delegate from Puerto Rico.



Fellowship is an important part of Conference.

ence first appointed a Church History Committee, the predecessor of the present Historical and Research Committee. During the greater part of this half-century one man, S. F. Coffman, served on the committee, most of the time as its chairman. The committee pointed out that 1961 is the 400th anniversary of the death of Menno Simons. It is also the 250th anniversary of the settlement of Lancaster County, Pa., by the Mennonites. The archives at Goshen, Ind., within the biennium accessioned more than 150 collections of archival material.



Many young people attended the conference. And Mennonite Publishing House offered an excellent selection of books. The bookstand was always crowded with browsers and buyers.

and received many others. The new facilities in the seminary building have room for three times the present material. A total of over 1,050 separate collections of materials are now held by the archives, in which there are likely over 200,000 separate items. If you have old letters and materials, do not throw them away at housecleaning but send such material to the archives.

Following a preliminary report on the new Statement of Faith, the delegate body divided into five large discussion groups with each having a chairman and recorder. The delegates shared generously their suggestions and criticisms on the proposed Confession of Faith. There was general approval of the basic content by the delegate body and the authorization for the committee to revise the present draft in the light of suggestions received, to be presented, the Lord willing, to the 1963 session of General Conference. A Confession of Faith is not a statement of theology or a statement of discipline, of rules and regulation. It is a confession of the faith as followers of Christ.

General Conference adopted a Statement of Christian Principles to guide the church in remunerating church workers. In the Mennonite Church there are at least 200 different employing agencies who employ some 2,500 servants of the church. The statement grows out of studies conducted by the committee on co-ordination of church program. It says: "We accept as a basis of remuneration the principle that support is adequate and fair for the church worker when he is provided with such necessities as housing, daily living, health safeguards, tools for adequately fulfilling his task, the means of spiritual and intellectual growth, education for his children, and provision for his old age, so that without undue anxiety he can devote himself fully to his job in complete fellowship and accord with his fellow workers and colleagues and follow

a pattern of living which does not emphasize differences between himself and the brotherhood."

Action was taken by General Conference giving final approval to a new relationship between the Commission for Christian Education and the Mennonite Publication Board. Under this new plan the commission, which continues to be responsible to General Conference, serves as a Board of Counsel and Reference for a Curriculum Development and Service Department, which is a new department of the Publishing House. The Curriculum Committee, which formerly was responsible to both the commission and the House, has been disbanded, and its educational functions are assumed by the commission.

The conference, re-affirming its declaration on Peace, War, and Nonresistance, adopted at Goshen, Ind., in 1951, this year, adopted a supplementary statement on The Christian Witness to the State. The statement says that the obligation of the church to witness to the state is rooted in the nature of the church and of the world to which the church should witness. The primary task of the church is to be the church. It needs to challenge the conscience of the state. The conviction is expressed that it has done this to at least some extent by missions and voluntary service at home and abroad.

A retirement plan for Mennonite Church workers was recommended to the Mennonite General Conference, and referred to Mennonite Mutual Aid for implementation.

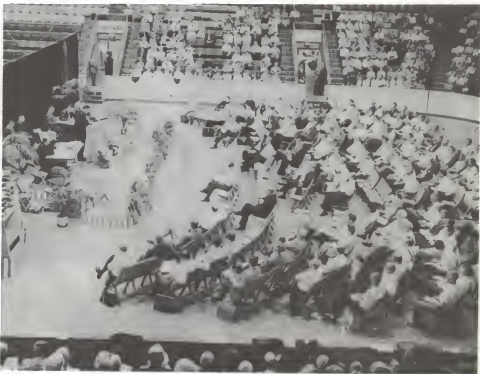


The War Memorial Arena in Johnstown furnished excellent facilities for the General Conference. It was a good place to preach peace.

Numerous inspirational messages were brought during the conference by dedicated and Spirit-directed brethren. Our hearts were lifted also by the concluding worship periods which followed the business sessions.

Upon reflecting on the days at Johnstown one is certain that it was good to be there, to again gather as brethren and listen to God speak through His Word and His church. May God give us grace during the coming days to carry with us the spirit of expectancy, earnestness, and urgency we sensed together under the moving of His Spirit at Mennonite General Conference—1961.

Marshallville, Ohio.



A curtain furnished by Bethlehem Steel Company divided off the one end of the arena. The delegates were on the ground floor; there was plenty of room for everybody else in the horseshoe of risers.

Camping at Bethel Springs

By ARLIN YODER

It was a new idea; yet it wasn't. Others were also thinking about it. Would it be possible? Would it work?

While traveling a short hundred miles south to the Calico Rock, Ark., vicinity, the thought or question kept coming; why not talk to Dr. Meryl Grasse, and see what he considered the possibilities of our little Ozark churches sponsoring a camp for the youth of this area.

It had, hadn't it, been reported that Dr. Grasse was most interested, that he had already purchased some equipment? This contact was made, other ministers of the area were consulted, and plans began taking shape for a three-day, first-year experience of camping for the youth of the Ozarks.

Arrangements were soon made through Pastor Menno Ebersol of the Bethel Springs Church to use the Bethel Springs School. This site and setting proved to be as inviting and challenging as most such locations do deep in the Ozark mountains. With good dining hall facilities, apartments for group sleeping, good beds (purchased by Dr. Grasse), and adequate area for recreation, the physical stage was set.

It was also just a short time until staff personnel were in view and various duties were assigned. Bro. Henry Tregle served as camp pastor. Bro. James Hershberger served as recreational and crafts supervisor, Dr. Meryl Grasse as treasurer and consultant, and the writer as camp leader. Others assisting were Amelia and Eunice Miller as cooks; Esther Detwiler, Mary Ellen Stutzman, Ruth Hamilton, and Roy Landis as counselors. Mary Ellen and Ruth, both registered nurses, served also in the capacity of camp nurses.

Arrival time for campers was set at ten o'clock Tuesday, July 11. When the registration was completed, twenty-eight campers had given their names, ages, and paid their small fee of two dollars. At this point camp really began.

The daily schedules that followed were packed with activity and were excitingly full. There were daily devotions and class studies of I John, recreational sports, evening singspiration, and evening messages by our camp pastor. Varied experiences included a nature hike, an evening outdoor wiener roast, a trip to Sugar Loaf Lookout Tower and Blanchard Springs, and slides on Algiers by former Pax man Roy Landis. In the total schedule was also planned an evening campfire service, but due to weather conditions, this service had to be postponed.

At the close of the last noon meal, July 13, each camper was given pencil and paper

and requested to list those things which he enjoyed the most and then, in addition, those things he would give in suggestion for another year. The outstanding complimentary items were evening singspirations, the food, dining hall experience, the trip to Blanchard Springs, the friendliness and generous spirit of helpfulness, Bible study, and in sports—volleyball and softball.

Suggestions for another year included campfire services each evening, Christian films, more highly organized crafts, new games like archery and shot-put, a camp-out, printed programs of order, and activities with total group participation. These suggestions were greatly appreciated, for at the present there is correspondence and planning in motion for another such experience next year.

As one of the staff participating in this experience and sensing the response of others of the staff through fellowship, comment, and correspondence, it can be said that camp was an invigorating experience. All were in this with hope and expectancy. Then too, to see young lives respond to Christian atmosphere and Christian youth fellowship, "ran your cup over." This was a totally new experience for many of this generation's youth here. We believe with certainty the Lord used Bethel Springs Camp this year as a blessing to all.

In sharing this résumé, we sincerely invite the church as a whole to follow our work and intentions here in the southern Ozarks. Pray that as youth camping and other youth activities grow and develop

that the Lord might be in the center of all, that youth might be reached, and that the churches in this area might see new strength.

The Bishop's New School

This fall three MCC workers will begin service on the island of Crete under a co-operative venture between MCC and the Diocese of Kíssamos and Selinon. One of the three workers, Miss Orpha Zimmerly of Orrville, Ohio, will teach at a new girls' school in the town of Kastelli.

The school at which Miss Zimmerly will teach has not yet opened, but it already has an interesting history. Bishop Irenaeus of the Diocese of Kíssamos and Selinon planned and directed the building of the school. At first the bishop's plan for building the school met with skepticism and opposition. Neither priests nor congregations thought it could be accomplished. Then Bishop Irenaeus laid aside his robes, put his staff in a corner, took off his headress, and rolled up his sleeves. He began to carry stones from the fields so that the foundations could be laid. His priests worked with him, and presently the inhabitants of Kastelli were following their example. The stones were collected and the foundation laid.

On the ground floor are the classrooms,

Our Mennonite Churches: Mt. Clinton



Mt. Clinton is in the Middle District of the Virginia Conference. The first meetinghouse was dedicated here in 1875. This frame church was replaced by the present brick structure in 1916. The pastor is Chester K. Lehman; the membership is 59.

the dining room, and the kitchen. The girls' rooms are upstairs. There are also rooms for the warden and her staff. A large part of the funds for this building were given by German Protestants through the Bread for the World Campaign.

Girls of high school age will attend the school to take classes in cooking, sewing and weaving, and infant care and hygiene. Most of the girls will come from large, poor families living in the Diocese of Kissamos and Selinon.

The Diocese of Kissamos and Selinon, comprising the western tip of the island, is served by about 70 priests. The diocese is inhabited by shepherds and farmers living in some 350 villages and cultivating small orchards of olive trees and also some vineyards.

MCC's invitation to Crete grew out of Bishop Irenaeus' interest in the Pax program in northern Greece.

—MCC News Service.

"Till He Come"

(I Cor. 11:26)

BY LORIE C. GOODING

"Till He come!" A ray of gladness
Cuts across the dreary night
And dissolves all grief and sadness
In the glory of its light.
Precious, oft-repeated promise
Of a bright, celestial home;
So endure the dark with patience—
It is only "Till He come!"

"Till He come!" A sound of singing
Cheers the dull and gloomy day.
And our hearts with joy are ringing—
He will not be long away!
For "a little while" He saith—
Let our murmuring hearts be dumb,
Never crying nor complaining—
It is only "Till He come!"

Precious words! O heart, receive them
As a promise from above.
Take them, hold them, and believe them
As a token of His love.
Let no fear or dread deceive us,
Not the cross and not the tomb,
But look steadfastly to Jesus,
Watching, praying "Till He come!"

"Till He come!" Our gracious Saviour,
Let this promise be our joy;
Let His praise be all our pleasure,
And His service our employ.
Here a little while we linger,
In this wilderness to roam,
But our hearts are filled with gladness
For that blessed "Till He come!"
Killbuck, Ohio.

A Real Service Center

BY ALTA MAE EBB

"Center" is truly the right name for the Mennonite Central Committee building in Asuncion, Paraguay, for we found it the center of a host of varied activities. People coming and going is the daily story.

Men from the colonies who were in the city on business made the Center their headquarters. One night while we were there, three men came in with a load of lumber. Another man was awaiting an operation on his eye. Three families en route from the colonies to Canada were housed at the Center for a week or more while their visas and transportation were being arranged. The dining room group was never the same from one meal to the next.

The main building housed a family of three who were on a two-week vacation from the experimental farm in the Chaco. Three German-speaking schoolteachers from the colonies, who were spending the summer in the study of Spanish, were making the Center their home. Six MCC Pax men from North America and six men from the colonies make the Center their headquarters while they are working on the Trans-Chaco road. They come in every two weeks for fellowship, clean and mended clothes, and spiritual refreshment. And there are occasional tourists (like us) to whom the Center seems a bit of home away from home.

Menno Travel Service has one of its offices here; the Center is also the office of Frank Wiens, MCC Director for South America.

German summer Bible school was in session while we were there, with 64 children present. The rooms of the building were arranged for classes each day. On the last morning of the school, the children distributed Christmas bundles to orphan children at a Salvation Army home in the city. The final program was given at the Center to the congregation at its Sunday evening meeting. Each Sunday evening, all Mennonites of the city come to the Center for fellowship, a light lunch, and a worship service.

Forty-five girls from the colonies work in the city. Each Thursday afternoon and evening, they meet at the Center for sewing, Bible study, and fellowship. That same afternoon, women from the Mennonite church in Asuncion meet there to sew for others or perform some other kind of service. A weekly radio program for the many Germans who live in the area is taped by the pastor and the chorus at the Center.

The Center is staffed by Director Peter Epp and his wife, four cooks, one laundress, two cleaning girls, and a nurse.

A Prayer

FOR THIS WEEK

We thank Thee, Lord, for the blessed hope of Thy return; that Thou didst not leave us "in darkness, that that day should overtake . . . [us] as a thief." Grant us the spirit of discernment to know the truth in times like these when Satan would deceive the very elect if it were possible. We thank Thee, Father, that Thou dost still rule over the nations, who, in Thy sight are "counted as the small dust of the balance," and who, in their desperate attempt, cannot dethrone Thee nor thwart Thy plan for the ages. Give grace to keep our hearts free from anxiety and fear when we behold the things coming to pass according to Thy Word. Help us to keep our minds stayed on Thee that we may experience perfect peace and rest in Christ while we patiently wait for the completion of our redemption at "the glorious appearing of the great God and our Saviour Jesus Christ."

In His Name. Amen.

—H. F. Reist.

Prayer Requests

(Requests for this column must be signed)

(Limited to Latin-American fields)

Pray that Kenneth and Grace Schwartzentruber, new missionaries to Brazil, may have courage and strength during their adjustment period and that it may be a real experience of faith.

Praise God for the national leadership in the Valinhos, Brazil, church. Pray that their faith may be strengthened as a new church-building program is launched here.

Pray that the Christian experience of the converts in Bragado, Argentina, might be vital enough to mature into full church fellowship.

Pray for several teen-age church members who are defiant and unruly.

Pray that needed personnel may be available at Mennonite Publishing House and London bookstores.

Pray for Naswood and Bertha Burbank and Lester and Bessie Miller as they carry on the work at Black Mountain Mission, Chinle, Ariz., this winter. Naswood, pastor of the church, will be in full charge of the work.

Paraguay has been called a "land of promise that is not yet fulfilled." But thousands of people must be thankful for this Center in the heart of Paraguay where they have met both the promise and the fulfillment.

Scottsdale, Pa.



OUR SCHOOLS

"I Pledge Allegiance"

By JAMES PAYNE

Too often our Christian schools have been begun with a negative attitude toward public education. We feared the influence upon our developing children of certain school activities. We disliked the thought of the growing centralization in the public school system. Therefore, we separated ourselves in starting our own schools.

In doing this we dropped most of that which was objectionable in the public school. Sometimes we had substitutions. Too often we did not offer a better thing to take the place of that left behind. Our school, hence, began on a foundation of negativism.

Therefore, our children, while being protected from the pitfalls inherent in public education, were often exposed to the evil of developing wrong attitudes. Many of us have been made aware of this evil and are seeking to prevent it.

One way by which it can be prevented is through substitution. By substitution we present a better thing for each tainted thing avoided. Often the thing avoided may not be bad in itself. But that which we offer in its place is of a much greater value. In this way our children can be led to the knowledge and appreciation of the best in life.

We as a faculty at Quakertown Christian Day School are conscious of this need to establish the best in our children. While examining that which was dropped from public education, we discussed the flag salute. Although we could see no inherent evil in the salute itself, we realized that it contributed to the religion of nationalism. Since we do not give the flag salute in our school, we felt that we should provide something to take its place.

We wanted something which would direct a child's thoughts toward God as well as toward his country. While God comes first, one must also give loyalty to the nation's laws. Even though the pledge which we have developed is not perfect, we are satisfied that it is a big step away from negativism. By giving God His rightful place it promises Christian loyalty to our country. This pledge—

I pledge allegiance to the Triune God, the Creator of the universe, the Source of all knowledge and truth, by obedience to the laws which He has ordained in nature, in society, and in His church.

has been used daily in our school for nearly

a year. The response from our students to it was very encouraging.

If we are to succeed in Christian education, it must be based upon a foundation other than that of opposition to public education.

Quakertown, Pa.

Education—Which Way?

By LUKE H. WENGER

Last editorial of the year—traditional time to gather a few sentiments about the past year. But sentiments are less important than the business at hand—the getting of an "education"—and we would do well to consider what we have achieved this year toward becoming "educated."

What then is an education and how do we measure our accomplishments? We may be able to answer both questions by asking several more questions of the right kind. There are also some questions we must not ask. We must not ask about grades. Good grades are an indication of achievement only up to a certain point. They show that a certain amount of work has been done at least satisfactorily. They probably indicate an ability to please the professors and enough purpose to maintain interest in the courses. But good grades show little more than this.

Neither must we ask whether we have met the norm in the externals of standard social behavior. It is proper to meet such norms, and compliance shows the ability to obey rules, whether or not they appear sensible. But an education is more than this. It is not enough to learn how to fall quietly into the accepted pattern.

We must ask not these, but more crucial questions—questions that are not easily stated and not simply answered. We must ask: Has our understanding increased? Or perhaps better: Has our world view become more realistic? Or: Have we dared to think? These are real concerns that demand contemplation.

If the answer to these questions is "no," though grades and social standing are high, the college has been nothing but a factory turning out mechanical look-alikes. How can we honestly be happy with such results, harmless and easy to get along with though they be?

But if the answer is "yes"? Praises upon the student and the college! Some of the products may be a bit disturbing. They may dare to deviate and attack some of our

rock-bound clichés. But the clichés need attacking; the dogmas need examination. This element must be part of our education. What shall it profit a man if he gain a whole world of knowledge and remain the same person? Education is much more a matter of the spirit, of the turn of one's mind, than of accumulation of facts.

Further, the turn of mind must not be a thoughtless inheritance, which it tends to be when there is a strong and high quality tradition. The externals of the strait and narrow way are too often followed with the ease of the broad way. And those who follow unthinkingly in the way of tradition are not true members of the tradition. What can the passive conformist leave of value to his descendants, let alone to those outside the tradition? Where are we going if we follow leaders who demand conformity without thought? On the other hand, the person who has thought, though he may differ in details, comes out a stronger supporter of the tradition.

The sum of the argument is this: "Education" is education only when it brings men to a state of mind in which they dare to think before accepting an idea from any source.—*The Weather Vane* (E.M.C.).

Dare to Be a Dock

By LOIS BARTEL

Our American school system prides itself in the separation of church and state in public education. This has permitted religious freedom unequaled by any other civilization. However, does freedom of religion today perhaps mean freedom from religion?

Is this not a tremendous challenge and responsibility for a Christian college graduate or for any sincere professing Christian associated with education?

Christopher Dock, a Mennonite schoolmaster in the early days of Pennsylvania's Skippack community, is an excellent example of Christian love in education, even for today's world. It is claimed he was loved as few men ever are, and his name and fame have lived after him. One of his biographers said, "A more beautiful character and sweeter-souled Christian is hard to find." This was an odd reputation for an eighteenth-century educator to have.

The existing climate in education in the eighteenth century was one of extreme discipline and meager understanding. A teacher with a philosophy of love was indeed a contrast! Dock's philosophy was far in advance of his day and Christian motivation such as his can be as alive today as it was in 1738.

Dock received his calling as "the smiting hand of God." He was God's servant. He was characterized by humility and an utter

(Continued on page 811)



TEACHING THE WORD

Teaching the Pupil

By HELEN ALDERFER

What is teaching?

Someone has given this very simple rule: *We teach when our pupils learn.* A modification would be: we teach effectively when our pupils both learn and grow in their Christian experience.

Going through the motions of telling stories, showing pictures, questioning, and lecturing are not necessarily teaching. That is rather painful to accept, because we have wanted to think for so long that they are. I suppose a thoughtful person could not truthfully say at the close of the Sunday-school hour, "I taught today."

It is true that not all of the changes in the attitudes and understanding of the pupils can be accurately measured. We may teach without knowing how much we teach.

Teaching is a two-way street. It takes both teaching and learning to complete the process.

Every parent could give examples similar to the one Joseph Gettys* relates in *How to Teach the Bible*. He tells how Johnny comes home with "our teacher told us that Jonah swallowed a whale."

We could bristle and say, "Well, that teacher is at fault." But probably the teacher didn't say that; the fault may be with Johnny. That story came home oddly because the process of teaching and learning was not completed. But still the primary responsibility does lie with the teacher to teach as many pupils as possible to understand and be able to recall easily and (if it is a lesson that contains something for moral building) to act obediently on it in life.

Sometimes it is a case of the pupil hearing what he wants to hear; either a child or an adult can do this.

Recently at home we were talking about the handkerchief pool in one of our western states parks. I explained that a person can drop a handkerchief into it; then it is sucked down into the pool and a little later returned spotlessly white no matter what the color or grime of it when it went in.

"Oh," one of our girls said, "people could drop the whole wastepaper basket of Kleenex into the pool and have them come out clean."

"Kleenex?" I said. "I didn't say Kleenex; I said handkerchief."

In our day Kleenex is almost synonymous

with handkerchief, and so she thought that was what I said.

A teacher must do the best by way of lesson preparation and use whatever helps can best further this. It is doubtful if a pupil does much vital learning after his teacher ceases to learn. Lesson preparation is a large subject and I would not want it minimized by saying that it takes more than lesson preparation. For we teach the lesson, yes, but we also teach people. And the relationship of the teacher and the pupil is our concern.

A teacher is the guide and leader; his pupils are the fellow learners. The pupil will have a pretty clear picture of his teacher. Some things he knows:

1. Whether the teacher is an example to be followed.
2. The extent of his enthusiasm for teaching and for the material he teaches.
3. Whether the teacher is growing or at a standstill.

Calvary love transcends all human love.

A teacher must seek an increasing understanding of his pupils. He knows that he must understand the problems, fears, hopes, joys, sorrows, questions, disappointments, and achievements that make up their lives.

And when the teacher does learn to know his pupils, he learns:

1. That it increases his feeling of comradeship with the pupil.
2. It becomes easier to make Christ real, because he then brings a personal God to real persons.
3. He can more easily bring the Bible right where the pupils live.
4. It encourages the pupils to understand themselves because someone else understands them.

5. Understanding paves the way for love and learning. How easily we learn from one who we feel loves us and understands us. How careful we become—not fearfully careful but lovingly careful. Was not that the experience of those who had Jesus for a Teacher when He walked on earth? They knew that He loved them and understood them, and they were willing to follow Him to the end of the world. His pupils still are!

This understanding of our pupils—be they three years old or 80—results in con-

crete evidences of that understanding:

1. The teacher will show tact and respect for the personality of his pupil.
2. He will show consideration and tolerance of the views of others.
3. He has a new desire to be his best because of his pupils who have captured a new depth of his love.

We all have personal experiences that would say an amen to this concept. Mine is a negative one and still painful, although it happened a long time ago. It is from a public school teaching experience, but no less valid than if it had a Sunday-school setting.

That year I was teaching in an industrial town in a school of about 2,000 pupils. Each day I had 240 pupils in several classes, and in one class there was an "impossible" (in teacher's language) boy, an uncooperative, sullen boy counting the days until he was 16 and could quit school forever. He spent a lot of his time in the principal's office, sent there by desperate teachers. A specialty of his was humming softly; there are few more annoying sounds in a classroom. One day during the last class period, his humming was the proverbial straw. When I asked him to come to my room after school, he said cockily that sure he would, but hard telling when it would be, because every teacher that day had asked to see him after school. I said I would be there no matter what time he came. When at last he came in, I asked him to get a book from the music room. He did. I said that singing was fine in its place and I would like him to sing a song now. He said he couldn't sing. I said that everyone knew "America" and I would give him the pitch. I gave it. Silence. I looked at him. He was quietly weeping. I was stunned. He mumbled, "You're against me. Everyone in the whole world is against me."

Later I talked to the principal and he said he would check the home situation—that he believed there was a change of some kind there.

He reported back that the mother had left the father, taking with her all the children but this boy, the oldest. He was living with his father, and the father was slowly and horribly dying of cancer. There are some things you can ask of a boy like that, but you do not ask him to sing—not when his whole world is crushing in on him. I like to hope that that particular incident made a difference in my desire to understand my pupils.

Once I read Matthew, Mark, Luke, and John with one purpose in mind—to see what Jesus thought of people. I learned that He considered no one *unimportant*, because He knew them, He understood them through and through. And how they responded to that!

Obviously this understanding does not come full grown any more than a person (Continued on page 813)

*I am indebted to this author for help in preparing this paper.

† GENERAL CONFERENCE

Official Actions at Johnstown

The Mennonite General Conference, in its thirty-second meeting at Johnstown, Pa., Aug. 22-25, took the following actions:

1. Sent a telegram in reply to the message from President John F. Kennedy.
2. Appointed A. J. Metzler as Executive Secretary for 1961-63.
3. Appointed the Resolutions Committee: Paul M. Lederach, Chm., Donald E. King, and Paul M. Miller.
4. Approved a budget of \$174,070 for the coming biennium.
5. Endorsed a retirement plan for church workers to be administered by Mennonite Mutual Aid.
6. Adopted a statement on "The Christian Witness to the State."
7. Adopted a recommendation on Mennonite Disaster Service and Civil Defense.
8. Adopted a recommendation on relief food for mainland China.
9. Adopted a resolution on Communism and Anti-Communism.
10. Approved a letter to be sent to President Kennedy.
11. Tabled a report of the General Problems Committee concerning Divorce and Remarriage, and instructed the committee to continue to study the subject.
12. Adopted a Statement of Policy on the remuneration of church workers.
13. Amended the constitution to change the name of the General Problems Committee to Church Welfare Committee, and to redefine its functions.
14. Amended the constitution to provide for election of three persons on the Commission for Christian Education by the Publication Board. General Conference elects six members, and the Commission elects three.
15. Approved changes in the constitution of the Commission for Christian Education.
16. Approved revising the *Church Hymnal* and the plan for the Music Committee and Mennonite Publishing House to work co-operatively in the preparation and publication of the revision.
17. Accepted into General Conference a group of fourteen congregations in the Rocky Mountain area which will be organized into a conference, tentatively known as the Rocky Mountain Mennonite Conference.
18. Amended the constitution to include the name of this new conference.
19. Adopted eight recommendations from the Ministerial Committee: need for pastors, remuneration of plural and self-supporting ministry, ordaining from within the congregation, length of pastoral service, ministerial support, district conference ministerial committees, guidance in placement of pastors, caution in making rapid changes.
20. Declared J. B. Martin elected as the Canadian representative on the Peace Problems Committee.
21. Declared all Commission memberships vacant.
22. Elected officers and members of standing committees. See last week's Field Notes.
23. Approved a Statement of Position on Recreation.
24. Approved a Statement on Christian Parenthood.
25. Adopted a recommendation of the Commission for Christian Education, encouraging district conferences to strengthen the Christian nurture program on all age levels; and especially in view of the 1963 centennial commemoration of the first continuous Mennonite Sunday school, to reach the goal of 150,000 pupils by Oct. 1, 1965.
26. Approved plans for appointing 300 delegates to Mennonite World Conference in 1963.
27. Studied the proposed Confession of Faith, approved it in principle as being basically the doctrinal position of the Mennonite Church, and authorized the committee to prepare a revised draft for presentation in 1963.
28. Accepted an invitation to hold the 1963 General Conference at the Iowa Mennonite School, Kalona, Iowa, the Lord willing.
29. Adopted resolutions of thanks to our hosts, of openness to help from our brethren on other lands, on unity and love in our fellowship, on the urgent demands upon the church today, of welcome to the new conference and a renewed invitation to the conferences eligible for membership, and in approval of the Every-Home-Plan of the GOSPEL HERALD.
30. Asked the Executive Secretary to send doctrinal statements of this conference to other Mennonite and ecumenical bodies as our witness and to express

our openness to any word of witness by the groups addressed.

31. Installed Arnold Cressman as Field Secretary of the Commission for Christian Education, Daniel Kauffman as Secretary of Stewardship for General Conference, A. J. Metzler as Executive Secretary, and John R. Mumaw as Moderator.
32. Adjourned.

(The full text of some statements and resolutions will be published in the GOSPEL HERALD. Complete minutes and reports will be included in the *Proceedings*, available to all who desire them.)

—Paul Erb, Secretary.

Our Readers Say—

Another slant on sleeping in church. Of all the ills that can afflict a man, sleeping in church gets one the least sympathy!

Drowsiness during sessions is no joke; it is misery. Times too numerous to mention, I endured it, never willingly. Anyone never subject to the malady can hardly know what a relief it is to be able to enjoy an entire service without drowsiness.

For the involuntary type it may help if you ask your seat mate to keep you awake.—Elam Longenecker, Marheim, Pa.

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Thank you for the much-needed editorial "Owe No Man Anything" (Aug. 15). The church is filled with the problems mentioned and it is well past time for corrective action. The aims of the current stewardship emphasis are fine, but the vital questions as to the specific means have been largely unanswered. Our forefathers were reticent in giving because they were not so challenged. Now we have awakened to this important facet of Christian life, but still the giving is woefully low for the fully committed fellowship that we fancy ourselves to be.

No one has taught our young people how to disentangle themselves from and continue to avoid the economic mess that is engulfing much of our nation. Most young people want to give, but soon become involved in the endless easy-credit, charge-account chase of the American way of life and are absolutely unable to give to the Lord. The church ought to give guidance before and during marriage in personal economics. As of now there is no such help. How much better it would be if we Mennonites were "collection basket" poor, rather than chained to the monthly payment millstone as many of us are now.—D. R. Yoder, Flint, Mich.

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We always appreciate the Gospel Herald. We find the Missions section especially interesting, as it helps us to keep informed as to the work the church is doing. We also find the births, deaths, marriages, and anniversaries interesting. Many times this is the only way of learning of the happenings in the lives of our school friends and those removed from us.—Mrs. Rod Weber, Petersburg, Ont.

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Be careful of your thoughts. They may break out into words at any time.



TO BE NEAR TO GOD

By OLIVER H. ZOOK

In the First Book of Thessalonians, there are seven different attitudes or relationships that characterize the true, born-again child of God. We present them as follows:

Sunday, September 17

"Received the word of God" (1:13).

This attitude is very important; receiving the Word of God, not as the word of men, but as it is, "The word of truth" (Jas. 1:18). The Word is sometimes received "in much affliction" (1:16). This affliction is sometimes brought about by the Holy Spirit in preparing the heart for the incorruptible seed, I Pet. 1:23. God's Word is vital for Christian growth. The Word is God's message for our guidance and safety. We grow in grace as we are guided by the Word.

Monday, September 18

Turning to God. They "turned to God from idols" (1:9).

Idols of our own making are just a representation of our own carnal minds. The Thessalonians turned from them to God. Now the living God takes the place of sinful flesh. Our hearts can be satisfied with God only when we have turned entirely to Him. When the stream of God's love and truth has been tasted, our longing desire for more constrains us to turn constantly to the fountain of living waters. We will know the depth of God's love only when we have completely turned from sin and yielded our lives fully to His blessed control.

Tuesday, September 19

Dwelling in God.

"The church . . . which is in God the Father and in the Lord Jesus Christ" (1:1), having received the Word of truth, and having turned to God with all the heart, will find a blessed resting place in Him. In Him we find our life and strength, as the branch in the vine. Our lives will be like the tree planted by the rivers of water, with its roots firm and deep in fertile soil and all our needs abundantly supplied. We dwell in Him, not for a day, or week, but for all time and all eternity.

Wednesday, September 20

They "turned . . . from idols to serve the living and true God" (1:9).

What an example in holiness! Their service was a noble pattern for all the world to follow, but how few do it! Notice the pattern or character of it. 1. It was the work of faith. 2. It was the labor of love. 3. It was in patience of hope. 4. It was in the Lord Jesus Christ. 5. It was in the sight of God. You could hardly call this "eye service." There is far too much involved. It goes much too deep for that. This is

victory at its best. "One is your Master, even Christ." Serve Him.

Thursday, September 21

Waiting for the Son of God.

They "turned . . . to serve . . . and to wait for his Son from heaven" (1:10). Our Lord said He would come again, and they believed Him, and looked for the glorious appearing of their great God and Saviour. Titus 2:13. It takes patience to wait, but waiting for God always pays. Active service for God is always consistent with patient waiting. When our expectation is from God, it pays to wait for Him. There are great blessings in store for those who wait for God.

Friday, September 22

Learning of God.

Someone once said, "They never leave the high school who sit at Jesus' feet."

Those who are taught by the great Master Teacher never graduate. There is always more beyond. The end is never reached. Those taught by the Holy Spirit are anointed by the Father, and their education is lifelong, and they "need not that any man teach" them (1 John 2:27). The greatest lesson of all is that we love one another. 4:9. "By this shall all men know that ye are my disciples" (John 13:35).

Saturday, September 23

Walking worthy of God.

To this holy occupation we are called. 2:12. "Walk worthy of the Lord unto all pleasing" (Col. 1:10). Are you walking as becometh the sons of God—worthy of His love, of His fullness, of His holiness, of His power? If your life is fruitless, powerless, unsatisfying—maybe a careful checking up could reveal that you are not worthy of God. It is only when His indwelling Spirit fills and guides us that we are made worthy of the vocation wherewith we are called. Eph. 4:1. Walk daily with your Saviour.

The devil is hilarious when civil war is declared in any group.—J. N. Hostetter.

Sunday School Lesson for September 24

Gaius, a Christian Layman

III John

We close our character studies with a pattern for a layman. (Help your pupils to aspire to be a Gaius. Do not tell your purpose, but keep it clear. Pupils might read this short letter first. Then you can dip into it anywhere as the pupils find what kind of man Gaius was. What is a good pattern for a layman? Let them discover the pattern set forth. The order in which I here present some characteristics is not significant.)

All we know about Gaius we learn from a short letter. Who wrote to him? Let's find from this letter what kind of man he was.

A very good friend of John's: "Well-beloved," "beloved," "beloved," "I trust I shall shortly see thee, and we shall speak face to face." "I love." What is the basis of Christian friendship? Both parties love and serve the same Master. "The fellowship of kindred minds is like that to above."

A man of truth. How very confident John was of this fact! He wished Gaius's physical health to be like unto his spiritual health. What a pleasant task a minister has when his laymen walk in the truth. This is his greatest joy. Gaius was indwelt by truth. He lived according to the truth of God. All this says Gaius was truly abiding in Christ and Christ in Gaius. Gaius was always true to the faith of the Gospel.

"Ye shall know the truth, and the truth shall make you free."

A hospitable man. Whom did Gaius entertain? He kept open house for traveling Christian preachers. This meant these preachers would not need to be entertained by non-Christians. In this Gaius was a fellow-helper to the spreading of the truth. Is the door of your house open to brethren and to strangers? Why didn't Diotrephes receive strangers? "Be not forgetful to entertain strangers."

A man with the best of recommendations. This was said of Demetrius but it could also have been said of Gaius. A Christian layman recommends the Gospel to others by his Christian living. He is exhibit A of the truth of God's Word.

Are we ideal laymen or laywomen?

All this about a layman we learn from a short letter. What must this letter have meant to Gaius! It was from the heart of a great father to his well-beloved son. Letter writing is one way to encourage fellow Christians.

—Alta Mae Erb.

Lessons based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1938 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Must They Go to Bed Hungry?

By C. N. Hostetter, Jr.

Chairman of Mennonite Central Committee

Why is President Kennedy's administration pushing a "Food for Peace Program"? Why is the United Nations now promoting a "Freedom from Hunger Campaign"? Why did the Mennonite Central Committee workers last year distribute one million dol-

lars' worth of wheat, flour, corn meal, milk, and rice, donated by the government? Why did MCC last year distribute another million dollars' worth of canned meat, fruits, commodities, and clothing, donated by our own people? *Because in 1960, many millions did not have enough to eat.*

MCC strives to avoid having needy and hungry people become dependent upon charity. The relief worker aims to make himself dispensable. He works to work himself out of a job. He endeavors to help people help themselves so that he can, at the earliest possible moment, quietly step out of this particular scene of activity. In many European countries the MCC relief ministry was concluded within several years after the close of World War II. In Japan, in the Philippine Islands, and in other Far Eastern countries, the MCC relief workers have all been withdrawn.

Why does MCC have relief workers and Pax men in 27 countries? Because some of these countries have been so shattered and broken and the land so devastated that economic recovery is very, very slow. Because in some places, war, violence, and bloodshed continue with resultant suffering, blight and need for help. Millions shiver in the



Children in Jordan refugee camps appreciate the canned meat and flour sent from Mennonites in United States.



Milk feeding in the Laskarpur Hindu refugee colony near Calcutta. This is one of 500 refugee colonies in the Calcutta area. MCC is the only relief agency assigned to the Laskarpur colony. MCC serves 450 portions of milk daily as well as 200 hot rice and sauce meals.



Three Chinese refugee children stand in front of the covered portion of their boathouse. When they arrived in Hong Kong from the mainland by boat, there was no work, and so the children had to go to land and beg for food. Through the help of MCC workers they were able to have enough to eat and money to pay the school fee. In school the children also learn about the Bible and Christ. MCC was answer to the prayer, "Give us this day this daily [rice]" (Matt. 6).

cold for lack of clothing. Frustrated, homeless refugees exist in refugee camps, crowd into cities, squat miserably where they are not welcome, eke out an existence in hillside shacks. This is why the quota for relief contributions is as large as it is. *Many will continue to go to bed hungry unless the churches and people supporting Mennonite Central Committee relief give liberally.*

In Korea last year MCC workers distributed 900 tons of food to needy people. Two million, eight hundred thousand supplementary ration meals were served last year from the Korean cooking centers, set up for refugees from North Korea and for needy South Koreans. The menu is the same each day—hot corn mush, cooked from corn meal and powdered milk. Mothers with babies on their backs, boys and girls with ration books pinned on their sleeves, old men moving slowly with the aid of a cane, frequently walk great distances to get this food in dishes, kettles, pots, pans, crocks, and other receptacles to carry it home. The struggle for survival is a grim and difficult task. The scourge of war and the blight of poverty are everywhere evident. Many of the mountainsides are bare of brush and trees because the poor people have cut the grass and trees for fuel. Our task in Korea is not yet finished.

Hong Kong, "Pearl of the East," is now a city of more than 3,500,000 people. It is the



Refugees live in shacks such as these in the crowded Hong Kong area. These displaced people crowd into places where they are not welcome to eke out a bare existence as best they can. MCC ministers to many like them.

youngest city in the East. Chicago was already a thriving metropolis when Hong Kong was founded by the British on a barren off-shore island of China. At the close of World War II only a half million people lived here. Today East and West meet here as in no other place in the world. This is the world's fastest growing city. Hong Kong's commerce, industry, construction, development, and progress impress the visitor with a dazzling display of wealth. But, in spite of the gigantic government and private efforts that have housed 350,000 refugees in newly built homes and apartments in the last several years, 500,000 people still live in mountain shacks, boathouses, in the streets, on housetops, and in stairways. Last year 42,000 additional refugees from Red China landed safely in Hong Kong.

The Kwang Wa hospital is operated by the government and supported by public

spirited Hong Kong citizens. It has 950 beds, 900 of these available for patients who cannot pay. Mennonite Central Committee relief workers distribute much food and clothing through this hospital. Each mother from the maternity ward receives a bundle of clothing or bedding and a parcel of food as she is discharged. Coming to the hospital to witness one of these distributions, the writer was taken into the two large maternity wards and saw a sight he will never forget. Here were standard size hospital beds with an average of three mothers in each bed. The newborn babies were kept in canvas baskets, suspended above the lower end of the mother's bed.

As the nurse called the roll of those who were being dismissed, after a three-day maximum stay in the hospital, the mothers filed past the MCC relief workers to receive their parcels of food and clothing. Of the seventy or eighty mothers who received, many



MCC nurses Lydia Schlabach, R.N., La Junta, Colo., (left) and Esther Thiessen, R.N., Calgary, Alta., with children from the Seoul Children's Relief Hospital, Seoul, Korea. These babies are being taken to an orphanage. Foundlings brought to the hospital must be placed in orphanages when they are ready to be discharged.

smiled and expressed thanks in one of their Chinese dialects, but on some of these thin, wan faces there was not even a smile; only a moment's brighter glow in their sad, dull eyes.

Here is the back door to China. Here in a very real sense is China. Last year MCC distributed food and clothing valued at \$299,256. Now more than 2,000 refugee school children are served a hot meal at noon six days of the week, and more children are asking for food. Chinese refugee helpers aid MCC staff in feeding these undernourished children. Will the American and the Canadian churches supply what is needed?



Why did MCC relief workers and Pax men distribute two million dollars' worth of material aid in 27 countries of the world last year? Because of needs that remain in many countries. This man from Morocco still rides as his ancestors did—but the farming methods they used will not supply food for today's multitudes.



MCC Doctor J. B. Dick, Steinbach, Man., and his interpreters are surrounded by tribespeople of Vietnam, waiting their turn for medical treatment.

Mennonite Central Committee entered Vietnam in 1954. This country had been scourged by fifteen years of war—the last nine being a revolutionary war against the French. Now MCC is the only Protestant relief organization working in Vietnam. In 1959 MCC distributed more than 1,500 tons (3,000,000 lbs.) of relief goods. NCWC, the Catholic Welfare organization, distributed many times that amount. Should we withdraw and abandon hungry pagans and Protestants that look to MCC for food?

In India, East Pakistan refugees flood the Calcutta and West Bengal area. The traveler from the West gazes with amazement at the squatters in the south side Calcutta railroad station and looks aghast at the pavement and street dwellers that live about the station. MCC ministers to West Bengal refugees, providing daily morning milk and daily noon hot meal feedings and a weekly health clinic for children. Refugees are helped to help themselves by the poultry project, the sanitation project, and the reading room.

Five mission boards of the MCC constituency reach out in direct evangelization and church building efforts in India. All these missions minister in some ways to the suffering and needy. They distribute food, minister to the sick by nurse, doctor, clinic, and hospital, and reach out a friendly helping hand to many lepers. Should not MCC serve these missions and missionaries as CWS serves the larger Protestant fellowship?

When the writer was in Jordan several months ago, our workers reported plans laid for CWS (Church World Service), LWS (Lutheran World Service), NCWC (National Catholic Welfare Conference), and MCC to distribute blankets and clothing among the impoverished suffering Bedouins in East and in South Jordan. MCC's share of this distribution called for 12,000 blankets, 1,000 bales of men's and boys' clothing and 1,000 bales of women's clothing.

Of the 800,000 Arab refugees in Jordan, MCC ministers to 61,000 in the Jericho area. The passionate desire to return to their homes in Israel still burns in the hearts of the Arabs in spite of fading hopes. They think they have been greatly wronged, not only by Israel, but by the world. In this time of bitterness and hate they continue to need the outstretched hand of love and the kindness of those who know Christ.

Will the thin-faced, dark-skinned, undernourished Haiti children have a small share in America's plenty? Will our food gifts to hungry Arabs be cut off? Will hungry boys and girls in war-torn Congo be neglected and denied a portion of daily bread? *These will go to bed hungry unless you support the MCC relief budget.*



Many children roam the streets of Korea without any way of earning a living. The Mennonite Vocational School, Kyong San, gives such boys a home and a chance to learn some useful trade plus a thorough knowledge of good agricultural methods.



Medical needs are not being met in many countries. Here, Javanese people with all kinds of diseases and complaints come to the Mennonite Clinic, Pakis, Java. They come on foot, by donkey, and in two-wheeled carts drawn by horses or oxen. According to the looks of things, business is booming inside the clinic.

Missions Today

Progress in Puerto Rico

(Concluded)

By J. D. GRABER

Who is a missionary? In Puerto Rico we have regular, full-time, fully supported district missionaries. These are actually fraternal workers serving with and for the Puerto Rican Mennonite Church. The Conference Executive Committee appoints them to their tasks and locations. They serve as pastors and evangelists, engage in literature distribution, personal visitation, and other normal church activities. These are missionaries according to the accepted definitions.

Are doctors, nurses, teachers, administrators and other workers, serving hospital and school, also missionaries? The answer must be "yes" for two reasons. In the first place every Christian is a missionary. By this we mean that every Christian is a witness-bearer and must consider himself "under orders" by his Lord. In the second place, all these are missionaries because of the changing concept of "missionary."

The foreign missionary concept of the past century grew out of the colonial period. In countries ruled by foreigners and in a period when Westerners were naturally considered as representing a superior civilization and way of life, a foreign missionary coming with the Gospel was a natural and inevitable development. At the present time, however, the missionary from abroad, representing a foreign church and supported from abroad, is more and more coming to be considered a "foreign paid agent." In the setting of flaming nationalism this term has rather serious negative implications. Somehow, in this new day, in the midst of the new world revolution, we have to find other and additional ways of getting the Gospel across cultural and national frontiers.

Infiltration may be the new approach. All kinds of jobs are open in these newly independent countries for trained persons. These countries are feverishly modernizing and for this they are forced to employ armies of trained technicians. They do not welcome the "paid foreign agent" but are most eager to employ a trained person whom they desperately need even if he is a Christian. This open door many of the present generation of young people should enter.

But missionaries are still needed. The self-supporting or employed worker should supplement the regular missionary, usually not supplant him. The full-time missionary will continue to be a living symbol of the world-wide task of the church and the dedication the task demands.



MISSION NEWS

Overseas Missions

Argentina—John Koppenhaver preached at Arrecifes, Mechita, and Bragado on Aug. 20, his last Sunday in Argentina, before leaving there Aug. 23.

Brazil—On July 1 Allen Martin assumed pastoral duties at the Valinhos Church. Valinhos, known as the "city of figs," also claims Brazil's largest soap factory, where most of the 40 church members are employed. National workers assume most responsibility for church life. The Martins are looking forward to the construction of a new building, the first evangelical church ever to be built in this town of 20,000 people.

The Campinas evangelical bookstore, now two years old, grows in influence. It shows the need for more production and better means of distribution of evangelical literature in Brazil. This project, started by David Hostetler, is now also almost self-supporting. A full line of Portuguese evangelical literature, sacred recordings, filmstrips, and Bibles is carried. Two members of the Valinhos Church do most of the work in the store.

Japan—During the week of Aug. 28 a study conference led by Howard Charles on church order—communion, marriage and divorce, study of the prayer yielding, etc.—was scheduled to be held at Sapporo.

Lee Kanagy reports the Christian missionary from the West is looked upon in Japan as part of the "free world" alliance to propagate "high civilization." The louder America boasts of her strength and the more she talks about war and force, the more Christianity is looked upon as unwanted, not needed, and dangerous in the eyes of pagans. Although these general impressions exist and cause hardship for people to respond to the Gospel, such as "If you become a Christian, your head and brain will become warped," faithful Christians continue to be tried with "fire." Their daily testimonies refute all the ridicule laid on them.

Hoshiba-san of Nishibetsu, a high-school boy, said his teachers continually tell him to leave off Christianity or his head will become dumb and he will be worthless. On Aug. 23 Mrs. Oba of Shibeche died unexpectedly. Having suffered tuberculosis and pneumonia, she remained completely loyal to Christ. Before she died she wrote a short testimony saying she was going to heaven, she should not be worshiped, and she hoped all who attended her funeral would accept Christ.

Nepal—Lena Graber, Shanta Bhawan Hospital, Katmandu, is working on a constitution for the hospital. The hospital, administered by United Mission to Nepal through several co-operating evangelical boards, renders service to Nepalese. Sister Graber reports that, with doctors from so

many different countries and nurses from just as many or more, getting a constitution into shape so everyone knows proper procedures and customs is a complicated matter.

Elkhart, Ind.—Anna Marie Kurtz flew from New York on Aug. 29 for Ghana, where she will begin her first term of missionary service. Kenneth Schwartzentruber and family flew from Miami to Brazil on Sept. 6 for their first term of service. Robert Witters sailed for France from Montreal on Sept. 4, after a short three-month summer furlough; this will be their second term of service. David Shanks sailed for Belgium on Aug. 31 from New York after a two-month summer furlough; this will be their third term.

Tanganyika—The Shirati hospital staff was grateful for the specialist services of Dr. Ripple of Lancaster General Hospital, Lancaster, Pa. He performed ten eye operations and examined some 75 persons with unusual eye conditions. After collecting and labeling 400 pairs of used spectacles in the United States, he sent them to Dr. Housman, who can now prescribe them for those in need.

Honduras—The James Hess family arrived safely in Trujillo on Aug. 10.

Hurricane "Anna" caused considerable damage along the northern coast of Honduras. Crops were flattened, and as a result, food will be scarce. George T. Miller reported slight damage to the clinic building and Trujillo church.

Salunga, Pa.—The Harold Reeds were delayed temporarily from leaving for Somalia because of a health problem. They plan to leave in early October.

Harry N. Frank, East Petersburg, Pa., a life member of the Eastern mission board, passed away Aug. 25 at the age of 75. Bro. Frank had served on the board since 1940. He was a member of the Executive Committee from 1955 to 1959.

Belgium—Vasil Magal reports that 50 pastors, lay preachers, missionaries, and active members from England, France, Germany, Austria, Holland, and Belgium attended Slavic Bible courses at Ohain from July 18 to 26. H. H. Janzen and W. L. Gutschke led the group made up of workers among the Slavic people. On July 23, when many believers and seekers also attended, eight accepted Christ as their personal Saviour.

Nigeria—Daniel Dicner, who with his family is a short-term worker here, reports that he teaches geometry and algebra to classes similar to high-school freshmen and sophomores in the United States. He started teaching at Duke Town Secondary School, Calabar, East Nigeria, Aug. 28, in the third session of their school term.

France—John H. Yoder and family on a short-term assignment for one year in Europe, are living at Boucq-par-Toul (Meurthe et Moselle), France.

Home Missions

Oaska, Ala.—Herbert and Dorothy Heller have been appointed superintendent couple for the mission here.

Rocky Ford, Colo.—As of Aug. 20, all the trussed rafters were completed, bricklaying was one third completed, and much of the initial plumbing was finished on the new Rocky Ford Mennonite Church. Joe Swartzentruber from Schowalter Villa, Hesston, Kans., was bricklayer; Jacob Weirich supervised the carpentry work.

Elkhart, Ind.—In an August Christian Life magazine editorial Elvin Horst, operator of the bookmobile for the general mission board, is featured, along with his work.

Downey, Calif.—John T. Kreider, former pastor of Community Mennonite Church, Kansas City, Mo., has accepted a call to become pastor of Downey Mennonite Church. Their new address will be 11718 Milta Ave., Downey. On Aug. 20, when the Kreiders visited the congregation, which is still meeting in the YMCA, 71 were present, including 19 visitors.

Culp, Ark.—Bethel Springs School, where M. J. Ebersoll serves as principal, opened Sept. 4. Mrs. Atlee Gingerich, Berlin, Ohio, teaches grades 1-4; Helen Brenneman, Scarborough, Ont., teaches grades 4-8. Approximately 50 students were expected to enroll. The school stresses four R's—the fourth one being "spiritual."

Chinle, Ariz.—Lester and Bessie Miller arrived at Black Mountain Mission on Sept. 2 to assist with the work while Stanley and Arlie Weaver live in Phoenix, Ariz., this winter, where Bro. Weaver will attend classes at Arizona State University and Arizona Bible Institute. Bro. Miller will do maintenance around the mission and assist in Navaho Gospel Hour production. Sister Miller will assist with released-time Bible classes in the four government schools and help with children's church at the mission.

Broadcasting

"Life at Its Best" . . . is not found in position . . . in pleasure . . . or in wealth," says B. Charles Hostetler, "but in Jesus Christ." This is part of Pastor Hostetler's testimony, which is included in a colorful, illustrated eight-page folder. Also included is a schedule of *The Mennonite Hour* and *The Way to Life* broadcasts. It is available for distribution to the salesman who comes to the door, to the gas station attendant, to neighbors and friends, and for enclosing in letters.

This new release by *The Mennonite Hour* should be a big help to those who have been wanting to witness winningly for Jesus Christ on everyday occasions. The Gospel is presented here in a nutshell in a unique way. To be of further help to the person receiving the folder, a coupon on the back page invites him to check for information on Home Bible Studies and for literature on how to become a Christian. The folders are available free for distribution when writing to *The Mennonite Hour*, Harrisonburg, Va., or Kitchener, Ont.

New York, N.Y.—An unusual opportunity

ty has been accepted to broadcast on a leading radio station, WINS, beginning Sunday evening, Sept. 10, at 10:00 p.m. This 50,000-watt station located at 1010 kc. can be heard by 15 million people living in the New York City metropolitan area. The station also covers many states in eastern United States.

In New York City, third largest city in the world, live as many Jews as in Israel, more Germans than in Bonn, capital of West Germany, and more foreign born than the total population of Detroit!

East Moline, Ill.—WDLI, a Moody station, will be carrying The Mennonite Hour again on a sustaining basis beginning Sept. 17, at 11:00 a.m.

La Junta, Colo.—The East Holbrook and La Junta MYFs are sponsoring The Way to Life on KBZZ, La Junta, beginning Sept. 3. Time of broadcast is 9:05 a.m., at 1400 kc.

Puerto Rico—The Spanish broadcast produced a record album (LP-214) which is now ready for sale. A selection of 15 hymns is sung by men's, ladies', and mixed choruses of Audicion Luz y Verdad, plus trios and a duet. Sale price is \$4.50 but a special price now is \$3.97. Place your order by writing to Luz y Verdad, Box 25, Aibonito, Puerto Rico. (Postage for mail to Puerto Rico is the regular United States rate.)

Harrisonburg, Va.—A "prayer" reminder sticker designed for telephones has been released by The Mennonite Hour and is available without charge when writing to The Mennonite Hour, Harrisonburg, Va., or to Kitchener, Ont. This sticker, which can be placed on a telephone, dashboard of a car, or dresser mirror, urges "prayer for the thousands who heard The Mennonite Hour last Sunday."

District Mission Boards

Iowa-Nebraska—Eugene Garber, literature secretary, reports that sales the past six months have consisted almost entirely of tracts. Tracts sales included sales to Good News Service, Milford, local rack tenders, mail orders, and local trade.

Health and Welfare

Maumee, Ohio—Roy Engler, manager of Sunshine Children's Home, reports that steel, held up for over three weeks, was finally delivered Aug. 24 for the new \$90,000 building, which he is building for \$13,000 on donated supplies and labor. Since steel workers and construction workers end their labor on Saturdays, he has not much time remaining to get the building built before winter.

Aibonito, P.R.—Lawrence Greaser, chaplain, and Carol Glick, counselor, of Mennonite General Hospital here report visiting three hospitals during July—Doctor Pila, Hospital de Damas, and St. Luke's—to get information concerning their religious programs.

During July the efforts of the priest and his helpers among nurse aides reached a new climax. He was in and out as often as three times a day at Mennonite General Hospital. One patient reported that the

priest, on entering his room when he was reading the New Testament, told him that he could not read that Book since it was sin. A nurse aide who opposed the Gospel was heard telling a patient not to let himself be convinced by tracts and booklets on his bedside table. During one day the priest visited six Protestant patients in the hospital; some Catholics have expressed surprise at seeing the priest.

I-W Services

Elkhart, Ind.—Twenty-three fellows participated in the I-W orientation held Aug. 25-30. They came from seven states representing a geographical spread from North Dakota to Pennsylvania. During the service tour to Indianapolis (on Saturday and Sunday) the fellows learned what Selective Service and the hospital expect of I-W men, saw I-W men at work, and heard firsthand reports of problems and opportunities frequently faced. Sunday evening the group participated in a youth meeting at the Prairie Street Mennonite Church. Norman Derstine, Elkhart, Ind., was guest speaker. Because of the size of the group, classroom activities on Monday, Tuesday, and Wednesday were held at the Prairie Street Church instead of at Mission Board Headquarters.

Lansdale, Pa.—Dick Martin, Assistant I-W Director, took part in the I-W orientation held at Lansdale, Pa., on Sept. 1-6. Following the orientation, he visited I-W groups at Philadelphia, Pa.; Norristown, Pa.; Allentown, Pa.; Greystone Park, N.J.; and Hanover, N.H. David Derstine, Secretary of Franconia Conference I-W Committee, joined in visiting the I-W locations.

Mennonite Mental Health

Hagerstown, Md.—Ground-breaking ceremonies for a chapel at Brook Lane Farm Hospital were held Sunday afternoon, Aug. 20. The chapel is the first building in a Mennonite Mental Health Services hospital designed primarily as a center of worship and as a symbol of its spiritual ministry to man.

The first shovel of earth was turned by D. C. Kauffman, administrator of Brook Lane Farm. Speakers on the program were Chester Raber, who is joining the hospital staff as chaplain, and William Snyder, Ex-

ecutive Secretary of Mennonite Central Committee. The speakers presented the chapel as a place where patients, regardless of faith, will be helped to experience the healing power of God in their lives.

The chapel is expected to be ready for use by the spring of 1962. It will be of contemporary design and will be located on a hill overlooking the other hospital buildings.

Chester Raber is beginning his assignment as the first full-time pastor of Brook Lane Farm. Raber brings to this position several years of experience as a chaplain in Central State Hospital, Lakeland, Ky. He is a graduate of Goshen Biblical Seminary and Southern Baptist Theological Seminary, Louisville, Ky.

Raber will be responsible for pastoral care of patients and will give leadership to the quest for a better understanding of the relationship between psychiatry and Christian faith.

Overseas Relief and Service

The Pax project at Enkenbach, Germany, reopened on July 29 to complete the two remaining houses in the Mennonite settlement there. The unit had closed temporarily on May 8. Pax men working at Enkenbach now are Kenneth Hershey, Bird in Hand, Pa.; Gordon Reimer, Steinbach, Man.; Donald Schlegel, Toronto, Ont.; Robert Unrau, Wichita, Kans.; Kenneth Von Gunten, Berne, Ind.; Dick Bartel, Meade, Kans.; and Aden Troyer, Sugar Creek, Ohio.

Voluntary Services

New York, N.Y.—Gerald Shenk, R. 1, Washington Boro, Pa., began serving with the New York VS unit on Aug. 28. He is working at the relief warehouse of the World Relief Commission of the National Association of Evangelicals.

Donald and Doris Sensenig, Akron, Pa., have accepted the assignment to serve as unit leaders of the New York City VS unit for a minimum of one year. After living in the VS center for several weeks, the Sensenigs will be living in an apartment in the same block as the VS center. Don will also be attending the New York University on a part-time basis. Daniel Ness, R. 3, Hanover, Pa., began serving in New York City on July 31.

New MCC Film Available

Akron, Pa.—"Hong Kong Report," a new film on the Hong Kong refugee situation and the Mennonite Central Committee relief work in Hong Kong, was released on Aug. 15 and is now available for showing to church groups.

The film portrays the life of more than 1,000,000 refugees from the Chinese mainland who have made Hong Kong the most densely populated city on earth. Film scenes include preparation of material—food, clothing, Christmas bundles—by Men-

nonites in North America and distribution of the relief supplies to children in rooftop schools, to mothers leaving Kwong Wah Charity Hospital, to the fisherfolk. The 18-minute, 16mm. film is in sound and color.

"Hong Kong Report" can be ordered for showing from Information Services, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.; Mennonite Central Committee, 10 Union St., East, Waterloo, Ont.

General Relief and Service News

The September Mission-Service Newsletter presents a review of our overseas relief program. If we are to continue the projects already started without serious reductions in program, we will need to experience increased giving on the part of our total brotherhood. Many very urgent needs go unmet because of lack of funds.

Each fall many non-Mennonite agencies make strong appeals for funds in our Mennonite communities because they are aware of our interests in this type of work. Among them are CROP, Christian Children's Fund, World-Vision, and others. The Relief and Service Committee has been designated by the Mennonite Church as the official agency for collecting and distributing funds for relief purposes. Our overseas emergency relief program is carried out through the Mennonite Central Committee. We feel Christian relief should be given "in the name of Christ" and therefore handled by our own representatives on the field. Your regular contributions as individuals and congregations are encouraged. Contribute through congregation and district mission board treasurer and designate for relief and service.

Persons who choose for some reason to contribute to CROP may designate their contributions for MCC work by asking the solicitor to indicate it on their receipt and on his official report form. Funds contributed in this way do not give your congregation or our church credit toward our committed budget for the MCC program.

Fifty trainees from Austria, Switzerland, the Netherlands, Germany, France, and Luxembourg arrived in New York on Aug. 17 on the S.S. Groote Beer. The young people will spend two six-month periods living and working in North American homes and institutions. Members of the European Mennonite Bible School choir also arrived on the same ship and are now touring Mennonite churches in the U.S. and Canada.

Questions

By EVERETT G. METZLER

"Please tell me how I can become a Protestant. My father and brother say that should help me get a job with a United States Aid mission."

I had to smile inwardly at our young friend's frankness as compared to some who come inquiring about "religion." We find this utilitarian view of Christianity quite common here in Vietnam, where for so long becoming a Christian had strong political and social overtones. Earlier, and still to some extent, Christianity in general is identified with Western influences. It is part of our task to re-examine and see how much of what we believe is extraneous to the essential message of the Gospel. We come teaching the Gospel message, clothing it in the concepts and thought patterns of our Western civilization, and thus it becomes less

understandable to our Oriental friends whose outlook on life is somewhat different.

Actually, cultural concepts in which the evangelists and Paul couched the good news of Christ are often more readily understood by our Vietnamese friends than by us whose minds are conditioned by twentieth-century American environment. For instance to anyone who has seen coolies and vendors staggering under the weight of their burdens suspended from the two ends of a shoulder pole, our Lord's invitation in Matt. 11:28, 29 ("Come unto me, all ye that labour and are heavy laden. . . . Take my yoke. . . . For my yoke is easy, and my burden is light") becomes full of spiritual meaning. The implied inference of Jesus in this invitation is that His new way of life and doctrine is a lighter burden than the galling negativistic legalism of the teachers of the day. This is easily understood here among those who try to be conscientious about keeping traditional religious rites and superstitions.

The questions our friends ask will help you understand some of the other obstacles we meet in communicating the Gospel message. Sometimes (oftentimes) it is a problem of words. Just as our word "church" has multiple meanings, so a common Vietnamese word for religion or doctrine, *dao*, is confusing. (The word rhymes with cow). On one occasion the lady of the house, knowing that we were Christians, pointed to a small figurine of Christ on a shelf and said, "I have *dao*, too." This probably meant that she went to Mass several times a year on holidays and called herself a Christian when conversation turned to religion.

The root meaning of the word *dao* is "way," or "route," from whence has come the figurative meaning of ethical way of acting, truth, doctrine, and hence, religion. Depending on its context in conversation, it may mean Taoism, Confucianism, Catholicism, or Evangelical Christianity. Sometimes it means morality and uprightness versus deceit and immorality. Choosing the right word sometimes becomes difficult for us with limited understanding of the shades of meanings.

As mentioned above, misconceptions concerning the nature of Christianity are common. A frequent question concerns the specific requirements to *vo dao*—enter religion. This is looked on merely as joining a society or organization. It often appears that our inquirers are shopping around among the various religions to find which offers the most personal benefit for the least investment of one's self, possessions, and time. Questions as to how often one must go to church, what and when one may eat, and what popular entertainments must be given up if one becomes a Christian point up common misunderstandings of the nature of Christian faith.

The many denominations are another thing. A most common question is, "What is the difference between Catholicism and the Evangelical churches?" About the only difference many notice is that Protestants don't worship Mary! (And at Christmas time some thought we worshiped Mary because we had a picture of the Nativity scene on display!) Quite often in discussing this subject, questions are raised about the comparative number of Protestants and Catholics in the United States, the U.S. president's religion, and the recent meeting of Archbishop Fisher of the Church of England with the pope.

With the entrance of additional denominational missions into the country and increasing awareness of the world-wide church scene, questions come as to the *why's* and differences between Protestant groups. Then we feel we must stress that there is but one church, a spiritual church, and that our unity is in Christ, although organizationally there are many different groups.

Many imply by their questions that all religions are different roads to a common goal. This concept is appealing here where ancestor worship, animism, Buddhism, and Christianity meet.

Among those who raise questions there are also the evidently sincere, the good soil in the parable of the sower. We meet numerous young people who are spiritually illiterate and sincerely want to know the truth. Often they are under pressure to follow one of the different religious "camps." Miss Dung, for example, comes from a nominally Buddhist home, but her sister has married a Catholic. She herself is a first-year university student and is trying to reason her way through the conflict of ideas. She has come on several occasions and the conversation always turns to spiritual matters. That true Christianity is not mere doctrine but is the power of God working in our lives through Christ Jesus and His sacrifice on the cross does not yet satisfy her. She eagerly accepts Gospels and other literature, however, and from her conversation it is clear that she reads them.

After our Vietnamese Bible study one evening Mr. An stayed a long time to ask questions about our faith. Himself a refugee from the North, he is pressured by older brothers and sisters to make a choice as to which course to take. Another older man stayed one night to talk, too. One of his questions points up the strong pressures for conformity to family and group beliefs. He wanted to know if it would be possible for him to become a Christian if his wife continued to worship at the family altar to ancestors. Belief that the spirits of ancestors live on and can influence those who are living for good or evil is very strong. Rejection of worship at the family ancestral

(Continued on page 812)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Sister Janet Umble, Goshen College student, received honorable mention in the Intercollegiate Peace Speech Association contest this year.

Guest speakers in a Church Music Conference at Hildebrand, Waynesboro, Va., Sept. 2, 3, were Audrey Shank and J. Mark Stauffer, of Eastern Mennonite College.

Bro. David Eshelman was installed as pastor at Smithville, Ohio, on Sept. 3, by Bro. John Drescher, bishop of the congregation.

The Lee Heights Chorus from Cleveland, under the direction of Bro. Gerald Hughes, gave a program at Sonnenberg, Apple Creek, Ohio, on Aug. 27.

Bro. J. A. Hostetler, assistant professor of sociology at the University of Alberta and former book editor at Scottdale, attended a research-planning workshop at Cornell University recently. Bro. Hostetler is currently engaged in research on the Hutterites.

Bro. Edwin H. Gehman, R. 1, Denver, Pa., was ordained to the ministry for the Tamaqua, Pa., congregation at Martindale, Ephrata, Pa., on Aug. 27. Bro. J. Paul Graybill officiated, and Leroy E. Schrock, Glen Flora, Wis., and T. E. Schrock, Clarksville, Mich., spoke in this service.

Sister Sophia Moore has been appointed editor of *The Christian Nurse*. She is the mother of six children, and with her husband Ralph operates the Moore Nursing Home in Goshen, Ind. She has been active in the Nursing Home Association, and several years ago was chosen as the Nurse of the Year by the District Nurses' association. Avon Yoder, a 1961 graduate of the Goshen College School of Nursing, and a staff nurse at Elkhart General Hospital, is the new assistant editor. All material for *The Christian Nurse* should be transmitted to Mrs. Moore at 401 S. Main St., Goshen, Ind.

Bro. Fred Slabach was chosen by lot and ordained to the office of deacon for the Clinton Frame congregation on Aug. 27. Bro. Vernon E. Bontreger officiated. The message was by Bro. John C. Wenger, and Amsa H. Kauffman conducted the devotion.

The Crystal Springs, Kans., congregation participated in a centennial camp meeting in the Attica area. The church was responsible for the service on Sunday evening, Sept. 3. Bro. M. A. Yoder, Hesston, Kans., preached.

Coming Next Week

Several features from General Conference: a resolution on communism and anti-communism, a resolution on food for China, a letter to President Kennedy, an editorial on "Going Home Happy." Also a lengthy announcement concerning the Mennonite World Conference of 1962.

Bro. J. D. Graber, Elkhart, Ind., is giving a series of missionary messages in the high school auditorium at Mountain Lake, Minn., Sept. 10-17.

Bro. John Ray Miller of Lagrange, Ind., was installed as pastor at Brethren, near Manistee, Mich., on Aug. 27, with Bro. E. J. Leinbach officiating.

Guest speakers at a MYF workshop and Peace Institute at Milford, Neb., Aug. 25-27, were Eugene C. Garber, Kalona, Iowa, and Herman Ropp, Wellman, Iowa.

The Mennonite A Cappella Touring Chorus from Lancaster, Pa., under the direction of Bro. Donald Gehman, gave a program at Greenwood, Del., on Aug. 27.

Bro. Sanford G. Shetler, Hollsopple, Pa., was the speaker on Morning Devotions over three radio stations, Johnstown, Pa., during General Conference week, Aug. 21-26.

Bro. Lawrence Martin was installed as pastor at Cedar Grove, Ont., on Sept. 10, with Bro. J. B. Martin bringing the message.

Richard Detweiler, Perkasie, Pa., will be guest speaker in a Christian Nurture Conference at Kitchener, Ont., Sept. 17.

A congregation was organized at Montreal, Quebec, on Aug. 20, following the baptism of a number of believers. Bro. Emerson McDowell represented the Ontario Mission Board in this service.

Bro. Leonard Garber and a group of young people from Garden City, Mo., who had attended the MYF Convention, were at Winton, Calif., where Bro. Garber was formerly pastor, on Aug. 22.

Bro. John Ingold and wife, Margaret, flew from Washington, D.C., on Aug. 17 for Ghana. Their address there is African American Institute, P.O. Box 2192, Accra, Ghana, West Africa.

Bro. Merle Bender is serving as interim pastor at Tenth Street, Wichita, Kans.

Bro. Adin Yoder, Millersburg, Ohio, is serving as interim pastor at Bethel, Wadsworth, Ohio.

Bro. D. C. Kauffman was installed as acting pastor on Sept. 10 at Bethel, West Liberty, Ohio. He will serve for nine months while Pastor Edward Stoltzfus is studying at Princeton Seminary. The Stoltzfus address is 170 Rogers Ave., Hightstown, N.J. Telephone: HI 8-2754-J.

Guest speakers in the annual Ontario Christian Nurture Conference held at the East Zorra Church were Nelson and Christa Carol Kauffman and A. J. Metzler. The conference was held Sept. 2-4.

The Perkasie, Pa., MYF helped to clean the church building and grounds at Lambertville, N.J., on Aug. 26. They camped overnight with the Lambertville young people at Tobikon Valley Park and attended services at Lambertville on Aug. 27.

A new congregation was organized at Norge, Va., on Aug. 13 by Bro. Truman H. Brunk. Services for the present are in a

Lutheran church. Six families are the nucleus of the new group.

Bro. E. E. Showalter was installed as pastor of First Mennonite, Colorado Springs, Colo., on Aug. 27, with Bro. E. M. Yost officiating.

Bro. Roy D. Roth, Logsdon, Oreg., served in the Portland MYF retreat over the Labor Day weekend.

A recorded message by Bro. Nelson Litwiler at the annual Mission Board meeting was heard at Argentine, Kansas City, Kans., on Aug. 27.

Sister Cassie Graber is at 97 years of age the oldest person ever to have been a member of the Beech congregation, Louisville, Ohio.

Bro. Lothar Fromm, young Mennonite from Northern Germany, who has spent the past two months studying the program of the Mennonite Publishing House, joined the trainee group sailing for Europe.

Executive Editor Elfrase Zook presented findings of his study on training needs of people preparing for literature work in foreign countries to the faculties of Eastern Mennonite College and Goshen College, on Sept. 5, 6.

Bro. Newton Gingrich, Markham, Ont., has been appointed to the Church Welfare Committee of the Mennonite General Conference by the Executive Committee of Conference. He succeeds John R. Mumaw, who resigned from the committee when he was elected moderator of General Conference.

Kenneth G. Good, Hyattsville, Md., brought a devotional meditation to the faculty of the Vienna, Va., High School on Aug. 29.

Bro. Lester Wyse, Hartville, Ohio, showed travel pictures at the Engadine, Mich., school on Sept. 2. On Sept. 3 he preached at Naubinway.

Bro. Donald Groff, a member at Strasburg, Pa., has gone to Ghana, where he is teaching under the government's Peace Corps.

Bro. Eugene Herr, Scottsdale, Pa., spoke to the young people of the Strasburg-Willow Street congregation at the Lampeter, Pa., community grounds on Sept. 9.

New teachers at Western Mennonite School are James Neuhauser, mathematics, and J. Lorne Peachey, science.

Calendar

Annual Fellowship for ordained men of Allegheny Conference, Latayette Camp, Sept. 13, 16.
Lancaster Fall Conference, Mellinger's, Lancaster, Pa., Sept. 21.
Indiana Conference Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.

Visiting speakers: Paul Martin, La Junta, Colo., at Perkase, Pa., Aug. 27. Chester K. Lehman, Harrisonburg, Va., at Congregational Mennonite, Marietta, Pa., Aug. 27. Stanley Shantz, Guernsey, Sask., at Worcester, Pa., Aug. 27. James and Dorothy Kratz, appointed to the Chaco, in Argentina, at Pennsylvania, Heston, Kans., Aug. 20 and at Heston Mennonite Church, Aug. 27. Eugene C. Garber, Kalona, Iowa, at Blaine, Oreg., Aug. 20.

Alva Swartzendruber, Hydro, Okla., at New Wilmington, Pa., Aug. 27. John S. Steiner, Goshen, Ind., in Home Conference at New Wilmington, Pa., Aug. 20. David A. Shank, Belgium, at Salem, Wooster, Ohio, and Orrville, Ohio, Aug. 27. Frederick Erb, Sterling, Ill., at Waterloo, Ont., Aug. 27. John F. Mishler, Talcum, Ky., at Knoxville, Tenn., Aug. 20. Eldon Miller, Rowdy, Ky., at Talcum, Ky., Aug. 20.

Cletus Miller, Chappell, Nebr., at East Union, Kalona, Iowa, Aug. 20. A. Lloyd Swartzendruber, Kalona, Iowa, at Barryville, Belleville, Pa., Aug. 20. James Detweiler, Harper, Kans., at Central, Elida, Ohio, Aug. 27. Maynard Rohrer and family, Araguacema, Brazil, at Wadsworth, Ohio, Aug. 20. Mrs. Maynard Rohrer, Brazil, at Central WMSA meeting, Elida, Ohio, Sept. 6. Roy Bucher, Metamora, Ill., at Upland, Calif., Aug. 30.

Warren Good, Hinkletown, Pa., at Weavers, Harrisonburg, Va., Sept. 3. Salome Bauman, principal of Rockway Mennonite School, at Alma, Ont., Aug. 27. John Friesen and wife, India, at Aurora, Ohio, Aug. 20. Marcus Bishop, Denver, Colo., at Albany, Oreg., Aug. 20. Dorsa Mishler, Elkhardt, Ind., at Sweet Home, Oreg., Aug. 20. Lester Hershey, Luz y Verdad pastor, at South Union, West Liberty, Ohio, Sept. 7. Daniel Kauffman, Scottdale, Pa., at Meyersdale, Pa., Sept. 3.

New members: five by baptism at Freeport, Ill., Aug. 27; seventeen by baptism at Roanoke, Ill., Aug. 20.

Bro. Wesley Jantz preached his farewell message to the Roanoke, Ill., congregation on Aug. 20. After five years at Roanoke, Bro. Jantz is moving to Heston, Kans.

Bro. Charles Kauffman, oldest son of Bro. Milo Kauffman, Heston, Kans., died Sept. 1 at the home of his parents, after a long illness from a brain tumor.

Announcements

Paul Erb, Scottdale, Pa., in weekend meetings at Finland, Pennsylvania, Pa., Sept. 23, 24.

Ohio and Eastern Fall WMSA meeting at Cloverdale, Continental, Ohio, Sept. 16.

Stewardship Secretary Daniel Kauffman, Scottdale, Pa., at Walnut Creek, Ohio, Sept. 17-19, and at Springs, Johnstown, and Belleville, Pa., participating in the Allegheny Conference enlistment program, Sept. 20-22.

B. Charles Hostetter, Mennonite Hour pastor, at Midland, Mich., Sept. 27.

Employees of Weaver Book Store in a program at Neffsville, Pa., Oct. 15.

A twelve-year-old boy and a fifteen-year-old girl in unfortunate circumstances need

a home. Anyone interested please contact Nelson King, Box 137, Fairpoint, Ohio. Ivins Steinhauer, Bridgeport, Pa., at North End, Lancaster, Pa., Sept. 30 and Oct. 1.

Margaret Bucher, Harman, W. Va., at Women's Retreat, Black Rock, Quarryville, Pa., Sept. 29, 30.

Anniversary and Home-coming at Bethel, Chicago, Ill., Sept. 23, 24.

Change of address: Orvin Hooley, Bronson, Mich., to R. 1, Sturgis, Mich. Samuel E. Miller from R. 2, to 1312 College Ave., Harrisonburg, Va.

Lester T. Hershey, who has spent the past two weeks visiting churches in Eastern United States, will show color pictures of broadcasting to Spanish-speaking people at the following places: Flanagan, Ill., Sept. 14; Arthur, Ill., Sept. 15; Second Mennonite, Chicago, Ill., Sept. 16; Milwaukee, Wis., Sept. 17, 18; Manson, Iowa, Sept. 19; Wellman, Iowa, Sept. 20; East Union, Kalona, Iowa, Sept. 21; Sugar Creek, Wayland, Iowa, Sept. 22; Yoder, Kans., Sept. 23; Heston and Protection, Kans., Sept. 24; Spanish Church, La Junta, Colo., Sept. 25; Colorado Springs, Sept. 26; First Mennonite, Denver, Colo., Sept. 27; Albuquerque, N. Mex., Sept. 28; Sunnyslope, Phoenix, Ariz., Sept. 29; Upland, Calif., Sept. 30; Los Angeles, Calif., Oct. 1.

John Drescher, editor-elect of the GOSPEL HERALD, will be visiting speaker at the Allegheny Christian Education Conference at Belleville, Pa., Oct. 21, 22.

The address of Irvin Detweiler, pastor at East Goshen, Ind., is 1406 East Lincoln Ave., Goshen, Ind. Phone: KE 3-2356.

Evangelistic Meetings

William R. Miller, North Liberty, Ind., at Talcum, Ky., Aug. 30 to Sept. 6, and at Sugar Creek, Wayland, Iowa, Sept. 10-17. J. J. Hostetter, Peoria, Ill., at Cedar Grove, Ont., Sept. 20-27. Milton Brackbill, Paoli, Pa., at South English, Iowa, Aug. 28 to Sept. 3, and at Finland, Pennsylvania, Pa., Sept. 26 to Oct. 1. Newton Gingrich, Markham, Ont., at Forks, Middlebury, Ind., Oct. 20-29. Paul M. Miller, Goshen, Ind., at Tiskilwa, Ill., Sept. 27 to Oct. 4. Don Augsburg, Harrisonburg, Va., at Perkase, Pa., Oct. 1-8. Howard W. Stevanus, Amore, Ala., at Elora, Ont., Oct. 1-8. Joe Esh, Mt. Union, Pa., at Richmond, Va., Sept. 3-10.

You Have a Place in Church Literature

If you have musical training, an interest in books, secretarial skills, training and experience with office forms and procedures, or a knack for design or arranging store displays, you are needed by the church for its publishing work. Write to Personnel Manager, Mennonite Publishing House, Scottdale, Pa., for further details about immediate openings.

Church Camps

Kenneth G. Good, Hyattsville, Md., spoke in an all-day meeting at Black Rock Retreat, Quarryville, Pa., on Sept. 4.

The MYF groups from Crown Hill, Rittman, Ohio, and Bethel, Wadsworth, Ohio, met at Camp Luz on Sept. 1.

DARE TO BE A DOCK

(Continued from page 800)

lack of desire for worldly reputation. His "success as a teacher can be attributed to his love for children and to his conception of the teaching profession as one of sacrificial service to humanity as well as a definite calling of God. This philosophy colored all of his efforts in the schoolroom." He credits God "for calling me to the profession and for giving me an extreme love of children."

Because he felt it was God's direct calling, he "taught to erect something to the honor of God and the benefit of the young." Dock had a humble modest character, consecrated to the task of molding the lives of youth. He had a far-reaching influence on the spiritual life of succeeding generations and was an inspiration and ideal to many teachers who followed him.

Dock introduced some new concepts to education in America. His treatment of children as individuals according to individual needs was truly a Christian concept. Each individual soul is of value to Christ, therefore teachers must consider each individual. Dock felt the primary purpose of education was to develop the innate powers and capacities of each individual toward maturity in Christ.

He felt that all children should be permitted an opportunity to learn—regardless of wealth. (Public schools with this principle began at the beginning of the nineteenth-century.) The poor dirty child should not be excluded. To practice this, Dock needed to "daily with David lift up my eyes to the mountains for help."

A further indication that Dock cared for each child individually is the record of his nightly custom of kneeling and praying, with the class names in his hand, for each child. It is said he died while praying.

Dock apparently tried hard to use group praise or blame as motives for good behavior or as punishment for bad behavior, rather than simply relying upon his superior authority and the whip. He stressed his methods of gentleness and the motivation of love as an educational goal as well as an instrument. He stated, "It is preferable to bring children to do things from a love of doing."

Opportunity was given for association and identification with the teacher. An example of the modern psychological "ego

ideal" concept is the love and respect shown for him. Marguerite de Angeli's fictional account mentions this unforgettable relationship and desire to imitate.

Dock's *Golden Book of ABC's* is an example of today's modern association of what the child already knows with that which he is to learn. He believed in the modern trend of development of the whole child rather than emphasis on academic facts. This is portrayed in his *100 Rules for Children*, which include advice in speaking, singing, courtesy, health habits, social attitudes. Religious development was integral.

Dock was not interested only in rote memory in the learning process. Rather, he expected learning to modify the behavior of the individual. Deeds, not just words, were the end product. His emphasis on character training is a challenge. Is this not lacking today? Could it be due perhaps to an absence of the Bible in modern curriculum? For Dock, the New Testament was a text-book.

Regarding academic subjects, Dock must have had a genius for reform in teaching, for as early as 1725 he was using a blackboard in his school, a hitherto unknown thing in teaching.

This Mennonite schoolteacher of the eighteenth century was truly happy in his relationship with God, nature, and men. His desire was to share this joy with those he loved and who were entrusted to him. This joy was found in the "extras" he permitted, such as art work and trips, as well as making his life so desirable that others desired the same type of living. The power and joy of love was truly "made manifest" in his life.

Dare we accept the challenge? Dare we be like Dock?
Newton, Kansas.

QUESTIONS

(Continued from page 809)

altar is considered disrespectful and insulting to one's superiors and elders.

However, such practices and beliefs are losing their grip on the minds of the younger generation. On several occasions young friends have told us half apologetically that they follow the traditional practices of the home just to please their parents. Superstitious beliefs must give way before a more scientific outlook. Cheap American movies, national youth and religious activities, and the preoccupation with high-school or university studies compete to fill the resulting spiritual vacuum in young minds.

Will you pray with us to the Lord of the harvest for more laborers in this ripe harvest field? Pray that we might have wisdom in answering questions, sincere and otherwise, to always answer the questioner, and that the obstacles they meet might become stepping stones to Him who is the truth.
—Via EMBMC.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

In Place of Folly, by Norman Cousins; Harper, 1961; 224 pp.; \$3.00.

Since the day the atomic bomb dropped on Hiroshima, Norman Cousins, editor of *Saturday Review*, has been concerned with the moral, political, and social consequences of nuclear power. In this book he gathers together the results of his study and concern.

The first part of the book is a masterful consideration of the available scientific information on nuclear, chemical, and biological warfare. The remainder of the book is concerned with the problem of controlling the monster science has unleashed.

Cousins believes something can be done; we are not the victims of fate, and individuals must shake off the present dominant sense of futile helplessness. The direction of hope is world government (federation) through the United Nations, and this is the theme to which he returns at the close of almost every chapter.

Biblical pacifists will not be able to share the author's humanistic confidence that man can and will make the right decision. But his discussion of world government does raise an interesting question for those concerned for a Christian view of the state: If the divine purpose for the state is to maintain law and order (i.e., restrain evil), would not a system of international law have more Biblical sanction than the concept of absolute national sovereignty, in light of the new situation created by nuclear force?—Edgar Metzler.

Every Tribe and Tongue, edited by Elsie C. Pickhard and Louisa R. Shotwell; Friendship Press, 1960; 127 pp.; \$1.00.

This book records "the search of six hundred delegates from thirty-six denominations for the meaning of the mission in today's world." If you would like to participate vicariously in a stirring missionary conference, this paperback is for you. In it are twelve speeches presented at Atlantic City in December, 1959, when the National Council of Churches' Division of Home Missions and Division of Foreign Missions met in general assembly. There are also summaries of discussions and suggested study questions.

A sampler of quotations may give you the flavor of the book, although it by no means covers all the content.

"Christ gave you to me, and throughout this world everybody who bears the name of Christ is a brother or sister given to the others."—D. T. Niles of the East Asia Christian Conference.

"Brothers in Christ, we have been called by God to be faithful priests and not successful salesmen. . . . It is my conviction that we must first be absolutely clear about the mission of the local congregation before

we can begin to plan for the mission of the church at large."—William H. Lazareth, Professor of Systematic Theology at Lutheran Theological Seminary in Philadelphia.

"Conservative estimates indicate that we are starting one quarter of the new congregations necessary to keep up with population growth."—Jon L. Regier, Executive Secretary of NCC Division of Home Missions.

"We live in an age of martyrdom. In the last quarter of a century more men and women in Africa, Europe, Asia, and Latin America have chosen imprisonment, torture, and death for the sake of Jesus Christ than in any preceding full century."—Eugene L. Smith, Executive in Division of World Missions.

"The use of the cross in our churches is no substitute for carrying it."—Stanley U. North, United Church of Christ.

The reviewer suggests that this book should be widely read in our brotherhood.

—Elaine Sommers Rich.

God Our Contemporary, by J. B. Phillips; Macmillan, 1960; 137 pp.; \$2.50.

This is a brilliant treatment of "real religious belief" as it affects the modern man. The author emphasizes what he regards as the central truths of Christianity and shows their relevance to contemporary living. He is committed to the thesis that keeping faith abreast of man's material progress and scientific learning is of crucial importance. The reviewer feels that this is done at the expense of evangelical content and the true meaning of revealed truth. The contemporariness of God is to be appreciated, but it must be sensed within the context of vital Christian experience. This book fails to meet the criteria of true evangelical faith.—John R. Mumaw.

Finding God's Healing Power, by Gertrude D. McKelvey; Lippincott, 1961; 170 pp.; \$3.50.

The author, an accomplished writer, has done a commendable task in bringing together this firsthand information on spiritual healing, as it is being practiced by the larger denominations. She writes of her interviews with distinguished leaders in this field; among them are Dr. Alfred Price, Dr. Samuel Shoemaker, and Dr. John Sutherland Bonnell. There are many stories of miraculous healings as told by doctors and patients. The book is divided into six chapters: Healing through church service, through prayer, through clinics, through counseling, and the last chapter answers the two questions, Why does God allow suffering? and What can I do to be healed? The book is carefully and prayerfully written and is not meant to be sensational. She does not say that all will be healed or that healing is a part of the atonement. The book is stirringly worth while.

—Fannie Wenger.

More Book Reviews on page 814.

TEACHING THE WORD

(Continued from page 80)

comes into the world that way. It comes slowly and sometimes painfully, but it comes to those who desire it.

It can be worked at by many different methods. There are as many ways of learning to understand as there are people.

Working at the problem of understanding begins with admitting the need for it.

Did you ever hear a teacher say that one cannot expect miracles in the Sunday-school class because of the little time there is for class (one hour out of 168 of the week—one 168th)?

One time a teacher complained that the superintendent in her department just wasn't a vital person, so how could the department prosper?

I would suppose that every known thing has been used as the scapegoat at some time.

But if in Sunday schools, if in our Sunday school, every one of us would say: "I know things could be better. I know what the trouble is. It's me. Lord, we've got to start with me," things would be different.

Let us consecrate ourselves to God as teachers, and leave no stone unturned to become better teachers.

It is not easy, as no good thing is easy. It is very complicated; it includes, besides the consecration:

A search to know ourselves (and how humbling that is).

A search to know human nature in general and each of our pupils in particular.

A search to relate the lesson each week to the individuals in our class.

A search to know God!

Scottdale, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Blosser-Elgert—Elvin Blosser, Calling Lake, Alta., and Norma Jean Faye Elgert, Smith, Alta.; Bethany cong., by W. R. Yoder at Bethany, July 12, 1961.

Duits-Schwartzendruber—John Duits, Tavistock, Ont., and Barbara Anne Schwartzendruber, Stratford, Ont., both of the Avon cong., by Ephraim Gingerich at Avon Church, Aug. 25, 1961.

Kandel-Kandel—Marvin Dale Kandel, Dalton, Ohio, and Esther Kandel, Walnut Creek, Ohio, both of the Longenecker cong., by Albert C. Slabach at the church, Aug. 12, 1961.

Kilmer-Hostettler—Nelson Kilmer, Wadsworth, Ohio, Bethel cong., and JoAnne Hostettler, Orrville (Ohio) cong., by Richard Hostettler, brother of the bride, at Orrville, Aug. 19, 1961.

King-Saltman—Donald Glen King and Barbara Ann Saltman, by George H. Beare

at the Church of the Nazarene, Upland, Calif., Aug. 19, 1961.

Kurtz-Hostettler—Moses D. Kurtz, Green-town, Ohio, Hartville cong., and Anna Hostettler, Berlin, Ohio, Martins Creek cong., by Paul R. Miller at Martins Creek, Aug. 19, 1961.

Lema-Zecharias—Daniel Lema, Harar, Ethiopia, Nazareth cong., and Arriam Zecharias, Addis Ababa (Ethiopia) cong., by Clayton L. Keener and Amos S. Horst at the Ephrata, Pa., Church, Aug. 26, 1961.

Miller-Yoder—Leon Miller and Lorette Yoder, both of Plain City, Ohio, Sharon cong., by Abram Kaufman at the church, July 2, 1961.

Nafziger-Gingerich—Gerald Lester Nafziger and Doris Louise Gingerich, both of Kalona, Iowa, Lower Deer Creek cong., by John V. Swartzendruber at the church, Aug. 19, 1961.

Newcomer-Rasonberger—Arthur L. Newcomer, Lancaster, Pa., First Mennonite cong., Denver, Colo., and Mary L. Rasonberger, Hatfield, Pa., Plains cong., by John E. Lapp at Plains, Aug. 19, 1961.

Richer-Byler—Roger L. Richer, Holland, Ohio, Springfield Chapel, and Florence A. Byler, Belleville, Pa., Locust Grove cong., by Jesse T. Byler, brother of the bride, at Locust Grove, Aug. 26, 1961.

Ritchie-Brubaker—Thomas Mark Ritchie, Meckville (Pa.) cong., and Jean Lorraine Brubaker, Krall cong., Lebanon, Pa., by Simon G. Bucher at Krall's, Aug. 5, 1961.

Summers-Breneman—Robert W. Summers, Lansing, Mich., and Edith M. Breneman, Kalona, Iowa, both of the Iowa City cong., by Wilbur Nachtigall at East Union, Aug. 26, 1961.

Taylor-Horst—Don Taylor, Lederach, Pa., and Erma Horst, Rittman, Ohio, Chestnut Ridge cong., by Harlan Steffen at the Sonnenberg Church, Aug. 28, 1961.

Troyer-Mullet—Levi Troyer, Millersburg, Ohio, Pleasant View cong., and Lillie Mullet, Baltic, Ohio, New Bedford cong., by Levi Hersherberger, Jr., at Pleasant View, April 23, 1961.

Unzicker-Yoder—Roger Unzicker, Roanoke, Ill., Metamora cong., and Elaine Yoder, Goshen, Ind., Goshen College cong., by John Mosemann at Goshen College Church, Aug. 12, 1961.

Weaver-Horst—R. Clair Weaver, New Holland, Pa., Lichty cong., and Anna Mary Horst, New Holland, Weaverland cong., by J. Paul Graybill at Lichty's, Aug. 19, 1961.

Wert-Glick—Robert K. Wert, Manheim, Pa., Gingrich cong., and Esther T. Glick, Belleville, Pa., Barrville cong., by Elam Glick, father of the bride, at Barrville, Aug. 25, 1961.

Yoder-Detrow—S. Glenn Yoder, Syracuse, Ind., Goshen College cong., and Doris Detrow, Columbiana, Ohio, Leetonia cong., by Donald Yoder at the Eighth Street Church, Aug. 6, 1961.

Yoder-Schwartzendruber—Elmer L. Yoder and Marlene Schwartzendruber, both of Kalona, Iowa, Sunnyside C.M. cong., by Morris Swartzendruber at the church, Aug. 1, 1961.



I cried because I could not cry. I was burdened for the very reason of my lack of burden. I was distressed because I was not distressed.

—A. C. Dixon.

Births

"Lo, children are an heritage of the Lord" (Psalm 128:3)

Alger, Robert S. and Ruth (Stauffer), Broadway, Va., sixth child, second son, Robert Samuel II, July 23, 1961.

Byler, Willie and Ella (Yoder), Allensville, Pa., tenth living child, third daughter, Mary Lou, May 25, 1961.

Dick, Alvin and Bernice (Gregory), Bingham Lake, Minn., first child, Steven Robert, Aug. 5, 1961.

Farraj, John and Myrna (Kinsinger), Williamsburg, Iowa, first child, Charles John, Aug. 3, 1961.

Frey, Preston M. and Lorraine (Eby), Chambersburg, Pa., third child, first son, Dean Elwood, Aug. 27, 1961.

Gerlach, Willis H. and Catherine I. (Mellinger), Lancaster, Pa., fifth child, third son, Douglas Mark, Aug. 19, 1961.

Groff, Harold and Patsy Ann (Bear), Rohrerstown, Pa., first child, Darlene Joy, July 28, 1961.

Hostetter, Alvin and Goldie (Hummel), Goshen, Ind., fourth child, first son, Philip Scott, Aug. 2, 1961.

Kaufman, Daniel, Jr., and Dorothy (Rohrer), Atglen, Pa., second son, Daniel S. Kaufman III, July 24, 1961.

Kaufman, Emmet D. and Vera (Stauffer), New Wilmington, Pa., second son, Glen Emerson, Aug. 21, 1961.

Landis, Luke and Marian (Stauffer), Ephrata, Pa., fourth child, second daughter, Jean Elaine, Aug. 24, 1961.

Leaman, Clayton, Jr., and Lorraine (Martin), East Earl, Pa., fourth child, first son, Daryl Lynn, July 29, 1961.

Lefever, Paul B. and Elene (Neff), Lancaster, Pa., third child, first son, July 16, 1961.

Mast, Clifford L. and Carol (Millsagle), Scottdale, Pa., first child, Allan Leroy, Aug. 26, 1961.

Miller, Raymond and Martha (Koppes), Wooster, Ohio, third child, first son, Willis Ray, Aug. 9, 1961.

Miller, Richard and Shirley (Roth), Milford, Nehr., sixth child, third son, Verlin Richard, June 12, 1961.

Peachey, Sanford and Mary (Harshberger), Princeton, Ill., first child, Roger Dale, Aug. 18, 1961.

Pratt, Charles and Lorena (Ford), Eldred, Pa., sixth living child, third son, Joseph Wade, Aug. 10, 1961.

Schrock, Ammon and Naomi (Weirich), Sarasota, Fla., second daughter, Cecilia Dawn, Aug. 18, 1961.

Shepherd, Larry G. and Anna Mary (Mast), Lansing, N.C., first child, Paul Dwight, July 23, 1961.

Sommers, Atlee and Julia (Leedy), Venice, Fla., second child, first son, Trent Leedy, Aug. 13, 1961.

Spicher, John W. and Linda (Yoder), Belleville, Pa., eighth living child, third son, Lee Marvin, Aug. 3, 1961.

Stoltzfus, Warren and Emily (Angstadt), Upper Darby, Pa., second son, Gary Alan, June 6, 1961.

Strite, Nelson L. and Doris (Hege), Hagerstown, Md., second daughter, Rosanne Marie, July 24, 1961.

Swartzendruber, Stanley J. and Virginia (Roth), Canby, Oreg., third daughter, Gwendolyn Kay, Aug. 3, 1961.

Weber, Emerson and Edna (Martin), Alma, Ont., fourth child, first daughter, Marlene Ann, July 25, 1961.

Young, Lowell and Lois (Hostetler), Constance, Mich., second daughter, Nancy Anne, Aug. 4, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Ernst, Emil, son of William and Elisa Ernst, was born in Basel, Switzerland, Nov. 3, 1878; died of a stroke at the Hebron (Nebr.) Memorial Hospital, Aug. 16, 1961; aged 82 y. 9 m. 13 d. He came to America at the age of 6 years. On Aug. 6, 1903, he was married to Katie Schrock, who preceded him in death in Nov. 1949. In 1953 he was married to Lena Hise, who also preceded him in death. Surviving are 4 children (Amelia Harp, Belvidere; Lena Henkel, Brunning; Irene Kuhns, Shickley; and Willard, Hebron), 11 grandchildren, and 6 great-grandchildren. Three sons and one daughter also preceded him in death. He was a member of the Salem Church, where funeral services were held on Aug. 19, in charge of P. R. Kennel.

Hostetler, Chancy H., son of Henry E. and Salome (Slabach) Hostetler, was born near Conway, Kans., Aug. 27, 1901; died at the Joslin Hospital, Attica, Kans., on Aug. 12, 1961, following a cerebral hemorrhage, aged 59 y., 11 m. 16 d. On July 30, 1932, he was married to Alta S. Zimmerman, who survives. They established their home on the present farm site near Harper, Kans. They were the parents of four children; 2 preceded him in death. Surviving are 2 sons (Clifton Vance, at home, and Dalton Clark, Shawnee, Kans.), 10 brothers and sisters (Oliver, Uva, Titus, Amra, Leo, Florence—Mrs. Ernest Detweiler, all of Harper; Plus, Hillsboro; Ida—Mrs. Harold Sommerfeld, and Stella—Mrs. Gideon Yoder, both of Heston; and Juanita—Mrs. Titus Ramer, Canby, Oreg.). He was much interested in community betterment work, and served his community in many ways. He was also an active member of the Pleasant Valley Church, where funeral services were held on Aug. 16, with James Detweiler officiating.

Miller, Daniel N., son of Noah and Catherine (Otto) Miller, was born in Holmes Co., Ohio, Feb. 4, 1872; died at the home of his daughter, Mrs. Levi Headings, Hutchinson, Kans., on Aug. 17, 1961; aged 89 y. 6 m. 13 d. On Dec. 9, 1879, he was married to Elizabeth, who preceded him in death Aug. 23, 1933. On May 2, 1938, he was married to Lizzie Bontrager, who died Nov. 21, 1959. Also 4 children preceded him in death. Surviving are 7 children (Mary—Mrs. Levi Headings; Alvin, Corfu, N.Y.; Joe, Williamsville, N.Y.; Ray, Lexington, Ohio; Alice and Cora—Mrs. Sam Miller, Clarence, N.Y.; and Nora—Mrs. Vernon Beachy, Yoder, Kans.), and 2 brothers (Sam, Wolcottville, Ind., and Fred, Hutchinson, 31 grandchildren, and 19 great-grandchildren. He was a member of the Yoder Church.

Myer, Ada K., daughter of Amos W. and the late Elizabeth (Kreider) Myer, was born near Gettysburg, Pa., on July 11, 1914; died at the Tri-County Hospital, near Philadelphia, on June 28, 1961, as the result of a stroke; aged 46 y. 11 m. 17 d. Surviving are her father, 4 sisters (Anna—Mrs. Willis Beam, Bareville; Ruth—Mrs. Ira Hall, Akron; Mary, and Martha—Mrs. Jacob Senesig, both of Gettysburg) and 5 brothers (Leon, Rothsville; Elias, Denver; Paul, New Holland; Mark and Roy,

both of Akron, Pa.). She was a member of the New Holland Church. For the past several years she was associate worker at the Messianic Fellowship Center, Philadelphia, where funeral services were held July 1, in charge of D. Stoner Krazy and Jacob Frederick, and at the New Holland Church, with Mahlon Witmer and James Martin in charge.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Impact of Atomic Energy—A History of Responses by Governments, Scientists, and Religious Groups, by Erland N. Hiebert; Faith and Life Press, Newton, Kans., 1961; 302 pp.; \$4.00.

Dr. Erland N. Hiebert and the Peace and Social Concerns Committee of the General Conference Mennonite Church are to be heartily congratulated for the production of this outstanding book. Dr. Hiebert is chairman of the Department of the History of Science at the University of Wisconsin. For the academic year 1961-62 he is at the Institute for Advanced Studies at Princeton, N.J. He is a member of the Mennonite Brethren Church.

Part I, "A Half Century of Unprecedented Advance in Atomic Energy," traces the development of this phenomenon in our time. The five chapters are packed with facts. It is an invaluable handbook of information for the lay person, and one need not have taken a physics course to understand it. The chapter headings are the following: (1) The Scientific and Technological Task, (2) Military Aspects of Atomic Energy in World War II, (3) Development and Testing of Nuclear Weapons Since 1945, (4) Radiation and Its Effects on Man, and (5) Atomic Energy for Peace. The author always attempts to present fairly all facets of an issue. For instance, in chapter 4 he presents both the Pauling and Teller-Libby viewpoints on the effect of radioactive fallout.

Part II is entitled "Reactions of Governments, Scientists, and Religious Groups." In general, the first section of the book describes the scientific events related to the development of atomic energy; the second part describes the social attitudes toward that development. It is the strength of the book to have both in one volume.

Mennonite readers will be particularly interested in chapter 9, "The Responses of Religious Groups," in which he covers Catholic, Protestant, Jewish, and peace church viewpoints. Here also he states his own convictions, e.g., "In the last analysis, the most compelling reasons for putting the wartime atom aside are of a religious and philosophical nature" (p. 289). "The Christian may well believe that science without

religion cannot see what needs to be done. But religion without science has not the power to do it" (p. 291).

—Ronald and Elaine Rich.

The Watchman, by C. Edward Hopkin; Crowell, New York, 1960; 117 pp.; \$2.95. **Prophet, Speak Now!** by Robert B. McNeill; John Knox Press, Richmond, Va., 1961; 92 pp.; \$2.50.

Moses' heart cry, "Would God that all the Lord's people were prophets," is itself a prophetic cry still largely unfulfilled in our generations. The appearance of books like these, if they are read and heeded, will be used of God in restoring that prophetic note to much of today's preaching, where it is so sadly lacking. Paul assumes that our congregations will be like that at Corinth in that when we assemble we will all want to "pray and prophesy," but we have fixed our attention on the prayer veil and the communion service and lost both the urgency and the participation in prayer and prophecy.

These two books are approximately alike in size, in essential spirit, in message-content, and in emphasis on the fact that both laity and ministry are to be prophetic. They are different in their Scriptural emphases. Hopkin centering more on the New Testament, while McNeill focuses on the Old Testament. They are different in at least one other way (of minor importance really so far as the common total purpose is concerned), namely, in their respective attitudes toward Fundamentalism. Hopkin throws a rare bouquet when he says that "the so-called Fundamentalists . . . have shown that their positions are not to obscurantist as their accusers would have us believe," while McNeill "digs" at Fundamentalism or, at least, mass evangelism in the person of Billy Graham when he says that those who gather to hear Graham "night after night must hear thousands of words on man's degradation before they hear a word on God's redemption." One has to wonder whether McNeill would not get the same proportion of words were he to take a careful count of the Old Testament prophets that he so admires. McNeill in two other places makes passing statements that unfortunately, and unprofitably, detract from the unusual power of his small book when he states that the "literary prophets . . . though farsighted, were not innervant" and that "prophecy is a spirit of power and not of prediction." In this latter statement, however, perhaps he does what the Old Testament prophets sometimes did when he stated as absolute what was only relative, as for example, the prophetic attitude toward animal sacrifices and temple worship.

Hopkin's comments on insecurity, the watchman's detachment, the ecumenical church, sincerity, and even new housing are in themselves worth the price of the book, so incisive and relevant are they to Christendom today. It is difficult indeed to resist the temptation to set down in this review a few of the swift and cuttily powerful paragraphs that are McNeill's amazing gift. Yet in and through it all, he

does not lose his balance but rather he reminds the reader of the prophet's need for balance. Just a few examples: first, in the spirit of Peter in 1 Pet. 4:17.

"The issues of the day are not fought between church and a secular society. If they were, we would be transformed in power that only the unity in the body of Christ could give. Secularism . . . speaks from within the church, having invaded and gained a foothold there. And the secularists will scream for the ministrations of the priest exclusively when the prophet becomes too vocal." Or he speaks ironically.

"We see where we have been taken. The church as an institution is the indispensable thing. It must be preserved and held intact at all cost. People exist for the church, not the church for the people. Evangelize because the church needs to be built up. . . . The Bible offers an inexhaustible supply of scripts . . . 'the temple of the Lord, the temple of the Lord.'"

Here are modern Micahs and Amoses speaking God's Word to us in our own idiom. If we do not pay attention and if we simply ignore them by reading this review and not reading their books, then we are suspiciously like those who passed the prophets by unheedingly. For the subject matter of these books is not optional with us as ministers—we either incarnate the prophet of God and incorporate the applied will of God to society in our sayings and doings, or else we betray our calling and violate our ministry. McNeill himself speaks a most appropriate word for any of his reviewers:

"The prophet is going to read—he has to. It is to be remembered that the greatest of the prophets are called the literary prophets. It is his obligation to know at least a little about many things, to know the past and to keep abreast of the present, to know what people are thinking and communicating. All this he must know in addition to what God thinks and reveals. . . . The minister usually encourages his people to read along with him, not to raise their level of literacy, but that they, too, may live and speak prophetically. But for a while his pursuit of knowledge will pass for bookishness and will be subject to distrust."—Gerald Studer.

Jesus Christ the Light of the World, prepared and published by World Council of Churches, New York; 76 pp.; 50¢ a single copy, 35¢ in quantities.

This is the study booklet for local congregations designed to be used in preparation for the third assembly of the World Council of Churches to be held in New Delhi, India, Nov. 18 to Dec. 6, 1961. The title of the study booklet is the theme for the assembly.

The theme is developed in three main sections: first, a series of eight Bible studies (The Glory of God, The Break of Day, The Servant King, The Light of Men, The Victory of Light, The Ministry of Reconciliation, Justice and Love, and The Glorious City); second, a discussion of the implications of the Biblical studies for the life of the church, arranged according

to the three working sections of the assembly (Witness, Service, and Unity); and third, a brief presentation of the work of the World Council of Churches, particularly the relation between the local congregation and the total task and vision.

This study booklet is typical of the concern for real confrontation with the Bible that has characterized the best aspects of the ecumenical movement. The eight Bible studies are brief, two pages for each, but loaded with insights as to the underlying theme and theological thrust of the passages. Each concludes with a series of questions for discussion. The entire series would make an excellent basis for mid-week meeting group studies.

The concern for Biblical orientation is carried through in the section on application by marginal references back to the

appropriate Bible study. The Asian setting of the forthcoming assembly of the World Council of Churches is reflected in repeated emphasis on the uniqueness of the Christian revelation in contrast to other world religions. The question of the Christian peace witness is raised on page 36.

The last part of the booklet assumes that the reader will belong to a church which is a member of the World Council of Churches. The implications of such membership are not discussed. But as I turned back to reread the stimulating and soul-searching Bible studies, one question kept coming to the fore: "If among fellow Christians such serious study of God's Word is being undertaken, what justification do we have for withholding ourselves from this learning and witnessing opportunity?"

—Edgar Metzler.



ITEMS AND COMMENTS

BY THE EDITOR

Youth for Christ International will hold a second Capital Teen Convention in Washington, D.C., December 27-29. Also in the planning is a World Teen Convention in Jerusalem between Christmas and New Year, 1964.

* * *

The United States Department of Agriculture, acting on recommendation of religious agencies, has announced that it will process 100,000 bushels of surplus wheat into burghul wheat for distribution to needy persons in rice-consuming areas of Asia. This wheat will make 5,000,000 lbs. of burghul. Burghul is processed by boiling wheat, drying it, removing some the bran, and cracking the grain into meal. Those who eat it merely add water to it and boil it. Burghul wheat has long been a staple in the Middle East. Religious agencies said they could use more wheat from United States surplus stocks if it were processed in the form of burghul.

* * *

The nation's clergymen have been urged by Attorney General Robert F. Kennedy to play a more active part in fighting racial discrimination in the United States.

* * *

A survey by the Presbyterian Church revealed that 58 per cent of the Presbyterians serve liquor in their homes. It is only natural to expect that the attitude of this church toward social drinking is a very weak one.

* * *

Six "waiting room pulpits" have been installed in railroad and bus depots and airport terminals in the United States. These pulpits dispense religious literature from an enclosed compartment for travelers to read while they wait or ride. They are called "Travelers Spiritual Aid Foundation."

* * *

Churches and charitable organizations will lose a source of revenue when the re-

demption feature of Ohio's sales tax dies with the stamps next January 1. For the 26 years that the sales tax has been in effect, consumers have been issued stamps as receipts for the 3 per cent tax. These stamps were redeemable at three per cent of their face value, until in 1959, when the redemption rate was cut to 2 per cent. Now the legislature has decided to do away with the stamps entirely, keeping, however, the sales tax. Churches and schools used the sales tax stamps to buy many furnishings and education supplies. Ohio was the only state to issue tax receipts at the point of purchase.

* * *

More than 100,000 Christians from East and West Germany jammed West Berlin's Olympic Stadium for the closing rally of the German Evangelical Church-Day Congress. The gathering included an estimated 5,000 persons from the Soviet Zone and East Berlin who disregarded communist threats to participate in the five-day congress. "It is God's judgment," said the president of the conference, "that since the 1945 catastrophe, we are a divided people, for which all of us are responsible in some way or other and jointly must bear the consequences."

* * *

Asserting that any form of anti-Semitism is "godlessness leading to self-destruction," a resolution adopted by the German Church-Day Congress called on all Christians in the country to promote intensively a new Christian approach to the Jews. But the same resolution asked that all persons involved in Nazi anti-Jewish persecution during the Hitler regime be removed from public posts in West Germany.

* * *

Two Russian ministers and a woman representative from Communist Poland were among 40 European members of the Baptist World Alliances Executive Commit-

tee who attended a meeting in Oxford, England. The meeting was sponsored by the Baptist World Alliance.

The strategic role of Christian periodicals in remodeling free Africa was underscored at the All-Africa Christian Literature and Audio-Visual Conference held at Kitwe, Northern Rhodesia, recently. The conference decided to establish a Pan-Africa literature clearinghouse at the Africa writing center in Kitwe. A similar clearinghouse will be located in the Camerouns for the French-speaking nations south of the Sahara and Madagascar. The clearinghouses will survey existing literature, maintain lists of current needs, collect information on production plans, and facilitate translation procedures. They will also provide materials in audio-visual communication. Welcoming the delegates, the General Secretary of the conference said, "We must look forward to immense increase in the reading public of Africa."

In Africa there are an estimated 240 million people, of whom 35 million are Christians, 86 million Moslems, 75 million associated with other religions. The remaining 44 million are in the no-man's land of "no religion" or materialism.

Osservatore Romano, official Vatican publication, has recently published articles on the question of Christian unity. "By virtue of its unbroken links of unity with its head 'in whom are hid all the treasures of wisdom and knowledge,' the Catholic Church has everything to give and nothing to receive," said one text. "The deposit of divine truth within it and its means of sanctification are unique and complete. It is therefore impossible to pray or to work for Christian unity except in the sense that the separated brethren should return to their former fellowship in the faith; that is, to the Mother Church." And so we see that the chances of complete Christian unity are very dim.

The United Presbyterian U.S.A. Mission in Venezuela has been formally integrated with the Presbyterian Church of Venezuela. Former members of the mission are fraternal workers and serve under the immediate direction of the Presbytery of Venezuela.

Many parts of South Africa are witnessing a mushroom growth of native sects in which attempts to "Africanize" Christianity blend with superstitious beliefs and old tribal customs. One of the most common sights in all cities of the lower half of Africa is a gathering of men and women in a vacant plot on Sunday afternoons. They are dressed in white with colored sashes, and they shuffle and stamp their feet around a man beating a tom-tom. These sects are reported to have one thing in common—the tom-tom which pulses its way through every ceremony. It dates back from about 1930 when a preacher in the Northern Transvaal is said to have had a vision that he should use a tom-tom to praise the Lord. He started a vogue which has not yet

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burned itself out. In certain centers of South Africa, there are an estimated 3,000 various sects. Probably more than half the African population there belongs to these nonrecognized so-called Christian sects.

Johannes Gutenberg, printer of the first Bible, is to be honored on a new postage stamp for use in West Germany and Berlin. It is the first time Gutenberg has been honored on a German postage stamp. United States honored him with a stamp issued in 1952, the four-hundredth anniversary of his invention of printing from movable type.

A Methodist bishop in Africa estimates that from 10 to 25 per cent of the able-bodied male members of the Methodist Church in Angola have been killed, the victims of war and white terrorists who preyed on unarmed Africans. He said most women, children, and the aged have been spared except for those who were killed

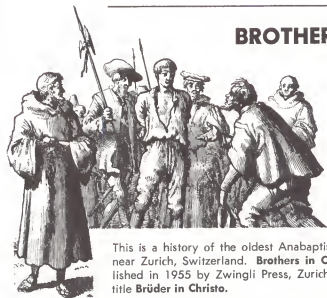
in bombings or perished from privation after fleeing into the bush country.

At the present time the world is spending (according to the *New York Times*) an estimated \$14,000,000 an hour on arms and armies or \$40.00 a year for each man, woman, and child now living. Seventy-three per cent of the total is spent by the United States and the U.S.S.R. together—about \$88,000,000,000 per year. The money spent on armaments if pooled for peaceful purposes could provide adequate housing for 240 million families.—Reba Place Fellowship.

Suicide is one of the four major causes of death among people 18-24 years of age in the United States. It is certainly a tragedy when people with all of life before them feel that they have seen everything and done everything and know everything, so that life is only a burden.

BROTHERS IN CHRIST

by Fritz Blanke



This is a history of the oldest Anabaptist congregation, Zollikon, near Zurich, Switzerland. *Brothers in Christ* was originally published in 1955 by Zwingli Press, Zurich, Switzerland, under the title *Brüder in Christo*.

The author gives a glimpse into the beginning and development of beliefs and practices of the early Anabaptists. The basic causes for the conflict between Zwingli and the Anabaptists are viewed. There is clarification of the origin of the Anabaptist beliefs. The reader participates in the day-by-day activities of the Anabaptists at Zollikon. \$1.25

Available at your local bookstore or HERALD PRESS, Scottsdale, Pennsylvania

Gospel Herald

*A resolution adopted
on a live current issue
by Mennonite General Conference
at Johnstown.*

TUESDAY, SEPTEMBER 19, 1961
VOLUME LIV, NUMBER 37

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Communism and Anticommunism

In view of the advance of communism in the world at large, the current strong anticommunist agitation which the cold war climate has brought into our nation, and the challenge presented to our nonresistant position by these developments, we the representatives of the Mennonite Church, assembled in General Conference at Johnstown, Pa., Aug. 24, 1961, reaffirm our commitment to our Biblical and historic nonresistant faith, calling special attention to the following points of emphasis in our General Conference pronouncements of 1937 and 1951.

1. Our love and ministry must go out to all, whether friend or foe.

2. While rejecting any ideology which opposes the Gospel or seeks to destroy the Christian faith, we cannot take any attitude or commit any act contrary to Christian love against those who hold or promote such views, but must seek to overcome their evil and win them through the Gospel.

3. If our country becomes involved in war, we shall endeavor to continue to live a quiet and peaceable life in all godliness and honesty and avoid joining in any wartime hysteria of hatred, revenge, and retaliation.

For the present situation specifically we take this to mean, positively:

1. That we inform ourselves thoroughly and intelligently on the evils of all atheistic ideologies and practices and all materialistic philosophies of whatever character.

2. That we must be faithful and effective in our witness against these ideologies and philosophies: (a) through the truth of the Gospel; and (b) through works of mercy which demonstrate the way of love which the Gospel proclaims, even the feeding of our reputed enemies.

3. That we accept our obligation and privilege to bring in love the saving Gospel to communists everywhere as well as to all men and to win them for Christ.

4. That our hand of love, encouragement, and help, and our prayers, must go out to Christians in all lands, especially to those who suffer for Christ behind the iron curtain.

5. That we must courageously proclaim all the implications of the Gospel in human life even at the risk, if need be, of being misunderstood and falsely accused.

6. That we urge upon governments such a positive course of action as may help to remove the conditions which contribute to the rise of communism, and which tend to make people vulnerable to communist influence.

Resolution on Communism and Anticommunism

Nevertheless we understand our commitment to mean:

1. That we recognize the incompatibility of Christianity and atheistic communism and the challenge to the cause of Christ which the latter represents.

2. That we recognize that atheistic communism can ultimately be overcome only by the witness of Christian truth in idea and life, and not by force or violence.

Hymn of Discipleship

By MENNO SIMONS

My God, where shall I wend my flight?
Ah, help me on upon the way;
The foe surrounds both day and night
And fain my soul would rend and slay.
Lord God, Thy Spirit give to me,
Then on Thy ways I'll constantly be,
And, in Life's Book, eternally!

When I in Egypt still stuck fast,
And traveled calm broad paths of ease,
Then was I famed, a much-sought guest,
The world with me was quite at peace;
Enmeshed was I in Satan's gauze,
My life abomination was,
Right well I served the devil's cause.

But when I turned me to the Lord,
And gave the world a farewell look,
Accepted help against the evil horde,
The lore of Antichrist forsook;
Then was I mocked and sore defamed,
Since Babel's councils I now disdained;
The righteous man is now disclaimed!

As one may read of Abel, famed,
Zacharias too—recall it well—
And Daniel too, whom bad men framed
So were the prophets treated, all,
So that he among fierce lions fell;
Christ Jesus too—it is good to recall—
Nor were the prophets spared this call.

I'd rather choose the sorrow sore,
And suffer as of God the child,
Then have from Pharaoh all his store,
To revel in for one brief while;
The realm of Pharaoh cannot last,
Christ keeps His kingdom sure and fast;
Around His child His arm He casts.

In the world, ye saints, you'll be defamed,
Let this be cause for pious glee;
Christ Jesus too was much disdained;
Whereby He wrought to set us free;
He took away of sin the bill
Held by the foe. Now if you will
—You too may enter heaven still!

Complete Writings of Menno Simons. (The translator has preserved the meter and the rhyme pattern of the original.)

3. That the nonresistant Christian witness in this matter must be clearly and unambiguously divorced from any and all advo-

cacy of force and violence, either physical or intellectual.

4. That we cannot equate Christianity with any particular economic or political system, or with Americanism. Accordingly we cannot accept the view that to be anti-communist is therefore necessarily to be Christian, or that to exercise Christian love toward communist persons is therefore necessarily to be procommunist.

5. That although we teach and warn against atheistic communism we cannot be involved in any anticommunist crusade which takes the form of a "holy war" and employs distortion of facts, unfounded charges against persons and organizations, particularly against fellow Christians, promotes blind fear, and creates an atmosphere which can lead to a very dangerous type of totalitarian philosophy.

6. That our word of warning must go out particularly against the current use of the pulpit, radio, and the religious press, in the name of Christianity, for this purpose.

Believing that world communist today is a judgment of God upon an unfaithful Christendom, we confess our own past failure to proclaim as we ought the whole truth of the Gospel by word and deed. We urge the brotherhood to be more concerned to live out the Gospel fully in all areas of life, and to give itself to prayer to the end that the providence of God may overrule in the affairs of nations that peace may prevail. And we pray for the direction of the Spirit that we may faithfully perform our mission as effective witnesses for Christ in a world replete with economic greed, hate, and warfare.

What Reviewers Say About—

Breaking Bread Together

EDITED BY ELAINE RICH

"This is an exceptional book in a crowded field. Twelve busy Christian women have produced a valuable treasury of inspiration. These pages contain a meditation for every day in the year. Written by Christian women for Christian women, the volume is equally valuable to every member of a Christian, and indeed of a religious family."
—Christian Herald.

"This is a treasury of heart-warming meditations for women for each day of the year. The twelve authors' positions would

Our Readers Say—

I want to express my appreciation for "Exhortation from Russia," by Ted Morrow (Aug. 22). It is the most powerful sermon I've heard for a long time. I read it once, twice, three times, and if a sermon like this doesn't remind us of the error of our ways, make us weep and pray, I'm made to wonder how sin-hardened the church has become. Probably truth like this will open our eyes that we may see how wayward and backsliding a people we are.

Must God permit communism to come to America that we truly again learn to fall on our knees before a holy God to pray, serve, and adore Him?—Mrs. Anthony M. Grasse, Chalfont, Pa.

be greatly accepted by Baptists. The content of the book is fresh, stimulating, and inspiring. The authors are definite and positive in expression of ideas and ideals. This book does not show impurity of speech and thought; rather, it shows forth the God-pleasing status of Christian women. It is not only a book that every woman would treasure, but a book that would grace any library, and most especially a home library."

—Baptist Sunday School Board.

"The book is well written. Many of the quotations are choice. There is a fine Christian emphasis. As the editor says in the preface, 'We wish to break the bread of life with you in these pages, and pray that the Lord Himself may use our words to His glory.'"

—Lutheran Herald.

"Here is the book you have been waiting for—that devotional meditation for each day of the year with a Scripture to fit and glorify the homely little tasks we face daily.

"Thought-provoking questions, which are ever before us as busy wives and housekeepers, such as, 'How can I sell my neighbors on Christ?' or, 'Do you suppose the Lord minds when I just grab a Spiritual Sandwich today (it's canning season; I'm busy)?—these are brought out in the open and discussed.

"You will like the fresh practical approach of this book to our daily problems and will associate God in a real way with the little everyday things, realizing, 'Things don't just happen; God has a plan in it all.'"

—Allegheny Conference News.

This \$3.00 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publishing Board, Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription prices: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

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Printed in the interests of the Mennonite Church. Lithographed in U.S.A.



Preachers on the Move

Any reader of our *Field Notes* will get the impression that there are continual changes among the pastors of our congregations. Some ministers retire because of age or health, to take up some other assignment in the church program, or to enter some other calling. New ministers are ordained or licensed to move into vacancies or to take charge of the new congregations of our growing denomination. Pastors move from one charge to another. And occasionally ordained men move from an institutional or organizational assignment into a pastorate.

In some denominations such constant moves are taken for granted, as they belong to a pattern of pastoral assignments. In other denominations there are often long pastorates, even covering a lifetime of service. In the Mennonite historical pattern, a man was called to the ministry from the congregation, presumably to serve in that congregation to the end of his life. Any Mennonite can think of numerous examples of a lifetime of effective ministerial leadership in one community: D. D. Miller at Middlebury, Ind.; S. E. Allger at West Liberty, Ohio; Benjamin Eby at Kitchener, Ont.; Nicholas Johnson at Masontown, Pa.; J. S. Shoemaker at Freeport, Ill.; E. L. Frey at Archbold, Ohio.

Now the pattern of ministerial service in the Mennonite Church is undergoing some changes. New ministers are no longer chosen only from the congregation to be served. Many congregations have only one minister—the pastor—instead of several. And increasingly this pastor is supported so that he may give full time to the work of the church. Thus he becomes the employee of the congregation. Men are invited to move from one location to another. In some cases these moves are directed by a conference ministerial committee, but in many cases they are not. And the average length of a pastorate is certainly growing shorter.

No doubt it is a gain not to be bound by a system to keep a minister in a location where for any reason he is not effective. It is true that a man may do better service in a new location. And there are situations in which a congregation has good reason for wanting new leadership. It is better that a preacher should be able to move, and that a congregation should be able to change a situation which is unhappy and ineffective. It is probably proper that a minister's continued service should be subject to periodic review.

But we have fears of the lengths to which all this may be carried. One may well ask why, after a pastorate of, say, ten years, a man should feel that his work is done in that particular congregation. Does this mean that antipathies are bound to arise and grow through the years? Does it mean that the minister's growth is so limited that after ten years he has nothing more to say to his people? Or does it mean that either ministers or congregation, or both, are so restless that the itch for something new must be satisfied?

We are not bringing charges of unworthy motives against either ministers or congregation. We are not even thinking of any one change that we consider unfortunate. We are simply protesting against change for the sake of change. We would not want any minister to think, simply because he has been at one place for a while, that it is time to look around. Nor should a congregation feel that a change of pastors is in order, simply because there has been no change for a good while. We would not want anyone to feel that there is something wrong with a pastor-congregation relationship which seems to be permanent. We still feel that a lifetime pastorate deserves congratulations.

The Ministerial Committee of Mennonite General Conference, in its report at Johnstown, recommended "that congregations and pastors give greater recognition to the values of a longer period of service for a pastor in a congregation, as over against the trend toward too frequent change." We would simply urge that recommendation upon our people in these days of changing ministerial pattern. Read this report in full in the *Proceedings* that will soon be available.

Another way of saying this is that a pastor has a right to tenure. He should not feel that his service is only tentative, or for an interim. He should be permitted to put his roots down in a community. He should not have fears that in any sermon he may say the unpleasant thing that will put the skids under him. He should not have to give major thought to whether the people take to him. He should make decisions and set policies that he expects to live with.

Likewise a congregation has a right to a feeling of security in their pastor. They should not suppose that he will stay with them until only he gets something more to his liking. They should not fear that his

good success with them is only an assurance that somebody else will be trying to get him away from them. Nor should they keep looking around to see whether they can get someone they like better. There is much to be said for deciding definitely to overlook faults and to make a given relationship work.

We are not discussing here those who for any reason leave the active ministry. There may be good reasons for so doing. But our church has always thought of ordination as being for life. Any repudiation must be considered a serious matter. Perhaps we do need to consider again whether an ordination should reach beyond the particular assignment for which it was made. But any change on that question would be a pretty radical departure from our past. We do urge the seriousness of putting anything ahead of the Lord's call to preach the Word.

A growing denominational program will probably put some more preachers on the move. But the moves should be deliberate and purposive, not epidemic.—E.

Going Home Happy

Truman H. Brunk, in the closing devotional period of the General Conference at Johnstown, said that if everything done at this conference had been just what he wished, he would go home unhappy, thinking that he had been too insistent on having his own way. Such a sentiment could come only from a great and good man.

A smaller, less Christian man would think that he could go home happy only if nothing had gone against him: if the majority had always voted with him, if his pet projects had gone through and all others had been turned down or tabled, if all speeches had reflected his own mind, if the election returns had duplicated his own vote.

Why should a Christian be unhappy about a conference in which everyone gave in to him? Because he is humble enough to realize that he knows only some things, and his opinions must be corrected or supplemented by the experience and insights of others. Because he wants a Christian conference to be a matter of give and take, of both talking and listening. Because he loves others better than himself, and rejoices more in the success of a brother than in his own success. Because if he always has his own way, it must be because he is insistent and overbearing. Because he will be condemned by his conscience for unchristian selfishness. Because the Scriptures teach that love "seeketh not her own."

Some people fight their way to the top of the pile, only to find that this is a very lonely place. Some people know how to

silence every opponent, only to find the silence very oppressive. Some people can beat down all opposition, only to find the triumph bitter.

It is much better to go home from a conference among brethren realizing that the wisdom of the group is better than the wisdom of any one person; that the interaction of personality is more important than the assertion of opinion; that the advancement of the Cause is more to be desired than the advancement of any individual; that out of the dialogue and the parliamentary procedure God can cause to emerge the truth and the process which is the will of God for His people.

Let us hope that many people went home from Johnstown happy. And that many more in our district conferences and our congregations will be made happy as the thinking at Johnstown works itself down into every area of our church life. We will find true Christian joy in the joy of all others.—E.

Senior-Adult Fellowship

By NORA OSWALD

Each month twenty-one churches in the Elkhart-Goshen area receive invitations to the Senior-Adult Fellowship which meets on the third Saturday of the month. We meet at Bethany Christian High School. The men have access to their manual training shop and equipment. The ladies utilize classrooms and tables. The men painted a shuffleboard court in the shop and enjoy it immensely.

Forenoons are spent on projects. At twelve o'clock worktables are cleared and a sack lunch is enjoyed by each one present. We eat family style around long tables. The afternoons feature fellowships, discussions, devotions, prayer periods take-home-prayer suggestions, and group singing. Special features include speakers, Bible teachers, nature films, and traveltogs.

Speakers and teachers who have addressed the group include: Howard Charles, Lee Lantz, S. W. Witmer, Dr. Jonathan Yoder, Dr. J. E. Hartzler, and Amsa Kauffman, of Goshen; John I. Byler, Wilbur Yoder, and Dr. Brubaker, of Middlebury; Martin Miller, Harrisburg, Pa.; Sam Aschliman, New Paris; Mr. and Mrs. Frank Byler, Argentina, S.A.; C. F. Derstine, Kitchener, Ont.; and Lee Miller, Shipshewana.

Films and traveltogs viewed and enjoyed were: The Pilgrims, The Story of Paper, Wild Life, Big River, Retired to Life, Mexico, and Russia.

Deviations from the regular meetings were two bus trips. On Oct. 25, 1958, forty-one seniors motored by bus to Dearborn, Mich. Points of interest were the Ford Museum and Deerfield Village. On May

19, 1959, fifty-two persons enjoyed a trip to Deer Forest and Holland, Mich. We will long remember the splendor of colorization on acres of tulips. Sunday evening programs have been given by our Fellowship members. One was at the East Goshen Church and the other at Middlebury. A summer outing at the Brethren campgrounds by Shipshewana Lake was widely attended and thoroughly enjoyed.

Our very first projects were fashioned around salvaged materials from a trailer factory. Nails were swept up each day until kegs were filled. Amos Bauman brought these to Bethany and handfals were given to each person. Twenty varieties of all sizes, were sorted, assembled, and boxed. Four mission stations received nails at Christmas time. The four Christmas boxes contained, besides the nails, hot pads made of tile boards and decorated, rag dolls, stuffed monkeys, rulers from waste wood, scrapbooks, and soap-washcloth dogs. Footstools are still being made from sink board scraps. Mr. Bauman wants everyone in the Fellowship to have one. One member who had started a footstool answered the eternal summons, the stool unfinished. Other men will finish it and present it to his daughter.

Other projects completed are: winter bouquets, convalescent home trays-favors, comforters, woven rugs, and cancer pads. The cancer pad project has been our most extensive one. In January we reached the one thousand mark. They are donated to the Elkhart County Cancer Society.

A hobby exhibit, one month, proved interesting. During the social hour each person gave his or her name, church, and hobby. I was gratified to hear how many mentioned reading as their hobby. Other hobbies were: crocheting, piecing quilts, knitting, shelves, flowers, studying prophecy, singing, electricity, radio, reading the Bible through each year, lamps, rugs, sewing gadgets, soils, travel, collecting tumblers, salt and pepper shakers, and stamps. Ezra Stauffer displayed two volumes of a diary which he has kept for more than sixty-five years.

The Senior-Adult Fellowship is growing up. It is walking and talking. The growth has been normal and monthly; it serves new diet-foods, physical and spiritual. Since we meet only once a month, nourishment comes in capsule form. Yes, we are going to school at Bethany Christian High School. Each activity day brings new experiences, adds new friends and acquaintances, new delights in each other's capabilities.

Since visiting home-bounds and persons our own age was of high-spirited interest, the Fellowship resolved to launch a program of visitation to shut-ins. To begin the ministry to shut-ins, the secretary was asked to secure the names of our shut-ins in the twenty-one churches area. The ministers co-operated well, and when the list was tallied, the

names totaled eighty-seven. What to do and how to do it loomed up, a mammoth undertaking. Different suggestions were tried. We designated a certain day of the month as visiting day (later, any day convenient, just so we call on someone). At Christmas time the Fellowship remembered these shut-ins with seasonal greetings. Winter bouquets were distributed, and tray-favors given to convalescent home patients. Still later on, the Indiana-Michigan Christian Workers' Conference appointed John I. Byler as visitation head. Bro. Byler is now spending most of his time ministering to shut-ins. Each month he gives glowing reports of the work. He invites other men to accompany him. Sylvanus Yoder, Joe Swartzentruber, and Byler sing trios oftentimes. Shut-ins enjoy this.

A cardboard graph containing the names of our shut-ins, their addresses, and churches, hangs on the wall at Bethany Christian.

Overlooked

When our Oak Park home-town boy who made good, Nobel prize-winner Ernest Hemingway, blew his head off with a shotgun, American (also European) readers of newspapers and magazines were surfeited with biographical articles about our erstwhile fellow villager. They told us about many of his friends and associates: bull-fighters, bartenders, roisterers. They mentioned the women in his life, his mother, his four wives. They casually referred to his two sons, who obviously played no important part in his life. They noted that his M.D. father also closed his career by his own hand. For some reason, however, some reasonably close and genuinely worth-while relatives were never even alluded to. I mean, for instance, his paternal grandfather. This fine old gentleman of diminutive figure, as I remember, died in old age of natural causes as a simple, hopeful believer in Christ, the crucified and resurrected Saviour. One of the simplest and most satisfying tracts on "The Way of Salvation" was sent to me through the mail by this fine, God-fearing old gentleman. An uncle of Ernest Hemingway might also have been mentioned, an uncle who spent all the years of his active life as a Christian medical missionary in China. A little look around might turn up other very sturdy citizens among Ernest Hemingway's relatives, such as a highly respected brother, by way of example. I'm neither a literary critic nor a skilled biographer, but I thought readers of this column might find it revealing to see how far the second generation can travel from the cross to which their grandfather clung with all his heart.

—American Lutheran.

Seventh Mennonite World Conference

August 1-7, 1962, Kitchener, Ontario

Final details of program and arrangements for the Seventh Mennonite World Conference were reviewed and largely completed at the fourth meeting of the Conference Presidium, which was held at the First Mennonite Church in Kitchener, Ont., Aug. 9 and 10, 1961.

I. Local Arrangements

The Local Committee on Arrangements, composed of five men appointed by the four Ontario Mennonite conferences and the Ontario Brethren in Christ Conference, with J. B. Martin as chairman and C. J. Rempel as secretary, has set up an excellent organization with several working subcommittees, which has made good forward strides in planning for lodging, meal service, transportation, and tours. Harold Schmidt serves as treasurer, both for the World Conference as such, and for the Local Committee. He reported both treasuries in good condition. The general fund of the World Conference is raised by a small per capita levy on the constituent conferences.

In a most generous way the five Ontario conferences have already raised over \$2,500 to cover the cost of providing facilities for the Conference sessions, including the use for a week of the large Memorial Auditorium which seats over 7,000 persons. Three local Mennonite churches, First Mennonite, Stirling Avenue Mennonite, and Kitchener Mennonite Brethren, as well as the Olivet Evangelical Church, all within a few minutes' walking distance, have also made their church plants available.

It is clear that the Ontario Mennonite and Brethren in Christ hosts will be thoroughly equipped for all the good works necessary to care for the physical arrangements for the great 1962 Conference.

II. Program

The finished Conference program follows very closely the general outlines announced two years ago, and as agreed upon by the Presidium meeting of 1960 in Kitchener. The Presidium meeting at Bienenberg in Europe in August, 1961, gave all the European members full opportunity to share in the program planning, and the recent meeting in Kitchener gave all the North American members opportunity to share in completing the program. (Only one member was absent; all North American conferences were represented by at least one member.)

Program Outline

The main outlines of the daily program, except Sunday, are as follows:

FORENOON

1. 9:00-9:45—Bible Study—Colossians, in six

groups (four in English and two in German, one for youth).

2. 10:00-10:45—Major Theme Addresses on the exposition of the theme: "Jesus Is Lord." (In the life of the church, in the life of the believer, in the church's proclamation, in the church's mission, Jesus as the Light of the world, and Jesus as the Lord of history.)
3. 11:00-12:00—Six Discussion Groups on each morning's theme address, this for 700 delegates only, in small meeting rooms in the churches.
4. 11:00-12:00—Open Mass Meeting in the Auditorium parallel with the discussion groups, with challenging theme presentations on major current issues confronting Mennonites in the world today.

AFTERNOON

5. 2:00-3:15—A series of addresses on sub-themes related to the main theme addresses of the morning, with three co-referents for each major speaker.
6. 3:30-5:15—Sectional Meetings on three days for a series of major interest groups, Missions, Evangelism, Peace, Literature, Christian Education, Theology, History, Sociology, meeting in smaller groups in the churches. On two days there will be special separate meetings for women, men, and young people. On Saturday afternoon there will be a special musical program.

EVENING

7. Major Addresses on the response of Christian disciples to the claims of Christ as Lord.
8. A Series of Brief Descriptive and Evaluative Reports on the Mennonite brotherhood around the world outside of North America and Europe, but including Russia. These come prior to the major evening addresses.
9. Each evening there will be a fifteen-minute chorus program by the Ontario Mennonite massed choir of three hundred voices, or by choirs from other parts of the United States and Canada.

SUNDAY

All services on Sunday will be held in the Auditorium, with two sermons in the forenoon, one in German and one in English; in the afternoon, a meeting especially directed to youth; and in the evening, a presentation of world-wide Mennonite relief work.

Special Group Meetings

Provision will be made for special groups which may wish to call private meetings of their own at the time of the World Con-

ference. One such group is already planned, a meeting of all Relief Committees sponsored by the MCC.

III. Speakers and Attendance

Speakers, to a total number of almost one hundred, have been chosen to be representative of all Mennonite groups and countries as far as possible, and we are happy to report a universally wide acceptance from all conferences and most overseas countries. While the official language of the Conference will be English, and all addresses will be given in English, translation service will be provided for those who cannot understand English, and most discussion groups will be bilingual.

Attendance, according to advance impression, will be unusually large from North America. Attempts are being made to increase the attendance from Europe by a chartered airplane with greatly reduced price. Final announcements will be made later. Conferences and Mission Boards are urged to assist the younger churches and the colonies in South America to send delegates, so that the Conference may be truly a World Conference and not just a North American meeting.

Publicity. Beginning this month, regular monthly releases will be sent to all Mennonite church papers, giving details of description and announcements about various aspects of the World Conference. These releases will appear under the heading *World Conference*.

Prospect. It is the confident hope and expectation of the Presidium and all interested that the Seventh Mennonite World Conference, like its predecessors, may be truly a spiritual feast for all who attend, and a source of real stimulus and enrichment to the total Mennonite World Brotherhood, which has now 400,000 members (including mission fields) found in five continents and thirty countries, and using many languages, but all sharing one common spiritual heritage.

For the Presidium,
Harold S. Bender, President.

Church Revival Series

The "Church Revival Series" sponsored by the Spiritual Life and Revival Committee of Lancaster Conference, June 11 to July 2, 1961, is over. However, there remain many deep, abiding manifestations of God's grace and mercy.

After more than a year of planning, praying, and promotional work, the first service of the series became a reality on June 11. From the first evening until the last, the attendance was encouraging.

Bro. George R. Brunk, Harrisonburg, Va., and a number of other evangelists and teachers brought inspiring, instructive, and exhortative messages from the Word of God.

There were a number of unique features

about this series of meetings. This was a conference-sponsored series of meetings. It can be stated that, generally speaking, there was a most encouraging support in every way for this work of God. Undoubtedly conference ties and convictions have been deepened.

The second unique feature of these meetings was the preparing and printing of ten newsheets called *Revival Notes*. Bro. J. Paul Graybill edited this work.

Third, there was counseling service made available on each Monday and Friday evening during the three weeks, with the exception of the last Friday evening.

As we reflect upon this revival effort, we do thank and praise the Lord for what He has done. There were 231 recorded responses to the invitation to the prayer tent for help. On the last Saturday evening, literally hundreds of young people responded to an invitation to dedicate their lives to Christ and the church. In addition to this, undoubtedly, there were many, many persons who realized and responded to the call to a more devoted and loyal commitment of their lives to the Lord.

We have prayed, planned, and preached. God has blessed. All praise to Him.

Noah L. Hershey, Secretary,
Spiritual Life and
Revival Committee.



Thermometer

It has been a recognized fact for a long time that the prayer meeting is the thermometer which calls attention to the spiritual temperature of the church. One church thought it wise to place prayer meeting attendance figures on the bulletin board beside the figures for Sunday school. If your church would do that, would you be raising the temperature, or lowering it?

Some prayer meeting questions I have wondered about: Does the church come out with live concerns or do just a few pray? How can we live up our prayer meeting so that each feels his responsibility?

How feel a broad concern for the total witness of the church, and of Christianity? Do we pray for each other, specifically? Do we have a deep, spiritual interest for each other?

Are we of one accord, in one place? Are we desiring the same things from the Lord?

If we have satisfactorily answered these questions, the Lord's blessings will be poured out abundantly.

Rejected!

Hello. My name is Stevie. I am just a little boy, just barely four, but I have a problem. Maybe you could help me.

When I was just a little over a year old and learning to walk, I got real sick and the doctors said I had polio. My right leg was partially paralyzed and for a long time I couldn't walk, but just had to crawl around. When I was two, the doctors fitted me for a brace and I finally learned to walk! It was fun being able to go on two feet instead of crawling on all four. I could play better with my brother and sister and do more of the things they did.

I have never thought too much about having to wear a brace, because I always remember having it. I've learned to pedal a tricycle with my good leg and do what other little boys like to do, even if I can't go as fast as they do. So, really, I've been pretty happy.

My doctors have never said whether or not I would ever be able to walk without a brace, but there is always the possibility of new medical discoveries. When I get older, if there would be some sort of operation or something that could be done, it would be nice to be able to throw away my brace. But here's my problem.

My mommy and daddy just recently applied for membership in a church-sponsored insurance plan. This plan is made up of a group of Christians who want to help bear each other's burdens and to help people who can't help themselves when they have large medical bills. They felt real bad when

a letter came back saying that the rest of the family were accepted but since I had had polio, I could never be covered for hospital or doctor expenses for anything done to help me to overcome the effects of polio.

I suppose there are probably other little boys and girls just like me whose mommies and daddies feel the same as mine do. I don't know why we can't be included in this insurance plan. We didn't ask to be different.

I've heard Mommy and Daddy talking to some of their friends about it, and they were surprised that I had been rejected because of my handicap. I'm sorry I was sick; I wish I hadn't been, but I hope someday that I can throw away my brace and walk like other children. I don't understand it all, but it makes me feel bad to be rejected.

Stevie.

Not Rejected!

Dear Stevie:

I was sorry to hear of your troubles. I mean *real* sorry, so that I plan to do more than just talk about it. Some of us have loved and admired brave boys like you because we have had them in our families. Others of us are spending our entire lives helping people like you become well. We want to help.

Indeed it is because of boys and girls (and older people) who have problems like yours that the church started a plan for help called Mennonite Aid. Here is how it can help you.

It is already helping you. You are a member. You are mistaken if you believe you are excluded. You are in. What happens to you in the future will be our concern.

Our Mennonite Churches: Bethel



This is one of some twenty Mennonite churches named Bethel. It was built in 1954 as a deteriorated area in the heart of Chicago was being rebuilt. It is the one church of this area. Paul O. King is the pastor; the membership is 65.

What happened to you before you were a member is something else. This is a different problem, much harder for us to help, but even here your church has a plan.

You see, Stevie, your parents belong to a congregation—a group of people believing in Jesus and practicing His spirit of love. These people are God's children, and they are all sorry for you too. I am sure they all say they are. If they really are sorry, they will be willing to help by joining our organization so that it can help you.

Now even you know it takes money to pay hospital and surgeon's bills, and this money must come from people both willing and able to pay. These are the people in your parents' church who do not have children in their homes who have had experiences like yours. When these, your neighbors, feel strongly enough about helping, you will be helped.

Here, Stevie, is what I am going to do. I am going to send someone to your church to explain our plan. I will show your neighbors how they can help by sharing their good fortune with you by becoming members. We call our plan the "group" plan. When all work together, we will not need to hold back help from you even though what happened to you came before you were a member.

It does not need to be all of the members of your home congregation. If 40 per cent or two fifths of the members over 18 years of age join at the same time, this will make up a group. All members must be from your local church. If some of your neighbors in your local church are already members of Mennonite Aid, Inc., they will be counted as part of the group. They may have had some accident or illness like yours before joining and in this way you can help them. This is the reason we call our program "Sharing Through Mennonite Aid, Inc." When families or individuals join our program separately, we can help out in those needs that occur in the future. When groups of families, or individuals join at the same time from one congregation, we can help out in all kinds of needs, past or future.

There are many Stevies in the country. Our church needs to do more than say, "I'm sorry. Why don't they help them. They must be bad not to care." No, Stevie, we don't say that, because the church is not "they." The church is "we." We are your neighbors. We are anxious to help people in their need for what has happened in the past. We have discovered that the only way this can be done is through our closest neighbors who know us. When about half of the neighbors in the home church help by becoming members, then all of us can help.

Thank you, Stevie, for telling us about your problem. We want to come to explain how your neighbors can help. I am sure

they want to help if they only know how a brave fellow feels about it.

Mennonite Aid, Inc.,
H. Ralph Hernley, President.

The Springs Festival

The Fourth Annual Folk Festival will be held at Springs, Pa., Oct. 6 and 7, 1961. The Folk Festival is co-sponsored by two non-profit organizations, the Springs Historical Society and Penn Alps, Inc., under the enthusiastic and capable leadership of Dr. Alta Schrock, Ph.D., formerly on the faculty of Goshen College.

Unlike other festivals in the United States, the Springs Festival is conducted entirely without parades, fireworks, and bands, but is a serious effort to revive for two days the pioneer arts plus crafts of the early Amish and Mennonite settlers. Apple butter making, rug braiding, rail splitting, maple sugar boiling, wood carving, quilting, bread baking, basket weaving are but some of the crafts demonstrated. This year a number of new features will be added, such as a complete pioneer kitchen in use.



All day long two or three different bus tours will be available to Festival guests, with stops at sugar camp, an Amish school, or a Somerset County farm, all located in some of Pennsylvania's most beautiful scenery. A visit to the Folk Festival is a must for the serious student of Plain Dutch history. Each year a number of the faculty and students of the Eastern Mennonite College drive north to Springs to observe the activities.

The proceeds of the Festival go toward the museum and the unique mission program of Penn Alps, Inc.

I could not point to any need in childhood as strong as that for a father's protection.—Sigmund Freud.

A Prayer

FOR THIS WEEK

Dear God and heavenly Father, we approach Thee with praise and thanksgiving because Thou alone art worthy of our praise, adoration, and gratefulness.

Lord, guide us and empower us to do Thy will and to be effective witnesses and influences for Thee.

We pray, dear Lord, for understanding and wisdom in approaching the issues and problems of our day.

As we are in the beginning days of another school year, we pray Thy blessing and guidance upon our college students in pursuing their vocational studies and training so that they will be better qualified and fitted for Thy service.

Lord, continue to bless the efforts of the Mennonite Publishing House in providing Christian literature for our homes and churches.

Bless us for the glory. In Christ's name we pray. Amen.

—Russell B. Musselman.

Prayer Requests

(Requests for this column must be signed)

Pray that the Lord will supply a pastor for Mennonite Community Chapel, Chicago, Ill.

Pray that God will send forth ten needed, consecrated Pax men and a Pax couple in time for the Orleansville, Algeria, project this fall. Pray that the church will supply the needed financial support for this expanded Pax undertaking.

Pray for the Sept. 27, 28 Mennonite Fellowship Conference to be held at Bienenberg in Switzerland, that it might be a time of strengthening the bonds of unity and an occasion for enlarging the vision of missions.

Pray for a young husband and wife, also for an elderly couple, that they might be saved.

(From Latin America to dovetail into mission study emphasis this fall, "God Builds the Church in Latin America.")

Pray for Aurelio Lopez and Ramon Gomez, leaders in the Argentine Chaco, that they may be able to appreciate each other's viewpoint on the church and tribal situation. Bro. Lopez, a young man and church leader, has recently come into conflict with Chief Gomez, who wants to keep church financial resources under his control.

Pray that God might bless the influence of the Campinas, Brazil, bookstore and for Allen Martin as he assumes managerial responsibility for it.

Pray for the group now preparing for baptism in Bragado, Argentina.



OUR SCHOOLS

Hesston College

The annual Hesston College staff retreat was in session during Aug. 24-26. Instead of going away to a campground, the staff families moved into Erb Hall, the new men's dormitory, for the three-day retreat. While adults were in meetings, college and high-school sons and daughters entertained and instructed the younger children. Meals were served in the college dining room. Saturday became a jaunt together to Kanapolis Dam.

Guests at the retreat included members of the Regional Board of Overseers and their wives: Allen Erb; Mr. and Mrs. Lyle Yost; Mr. and Mrs. Albert Weaver; Mr. and Mrs. Dean Kuhns of Shickley, Neb.; Mr. and Mrs. Merle Bender of Wichita; and Dr. and Mrs. Glen Widmer of Wayland, Iowa. Dr. Karl Massanari represented Goshen College. Paul H. Martin of La Junta, Colo., and A. Lloyd Swartzendruber of Kalona, Iowa—the additional Board members—could not be present.

The theme of the retreat program was "The Christian, Art, and Music." Paul Friesen, the art instructor, spoke on "Art, an Evangelical Witness," showing how the Protestant churches' shrinking from art forms may be a result of Catholicism's elaborate use of them, and how an education of the will and emotions may play as big a part in character forming as education of the intellect. Sketches and sculpture forms exemplified terms and meanings during the speech.

Orlando Schmidt and John Duerksen, the music teachers and directors, spoke on topics relating to Music in Worship. They traced the history of music forms used in churches from the beginning of the Christian era and particularly after the Reformation, gave the attitudes of various early leaders toward singing and instrumental music, and showed how types of music inspired or detracted from the actual worship of God.

Mrs. Sol Yoder, wife of the social science professor and an elementary art instructor, spoke on "Communication Through Children's Art" and showed products expressing children's aspirations, fears, and impressions.

The discussions following the speeches were free and open. Those present were willing to express their inability to interpret art forms, to get their "meaning." By bringing into the open their own lack of understanding, personal ideas and disagreements, the group sought together for light.

After the last study session on Friday evening and a brief intermission during which the parents could see that their children were safely in bed and other adults could view the moon eclipse, the group met together for a final worship service. Allen Erb led the Hesston College administrators, faculty and board members, office and cam-

pus workers, and their families in a communion and feet-washing service.

Willard Conrad was chairman of the planning committee for the retreat; Loren Reusser, general director; L. L. Licht, his assistant; G. G. Yoder, program chairman; Allen Erb, leader for the devotional meditations; Mary Miller, discussion leader; and Evan Oswald, director of group singing.

Vincent Krabill, science professor at Hesston College, Hesston, Kans., is one of 350 teachers in the United States helping in a biology teaching experiment prepared by the Biological Science Curriculum Study. The study was set up by the American Institute of Biological Sciences and is supported by the National Science Foundation, whose grants already exceed over two million dollars. Dr. Bentley Glass, of Johns Hopkins University, is chairman, and Dr. Arnold Grobman, formerly of the University of Florida, is director of the Curriculum Study.

In arranging the new biology course materials, the study group employed three separate teams of writers—outstanding university research biologists and high-school teachers—to prepare three general biology courses with different approaches to the subject matter. These courses were used on an experimental basis during the 1960-61 school year. In the summer of 1961 they were revised. In the 1961-62 school year the revised materials will be used with more than 35,000 students by the 350 selected teachers.

Besides Professor Krabill, a few selected teachers in Wichita and Emporia are helping in the experiment.

During the 1960-61 school year Vincent Krabill was on leave of absence from Hesston College studying for his doctorate at the University of Colorado.



We write, like the Revelator, in obedience to a heavenly vision.—J. D. Graber.

Mennonite Leaders Meet with Billy Graham

In the spirit of a resolution passed at the semiannual meeting of the Mennonite I-W Co-ordinating Board held in Chicago on July 27, a meeting of Mennonite Church leaders was planned with Billy Graham in Philadelphia. This meeting, including breakfast with Dr. Graham and Grady Wilson of his team, was held in the forenoon of Aug. 30.

The purpose of the meeting was to engage in a personal conversation with Dr. Graham, presenting to him the New Testament ethic of love and nonresistance as it is believed and practiced by the Mennonite Church, and also to hear from Dr. Graham a word which might encourage and stimulate our churches to become more evangelistic, especially our youth who are engaged in I-W services.

John C. Wenger, in an informal discussion, very ably presented the Biblical teaching of the New Testament on this way of life and reviewed the origin of our church during the Reformation days. He pointed out that the founders of the Anabaptist movement were influenced by the state church reformers, although the Anabaptist Mennonite Church was actually organized a bit earlier than the other Reformation churches.

He further stated that the founders of the Anabaptist Mennonite Church in contrast to the reformers were interested in promoting a free church, liberty of conscience, believers' baptism, and a demonstration of holiness of life and character. They believed in a church in which there is a careful exercise of discipline, a church which does not emphasize saving grace through sacraments, a church in which love and nonresistance are practiced by all believers, a church which accepts the word of

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Das Wirtschaftswunder

On Reading Gerd Gaiser

BY MARY ELEANOR BENDER

*This is the "miracle"; the more shop windows have
Of dresses, Dauphins, stoves, the harder glass
Our eyes become, like empty store fronts full
Of nothing but a glazed, reflected God:
Our great Main Street.*

* The "economic miracle" of extreme material prosperity in Germany so soon after great poverty. Gaiser is one of the many writers who finds this "miracle" a tragedy because with it spiritual values are disappearing.

Goshen, Ind.



By HAROLD S. BENDER

(H. S. Bender was one of three persons appointed by the MCC Peace Section to attend the All-Christian Peace Assembly in Prague.)

A Letter to the President

Mr. John F. Kennedy, President of the United States
The White House, Washington, D.C.

Dear Mr. President:

We, the representatives of the Mennonite Church, assembled in the biennial session of our General Conference in Johnstown, Pa., Aug. 22-25, 1961, acknowledge with deep appreciation your telegram of Aug. 22 with its greetings and best wishes for our meeting. We trust that under the blessing of God our brotherhood may indeed make a contribution to American and international life which is worthy of the Lord whom we serve and the faith we profess.

Aware of the dangerous tensions that exist in the cold war struggle, we pray daily that peace may prevail and that our national leaders as well as leaders in other lands may constantly acknowledge their responsibility to and dependence upon God, who is the source of power and who overrules in the affairs of nations.

We urge especially the following: (1) that patient negotiations be continued, seeking to avoid the use of force to gain national ends; (2) that sincere efforts be made toward disarmament, the continuance of the ban on nuclear bomb testing, and the elimination of nuclear weapons; (3) that continued efforts be made to discover effective ways in which to share our abundant God-given resources and our national skills with the developing nations; (4) that the way be opened to share our food with those in critical need regardless of their ideologies or creeds; (5) that channels be kept open to permit communication and intercourse which can promote understanding and reconciliation between the two sides of the cold war.

We wish to commend the Peace Corps concept and would only urge that humanitarian rather than political purposes remain foremost in its program.

We look with concern upon any forces that would foster militarism anywhere, and commend your efforts to insure continuing civilian control of government.

We are deeply concerned with the interracial antagonisms that exist in the United States, and therefore pray that the efforts of our government nationally and locally to bring about mutual understanding between the races may bear good fruit.

We also thank God and our nation for the freedom of conscience which we as a nonresistant Christian brotherhood have enjoyed in America ever since our forefathers first came to this land in 1683. For more than four hundred years we have rejected, on Christian grounds, all participation in war, and hence we are grateful that national legislation provides exemption from military service for all conscientious objectors.

We pledge to you, Mr. President, our continual prayers in your behalf to the end that your leadership may strengthen peace, prevent war, and foster international co-operation, and to promote the best welfare of the nation in all respects. May God grant you wisdom and strength for the discharge of the heavy burden of your office in this threatening hour.

We add as enclosures for your information the text of two resolutions adopted by the Conference, one on Communism and Anticommunism and one on Relief Food for China.

The Mennonite General Conference

Jesus B. Martin, Moderator

Paul Erb, Secretary

Aug. 23, 1961
Johnstown, Pa.

A significant movement for peace has arisen among the churches of Eastern Europe, generally called the Prague Peace Conference because the several meetings held thus far have been convened in the city of Prague. The movement was initiated by Czech Protestant churches three years ago, especially by the Theological Faculty of the Czech Brethren Church, led by its well-known dean, Prof. J. L. Hromádka. After three years of preliminary meetings a general peace study conference was convened for June 13-18, 1961, called the All-Christian Peace Assembly.

A total of some 670 delegates and observers attended the conference, with slightly more than half from Western Europe and America. All the Protestant and Orthodox churches of the countries behind the iron curtain were represented. These churches also financed the Assembly, largely by freewill offerings in the congregations. For many of these this was the first ecumenical meeting of any sort they had ever attended.

Many of the Western attendants had only observer status, since not many churches of Western Europe, and none from North America, sent official delegates. However, the British Council of Churches sent forty delegates. In practice, the only difference between delegates and observers was that the latter had no right to vote on resolutions, although otherwise they had full freedom of discussion.

This was not a Christian pacifist conference, although many Christian pacifists were present, and at least one major speaker was a Quaker pacifist. It did not therefore take a pacifist position nor propose pacifist solutions. Its purpose was to contribute to a reduction of tensions between East and West that might lead to war, to give expression to the Christian conscience against war, and to promote understanding and reconciliation between peoples. All of this was to be accomplished by presentation of a series of major addresses in the General Assembly, by open and free exchange in the ten smaller discussion groups, and by the issuance of a message from the Assembly as a whole.

Since the conference was sponsored by Christian churches behind the iron curtain and took place in an iron-curtain country, it served also to give a clear and vigorous expression to the will of these churches and their members for peace, and to

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FAMILY CIRCLE

OMBA

BY BERTHA NITZSCHE

Births

During the second quarter of 1961, 424 births were reported: 221 sons and 203 daughters. There were five pair of twins: one pair of sons, three pair of daughters, and one pair of son-daughter. Ten sons and two daughters were received for adoption. Three families each reported the birth of the ninth child, and one reported the birth of the twelfth child.

Different family names reported totaled 236; with 172 names reported only once, and Yoder, the highest—21. Martin the next highest—16; Horst—11; and Miller and Stoltzfus, each 10.

Boys' first names used most often were David and Dale, then Steven and Kevin. For second names, Lee and Lynn were most popular, next were Ray, Eugene, and Dean. The most popular names for the girls were Linda, Karen, and Brenda for first names, and Ann, Sue, and Marie for second names.

Marriages

Marriages numbered 135 were reported by 103 bishops and ministers: 76 each reported one, 17 reported two each, five each reported three, and one—Albert H. Miller—reported five. One minister failed to give his name, and four couples were married by non-Mennonite ministers.

Of these marriages, 13 were reported to have been held in homes, three places were not given, and the rest in churches or chapels. Five of these couples reported different denominations for the church home of the bride and groom.

Twelve couples chose April 1 for their wedding day; 80 couples were married on Saturdays and 25 on Sundays, as reported during the second quarter.

Deaths

During this time, 165 deaths were reported: 88 male and 77 female. One had passed her 100th birthday, and three had passed their 95th birthdays.

The deaths of one bishop and one minister were reported. Seven deaths resulted from injuries received: one from a fall, two from burns, one in a farm accident, one in a mine accident, two in car or truck accidents.

The largest number of descendants left was 147; 9 children, 59 grandchildren, 77 great-grandchildren, and 2 great-great-grandchildren. The next highest number of

descendants was 133: 8 children, 40 grandchildren, and 85 great-grandchildren.

Anniversaries

Seven fiftieth, one fifty-fifth, and one sixtieth wedding anniversaries were reported.

By Months

	Births	Marriages	Deaths
No date given	5	0	22
Before Dec., 1960	75	40	74
December, 1960	141	37	58
January, 1961	153	21	47
February	139	28	48
March	153	34	53
April	106	47	27
May	96	34	6
June	10	13	335
Total for first half of 1961	878	255	

Deaths by Ages

	Births	Marriages	Deaths
Stillborn	2	0	7
Under one year	23	0	23
1 to 9	6	0	6
10 to 19	7	0	6
20 to 29	6	0	11
30 to 39	11	0	7
40 to 49	7	0	19
50 to 59	19	0	46
60 to 69	46	0	97
70 to 79	97	0	79
80 to 89	79	0	26
90 to 99	26	0	1
Over 100	1	0	

By States, Provinces, and Foreign Countries For first half of 1961

	Births	Marriages	Deaths
Alabama	2	0	0
Alberta	11	1	5
Argentina	1	0	2
Arizona	2	0	0
Arkansas	1	0	0
Brazil	3	0	0
British Columbia	1	0	0
California	4	1	0
Colorado	18	4	3
Delaware	2	0	0
Florida	14	1	3
Haiti	1	0	0
Idaho	0	0	1
Illinois	37	19	19
Indiana	111	34	34
Iowa	33	8	20
Japan	2	0	0
Kansas	16	9	5
Kentucky	2	0	0
Louisiana	0	0	1
Maine	1	0	0
Maryland	17	11	10
Massachusetts	0	0	7
Michigan	28	12	7
Minnesota	1	1	3
Mississippi	1	0	0
Missouri	10	0	5
Montana	0	2	2
Nebraska	26	5	8
Nevada	0	0	1
New Hampshire	1	0	0
New Jersey	2	0	0
New Mexico	1	0	1
New York	18	1	0
North Carolina	3	0	1
North Dakota	3	0	0
Ohio	109	23	30
Oklahoma	1	0	2
Ontario	60	9	19
Oregon	25	3	10
Paraguay	0	0	1
Pennsylvania	251	90	127
Rosario	2	0	0
South Dakota	2	0	1
Switzerland	1	0	0
Tennessee	2	0	0
Texas	8	1	0
Vermont	3	0	0
Virginia	37	5	9
Washington, D.C.	1	5	9
West Virginia	0	0	2
Wisconsin	0	1	1
Place not given	1	0	0
Total for first half of 1961	878	255	335

The Good Samaritan

BY LORIE C. GOODING

Jesus told a story about a man who had been beaten, robbed, and left dying in a ditch. First a priest passed the poor fellow, then a Levite did likewise. Only when a Samaritan came along and saw him was he rescued and helped. The point of the parable as Jesus told it was that the despised Samaritan showed more mercy and compassion than the two race-proud Jews. At least that is the point which is repeatedly pressed home to us in these days of troubled race relations.

But there is a deeper—much deeper—implication in the story for members of any Christian church. First note the character and occupation of these men. The Jews were a race-proud people; but there is more than that. This first Jew was a priest in the temple. The temple was a type of today's church, and the priests were its ministers. So this minister of the church is passing by and he sees the poor man lying there all beaten and bloody, and he crosses the road to keep from going near him.

This is his big day, and he isn't going to take a chance of being ceremonially defiled, even if there is a chance of saving a life. After all, the man *might* be dead, you know. If he isn't, he looks as though he soon will be. Well, poor fellow, poor fool! He ought to know better than to travel this road at night. Too bad; and he hopes someone comes along soon to help, but he can't wait. It's almost time to be at the service, and a priest should be an example of promptness to his flock.

Then comes a Levite. Now a Levite has duties in the temple. He is not a priest, not a minister of course; nevertheless, he is a prominent figure. He serves the altar, a sort of second to the priest. He may lead the singing, or chair a committee, or pass the offering basket. He might be a secretary or a deacon or an usher. Or he may simply sit in the congregation. But he feels very strongly that he must be present. So of course when he comes to the poor man lying in the roadside ditch, he can't bother about him; he just doesn't have the time. And he can't defile his robes, either. The man may need help, but it's easier and safer to pass by on the other side, to just pretend not to see.

But the next man along the road is not a Jew. He is not even a church member. This is a Samaritan, called by the Jews a "dog" and a "sinner." He sees the poor fellow in the ditch, and immediately he forgets the urgency of the matter upon which he is bound. He disregards the fact that there may be bandits still in hiding nearby. He

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TO BE NEAR TO GOD

Questions to Be Faced

BY SADIE A. HARTZLER

Sunday, September 24

Read Gen. 3:1-12.

Father, search our hearts as we read Thy Word.

"Where art thou?" One of the first things God did after Adam sinned was to question him, "Where art thou? . . . Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" And to Eve, "What is this that thou hast done?"

There was more than rebuke in these questions. There was pathos and great sorrow. God knew the havoc of disobedience that would follow and the cost of redemption.

To us He sometimes needs to say, "Where are you? Have you wandered into the darkness that comes when you do not stay near me? What have you done?" His great heart is grieved, but, praise Him, there is forgiveness.

Monday, September 25

Read 1 Kings 19:9-18.

Dear God, speak to our hearts.

"What doest thou here?" After a great victory on Carmel, Satan put in his "best lick." Nothing like discouragement to make a man give up the battle! Added to this was the feeling that he was alone; he was forsaken; he might as well be dead. How gracious God was to continue to pursue!

Has He come to us, "What are you doing here upset with worries, discouraged beyond caring, ready to give up?" He would have us remember that the battle is His. We are victors as we follow the banner. And let us not dare to close our eyes and ears to Him even though things are bad.

Tuesday, September 26

Read Jer. 32:16-22.

Our Lord, incline our hearts to do Thy will.

"Is anything too hard for the Lord?" (Gen. 18:14) Sometimes God's questions are really His answers. This is one of them. "Is the Lord's hand short?" We can only respond with gladness, "Nothing is too hard, Lord; your hand is not short."

Many hard things are done by people who never think of asking God for help. But there are plenty of things too hard for Christians. All would be lost if only our strength were available for service for Him, for vigilance in prayer, for daily commitment to His will for us, and for living in the midst of hindrances Satan would throw around us.

Wednesday, September 27

Read Ex. 4:1-12.

Help us, dear Lord, to use our powers for Thee.

"What is that in thine hand?" Moses gave God some trouble before he consented to do what was asked of him. God showed him his rod was enough if willingness to use it was present. God diverted Moses' at-

tention from his own weakness to the strength available. "Who hath made man's mouth?" had to be faced next.

Is the thing God has asked of you quite beyond you? You are sure that God should know you can't do that. In your hand is just the thing you can use to do what He asks. In your mouth will be the words He means you to speak. Again you can respond, "Nothing is too hard, Lord."

Thursday, September 28

Read Isa. 6:1-9.

Dear Father, help us to face Thee with honest hearts.

"Whom shall I send, and who will go for (Continued on page 836)

Sunday School Lesson for October 1

How Jesus Grew

Deut. 6:1-9; Luke 2:39-52

Our 14 lessons (yes, 14 this quarter) on growth begin with Jesus' growth. The Bible says (and therefore it is true) that Jesus grew physically, mentally, spiritually, and socially. All this sounds very familiar to us as human beings. Well, that's just what Jesus was—a Man.

Jesus grew as a man—the story is told very briefly. He was born as a baby, of a woman, grew to be a boy of twelve, and kept on growing till He was 30 years of age and began His great work as Saviour. And then He was still very human until His death. Yes, it is marvelous that the Son of God could and did become man, truly man. As the Son of Man He shared with us birth, childhood, growth, learning, fatigue, tears, and temptations. How would we know God without this great revelation? And how would we ever get peace with God without Jesus' suffering for us? Read Gal. 4:4 and Phil. 2:7.

Jesus grew up in Nazareth—"Nazareth is a kind of balcony seat affording a clear view of the Palestinian landscape for miles around" (D. E. Stevenson). On these sites much Hebrew history took place. Jesus could picture David and others acting on the Plain of Esdraelon. To the west He could see Mt. Carmel. Many other nations, especially Romans, went by on the one or more important highways of Nazareth.

In Jesus' rural surroundings He saw sowings in many kinds of soil. He learned how necessary it is for the branch to abide in the vine. The value of pruning became very evident. No doubt He saw old skins exploded by new wine. He learned that a grain of wheat must fall into the ground and die before it can yield a head of grain. These are but a few of Jesus' learnings as He grew mentally. Like us He learned from His experiences.

And I believe God put Jesus at Nazareth that He might live with the common people. He learned to love and serve. He ap-

preciated their vocations. Incidentally, too, the great out-of-doors gave Him many joys and many texts for sermons.

Jesus grew as a Jew. At the command of God (Deut. 6:1-9) the Jews took religious education very seriously. They really felt accountable to God to teach diligently.

The home was the first school in which the children were taught, first by the living and then by words. Mary knew she had to nurture a child who had a special future. No doubt she and Joseph did exceptionally well.

At six Jesus as a Jewish boy went to the synagogue school. From six to ten years of age He studied the Scriptures. From ten to fifteen, the traditional law. After fifteen He studied the wonderful stories of their history.

At twelve Jesus was "about to become a son of the law." He was now able to understand the ceremonies and could participate. For such participation He went to Jerusalem. This experience meant great spiritual growth. Knowing the Scriptures very well He had many questions. He may have asked about God's purposes, about the emptiness of some of the traditions, about the obligations of the Old Testament commandments, about the Messiah. No doubt God was opening His eyes to behold more and more of His purposes and of His Son's place in regard to these purposes. But He had eighteen years yet to learn of His special work and to get ready to serve.

God gives abundance of growing years to the human child. It takes time to make a man. Let's learn from Jesus not to try to hurry the growth. If we do not abide by God's plan, our children cannot grow "in wisdom and stature, and in favour with God and man."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1956 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Allegheny Witness

By Clyde D. Fulmer

Secretary of Allegheny Mission Board

In the 1880 minutes of Allegheny Conference, then known as Southwestern Pennsylvania Conference, the question is raised, "Could there not be something done toward missionary work?" The answer was "yes," but the question was held for further consideration.

Later conference sessions looked favorably upon foreign missions and mission offerings. In 1894 conference sanctioned home mission work in Chicago; by 1902 conference notes indicate eight mission stations.

In 1913 conference members discussed, "Shall a local mission board be organized in this conference district?" After a favorable vote, a provisional local mission board, with one member from each congregation, was set up. In 1916 the conference report included an official mission board report. All-day mission meetings were held, offering schedules were established, and workers witnessed in a number of areas.

Today Allegheny mission board members, numbering 87, include one member elected by each organized congregation, all bishops, pastors, and members of the general board in the district, and all chairmen of local boards.

Of primary interest and continual concern is the administration of the work directly under the board. As with other district boards, personnel, finances, and hous-

ing for workers are regularly needed. Financial concerns are prevalent in older areas, and new mission challenges promote additional financial responsibility.

In addition, mission interest is promoted in congregations by enlisting every member to pray, go, if possible, and give that more people may be saved. Periodically pastors and board members attend promotional meetings where they learn and discuss general and local boards.

Allegheny Mission Board works through direct administrative control several mission churches and assists others financially on a subsidy basis.

The board directly sponsors city churches in Cumberland and Johnstown, and Mill Run and Canan Station churches of Al-

toona, Pa. Some achieved independent financial status in terms of expenditures for supplies and a church building. The mission board, however, carries a major portion of the pastor's support.

The congregation at Cumberland, Md., a downtown church on Bedford Street which recently moved here from inadequate quarters, has increased to a present average attendance of 62. The present building, purchased from the Methodists, provides Sunday-school rooms and an auditorium for worship. This year the church will observe its tenth anniversary of work. George Townsend, formerly of Masontown, Pa., serves as pastor.

The First Mennonite Church of Johnstown provides fellowship in an older, deeply urbanized part of the city. John E. Gingrich, who served as pastor for eight years, resigned in July, 1961. Keith Esch has been ordained as full-time pastor here for the coming year. This is an older work under mission board sponsorship for many years. The congregation contemplates a plan whereby they may become independent of the mission board in the next five years. The mission board, presently responsible for pastoral support, has relinquished to the congregation all local expenses. The congregation, numbering 57, like the Cum-



Conference appointee Joe Esch, pastor at Otelia church, addresses workers under appointment for the coming year. Left to right: Mr. and Mrs. Keith Esch, First Mennonite Church of Johnstown; Sidney Martin, pastor at Mill Run; Mr. and Mrs. Ross Metzler, pastor and wife at Manbeck; George Townsend, pastor at Cumberland, Md.



The annual meeting of the Allegheny Mennonite Mission Board met at the Otelia Church July 7, 8. On the platform sit Harry Y. Shetler, president (left), and Waldo E. Miller, vice-president (right).

berland church, inaugurated a planned giving program; both report favorable results.

Two churches near Altoona under board sponsorship are Mill Run and Canan Station. At Mill Run members worship in a remodeled one-room schoolhouse, which has long overreached its capacity. Along with Pastor Sidney Martin 70 persons, who regularly attend here, pray for the launching of a new building program.

Canan Station, an older outgrowth of work of Altoona Mennonite churches, has enjoyed in recent years an adequate church building, built by the board. Outside per-

sonnel no longer come in from other communities, but Pastor Elmer Yoder and community individuals serve the congregation of 80 members. Bro. Yoder, who recently resigned to secure further education, was replaced by Frank Brenneman, licensed to serve this pastorate for the coming year.

The First Mennonite Church of Altoona operated under mission board sponsorship for approximately 50 years. Recently the congregation, under the pastoral leadership of Harold Horst, received congregational status and operated financially independent of the board. This "growing-up" process, a favorable sign, is encouraged in other areas of work.

The Allegheny board also assists in rural work. At Beaver Springs, Pa., an unused church was purchased for \$1,000 from the Evangelical United Brethren. Many co-operated in remodeling and redecorating the church. The church, known as Manbeck Mennonite Church, has become a live witness in this forgotten community. Ross Metzler moved into the area and is pastor. The board and workers, in evaluating the prospects for building a church in a rural community, are encouraged and look for favorable results.

The mission board, also interested in the witness at Rockton, Pa., has used various efforts in recent years, which were often seemingly fruitless. Many Mennonites moved out of the area, and church doors were about to close. However, last year people of the community sensed the need for a church and co-operated outside mission board administration. Samuel Glick, Belleville, Pa., commutes to Rockton and pastors the present work, encouraging because of increasing attendance.

A primary task of the Allegheny board is helping churches help themselves. Struggling churches needed financial help during an early growing period. By serving as financial agent the board enabled churches in borrowing money for purchasing buildings and remodeling older buildings. Now churches are paying back these financial obligations.

The board also assists through financial subsidies in rural areas. Workers serving Casselman Valley rural missions receive mileage and assistance. The Mattawana Church has sponsored a mission point in Brutus, Ky., for the last five years and is presently negotiating for financial subsidy.

Although mission boards recognize their primary purpose to proclaim the good news, secular problems relative to finances often demand considerable attention. Last year the board operated under a fourfold budget totaling \$35,000—\$4,000 for the general fund, \$16,000 for city missions, \$5,000 for rural missions, and \$10,000 for capital investments. The total budget included a responsibility of \$11 per member per year.



Mrs. Elmer Yoder teaches a Sunday-school class in the junior department at Canan Station.

In addition to this budget were general board mission needs of \$30 per member.

Growth in contributions in Allegheny district indicates maturing of missionary interests. Contributions increased from \$25,700 in 1953 to \$89,025 in 1961. Missions Week contributions increased from \$14,923 in 1955 to \$20,092 in 1961.

Financial reports, inasmuch as they reflect increased response, do not indicate adequate response to God-given missionary challenges. The financial plight of many



Mrs. Sanford Miller teaches part of the junior church at the Cumberland, Md., Mennonite Church. Approximately 23 children regularly attend junior church.

mission boards is shared in many respects by Allegheny. New fields cannot be entered and older challenges cannot be cared for adequately on the present level of giving. Last year little over one half of the district budget was received, and the general board budget in Allegheny was met by approximately 75 per cent.

Mission board personnel feel inadequate information and understanding concerning local and world-wide mission needs accounts for some of this. Often major concerns are not related sufficiently to individual members. Major promotional emphases are presently being planned in Allegheny. Explanatory sessions will be held prior to and during Missions Week to enable members to understand the world and district mission crises.

"Ye Shall Be Witnesses"

By MARK PEACHEY

Conservative Mennonite Board of Missions and Charities

Guest speakers at the annual conference of the Conservative Mennonite Mission Board, held Aug. 12-17, near Hartsville, Ohio, included two Tanganyika brethren. They testified of the saving grace of God, and stressed that peace, love, and beauty of character come into Christian fellowship when "Jesus walks among us." They emphasized that a wholesome transparent relationship in Christian fellowship will witness best. No amount of organization and work will avail unless Christ lives and reigns within in the hearts of His people—who are missionaries to all those not knowing salvation.

Continuing on the witnessing theme Raymond Byler, Altha, Fla., pointed out three church patterns in the New Testament: the "mother church" as seen in the Jerusalem church, which had its problems in accepting Gentiles as equals; the "gracious church" as seen at Antioch, where a sharing, give-and-take attitude aided members in receiving into one fellowship persons from various



The Conservative Mennonite mission board, left to right: Frank Dutcher, Hartsville, Ohio, fifth member, pastor at Maple Grove; Floyd Zehr, Lowville, N.Y., outgoing assistant secretary, university student at Syracuse, N.Y.; Richard Moyer, Crenshaw, Pa., treasurer, pastor at Crenshaw; Jesse P. Zook, Austin, Ind., chairman, pastor at Austin; Mark Peachey, Plain City, Ohio, secretary, minister in United Bethel congregation; Albert H. Miller, Middlebury, Ind., assistant chairman, bishop of Griner congregation. Absent from picture: Luke Yoder, Bay Port, Mich., assistant secretary, pastor at Cumber, Mich.

backgrounds; and the "universal church" exemplified at Galatia, where brethren recognized certain underlying tides of influence which they could not ignore; they gave each other the right hand of fellowship, but at the same time worked in their own respective fields.

In another message Ivan Yoder, Belleville, Pa., said that Christians need to scatter (sow as seed) people. Christians need to dwell beside strangers to influence them for good. Today only 10 per cent of Americans attend church Sunday morning; 2 per cent attend church Sunday evening—despite the fact that 90 per cent of Americans are church members!

All classes struggle to live; the only difference is the level of struggle. People struggle for social acceptance and intellectual achievement. In addition to struggling, entertainment allures people to seek an escape from reality. Struggles and entertainment hinder witnessing. Christians are called by God to witness daily to those about them regardless of the struggle and entertainments which occupy man's mind.

In other messages, Fred Hostetler, Benton, Ohio, showed that if Christians can do business for themselves in today's world, they can also speak for Christ in today's world. Imagine a man saying, "I just can't find words to express myself to the banker; will you go with me to have my check cashed?" Unless Christians witness on the outside, they will not produce on the inside as teachers. A nurse is instructed to be "patient-conscious"; soul winners need to be "soul-conscious."

Not only did attendants hear discussions on witnessing, but the work of the board was reviewed. Daniel Troyer, Dudelange, Luxembourg, said the purpose in Europe was to glorify God—not to bring a new religion, nor to patch up an old one—but to reconcile man to God. In Europe many say the only thing that matters is relationship to God; relations to fellow men are unimportant.

Workers have continued the spiritual ministry to those in Espelkamp, Germany,



Elmer and Eileen Lehman, under appointment to Costa Rica, relax and enjoy their meal during conference sessions with Slater Lehman's parents, Elias and Martha Zehr.



Guests at the conference included Pastor Zedeke (left) and Pastor Ezekieli (right) from Tanganyika. Simeon Hurst (center) accompanied them at the conference and on a deputation tour before and after sessions.



VS Director Daniel Yutzy (center) shares information concerning service openings with a prospective I-W couple. The Conservative board has openings in Mississippi, Arkansas, and Cincinnati, Ohio, among others, for prospective VS-ers.

after the relief program under MCC closed. Since a number of workers at that time were members of this conference, it was not too difficult to take over the work. The Eastern Mennonite and Conservative boards operate jointly the work in Luxembourg.

On witnessing in Africa, Paul T. Yoder, Deder, Ethiopia, testified that his five-year term in Ethiopia was the best five years of his life. Africa was dominated by paganism many years ago, later by colonialism, followed by nationalism, and now is looking toward communism. One sees in the experience of the lame man (Acts 3) a description of human need today. Man's inability, dependency, and uncertainty describe man's plight today as it was then.

Board members saw additional opportunities for extending the battle lines of missions. Since the Eastern and Conservative boards and the Beachy Amish work closely together in Europe, a Europe Advisory Committee was formed with representation

(Continued on page 833)

Missions Today The Missionary's New Role

By J. D. GRABER

"The winds of change sweeping Africa are forcing American missionaries into a precarious new role, often far from that of the popular stereotype of the Bible-thumping man of good works unaffected by world politics." This is the opening sentence of a long article about missionaries and their role in the new day which appeared recently in, of all places, the Wall Street Journal.

Missionaries are forced to take sides, the article goes on to say, in the political struggles of the new African nations. Missionaries, however, always insist on being neutral in political affairs. This is the basis on which visas are granted. In some countries a signed undertaking of neutrality is required while in all of them the undertaking of neutrality is assumed.

Missionaries are not permitted, however, to be neutral where national aspirations are involved. The people know that the missionary's sympathies are on their side in their demands for equal rights. "We teach and preach the equality of men under God," explained one missionary in Africa, "and the Africans take it from there." It is simply a Gospel fact that Christ is on the side of the poor and oppressed and against prejudice and privilege. Applying this truth to a particular situation, especially in the new Africa, puts the missionary on a difficult spot.

No communication is possible without identification. This is an inviolable missionary principle. But physical identification is not enough. This may not even be the most significant kind of identification. People want to be sure the missionary loves them as people and shares their aspirations in a real way. Living among primitive people in squalor is not nearly as effective in opening paths of communication as emotional and spiritual identification, even if the missionary lives in a much better house with many conveniences the poorest people do not have. Our attitude toward people and toward things is what really matters.

It takes much longer now to win the African's confidence, the missionaries assert. Formerly what a white man did was right because he came from the West. Now we have to prove our competence. They judge us for what we are rather than on the basis of our ethnic or political origin. "If you don't prove yourself," wrote Dr. Culver of Southern Rhodesia, "he (the African) considers you just another white man out to take advantage of him." If this is what they think of the missionary, the Gospel of love and forgiveness cannot be communicated.



MISSION NEWS

Overseas Missions

El Biar (Alger), Algeria—Robert Stetter on Aug. 16 accepted from the Prefect of Orleansville a challenge to produce a team of ten Pax men to accomplish in as short time as possible a building project of 40 or 50 houses at Orleansville. This project represents the goal which they had been anticipating for over 18 months. The 40 or 50 houses will be given to those who lost theirs in last January's flood.

Annie Haldemann's full-time nursing program, visitation, and Bible classes and the arrival of Marian Hostetler in October, who spent one year in Paris in language study, bring up the question of housing again, which may pose difficulty in the present political situation. Two personnel possibilities to replace Sister Haldemann's schoolteaching did not materialize.

Chaco, Argentina—Albert Buckwalter reports that Aurelio Lopez, a man with little elementary school but an outstanding preacher among Toba Indians, evokes an enthusiastic response with his messages; many bring their sick to him for prayer. During recent years he led in a movement for unity among numerous, scattered Toba churches.

Ramon Gomez, a Toba chief of old age and ill health, still maintains vigorous authority over several hundred Tobas in his colony at League 17. Typical among Tobas, he has played an integral role in the local church since its founding, and he refers to it as his church. Being also a political authority, he frequently used the church for carrying out his leadership functions.

Aurelio and Chief Gomez recently came into sharp conflict. As a young generation preacher, Aurelio believes church financial resources should come under his direct control and be outside the jurisdiction of the chief. Chief Gomez interpreted this as a maneuver to displace him and reacted violently. Quarreling and dissension resulted, and half the colony formed a new congregation and erected a separate mud church building. Some say sickness and death have come as punishment for this sin.

Araguacema, Brazil—Because the Herbert Minnich family moved to southern Brazil, José Brito accepted responsibilities for the church, and Rosedalia accepted responsibilities as schoolteacher. Three young men—José Martins, Luiz Martins, and José Santos—assist with services.

Many attend open-air meetings, held Tuesday evenings for the past several months, who would not otherwise come to church. Attendants have shown increased interest.

In the past few months nine accepted Christ at Morro de Mato, where several believers help with regular Bible classes. The Araguacema church makes at least one missionary trip there monthly. At present only

Morro de Mato is visited, but in the future other towns will be included.

Although clinic attendance dropped due to loss of drugs in a previous shipment, people continue to come from near and far for treatment. Men have traveled down river by boat for a full day to receive treatment; others have traveled eight days getting to the clinic.

Aibonito, Puerto Rico—Mervin Nafziger, administrator of Mennonite General Hospital, reports four inches of rain Aug. 26 in the aftermath of a hurricane. Only thirty-seven attended church the following morning. Since electricity was off ten hours, emergency generators supplied electricity to the hospital for the first time in an actual situation.

Elkhart, Ind.—Dave Shanks, third-term missionaries, arrived safely in Belgium by boat Sept. 5. David Hostetlers, missionaries on furlough from Brazil, have moved to 111 Standard St., Syracuse, N.Y., where Bro. Hostetler will attend Syracuse University School of Journalism for additional training in literature.

Elaine Miller, who visited her parents, S. Paul and Vesta Miller, in Dhamtari, M.P., India, arrived home in Archbold, Ohio, after a safe trip, Aug. 30.

Argentina—Lawrence Brunk preached in the Union Evangelica, San Nicolas, Aug. 20. From there he traveled several miles out of the city, where some 60 American families are employed in a new government-controlled steel mill. Here he trans-

lated for a representative of the Bible society and then preached in English. This American community will finish and move out within five years; by that time they hope to have a church built and an Argentine pastor located here.

Home Missions

Chicago, Ill.—Laurence Horst reports Mennonite Community Chapel is looking forward to baptismal services this fall when a number will be received into membership.

On Aug. 14 the WMSA ladies of Bethel Mennonite Community Church fed 103 persons in the MYF convention tour. Nineteen from the young adult group at Bethel spent the weekend of Aug. 20 at Brunk's cabin in Michigan at a youth retreat. On Aug. 26 a group of MYFers and adults from Yellow Creek Mennonite Church, near Goshen, Ind., traveled to Bethel to help clean, paint, and repair in the church and nursery.

On Sept. 3 a men's chorus from three churches near Flanagan, Metamora, and Eureka, Ill., gave a special musical program at Bethel. The following Sunday morning Bro. and Sister James Lark visited the church; Bro. Lark brought the morning message.

Cleveland, Ohio—Warner Jackson held a street meeting with the assistance of members of Lee Heights Community Church, who accompanied him to the service and passed out Christian literature, Aug. 27.

Rocky Ford, Colo.—John P. Oyer and family, new pastor at Rocky Ford Mennonite Church, arrived here Aug. 28. Jacob Weirich, who helped in the building program here, moved to Glenwood Springs, Aug. 29, where he will serve as pastor in the church and chaplain at Valley View Hospital.

New Use of Home Bible Studies

Isadore and Ruth, twentieth-century Jews, live in Connecticut. For them, the Messiah has come, and they are doing something about it by corresponding with Jews and Gentiles.

Through this ministry they received tracts from some correspondents. One day a Home Bible Studies pamphlet was included in tracts they received. This was an answer to their prayer for Bible courses which they could introduce to those asking for help.

Six or eight months after this discovery Ruth sent names and addresses to the Home Bible Studies office, Elkhart, Ind. So far nine—five men and four women—have enrolled, and are now studying the courses. They live in eight states, from Indiana to Louisiana, from Connecticut to Washington. Six claim membership in various prominent denominations, two indicate they are nondenominational, and one claims no religious affiliation. Two are prisoners, one a housewife, one a student, and the others have various jobs.

Ruth may have sent more than these nine, because at first she did not identify

herself when she sent requests. But here are nine persons for whom Christ died, being brought into vital relationship with Him, because a faithful mother in Israel wanted to share the joy of salvation. Some already know Christ, but obviously all realize their need for growth and fellowship.

Ruth apologized for sending so many applications without making a financial contribution. When the facts are known, she will probably be commended for having done what she could. Each time one of her protégés began sending lessons, Ruth was notified by card from the Home Bible Studies office in order that she could follow up her correspondence intelligently.

Is there a suggestion here for someone else who reads this story? Pray unceasingly and contribute generously to this work along with other home missions and evangelism work may continue to the glory of God. If you or your friends desire more information on Home Bible Studies courses and their availability to others, write to Home Bible Studies, P.O. Box 316, Elkhart, Ind.

Broadcasting

Kansas—A lady recently wrote of her father's keen interest in the broadcast before his death. "His right hand was useless, but he used his left one to dial your program and sat there in the hospital with his radio and listened to The Mennonite Hour. He used to make very sure never to miss the program. If we invited him over for Sunday dinner, he would want to leave in the afternoon to hear the program. There was no other radio program he enjoyed as much or listened to as faithfully. . . . We never hear your program without thinking of Dad. It seems to bring him closer to us."

Jamaica—Your prayers are requested by a listener in Jamaica who says, "I have been listening to your broadcast for many months, and I want to be a follower of Christ. Please pray for me."

Cuba—The Way to Life broadcast covers all the island of Jamaica and according to a recent report even reaches more than 100 miles across the Caribbean Sea into Cuba.

An English listener from Jamaica who now lives in Cuba said, "I have been listening to your services now about five Sundays. Then I decided to write to you to let you know how much I appreciate those services."

Nigeria—"Keep Yourself Pure," a booklet by B. Charles Hostetter, continues to fill a needy mission in many parts of the world.

From Nigeria comes this report, "I have been trying to win my fellow girls to Christ, but each time I tell them about things which displease our Lord, they will start to laugh at me and say I am still living in the old life and not in modern life. I am very glad to get this small book, 'Keep Yourself Pure.' It contains the advice on all these sinful things which they call modern life. Please send me other books that will help win others to Christ."

A recent request came to have the booklet translated into the Spanish language.

Kansas—"That our singing is 'unique' is often mentioned by radio listeners. A note from Kansas again brought this to our attention: "I wonder what it is that identifies

Mennonites in their singing. Even my daughter who has been brought up in the Baptist church can always pick out the Mennonite music on the radio. The men's voices always sound so mature and genuine."

Voluntary Services

Phoenix, Ariz.—The unit serving here has moved to Route 2, Box 821, Peoria, Ariz.

Elkhart, Ind.—Two VSers volunteered to continue in their present assignments for an extended length of time. Audrey Martin, Elmira, Ont., will continue at La Junta, Colo., as secretary to the hospital administrator, and Daniel Lehman, Orrville, Ohio, will continue in Aibonito, Puerto Rico, in the missions office.

Pulguitas, Puerto Rico—Leticia Jimenez, Palo Hincado, P.R., began a two-year voluntary service assignment at Betania School here as teacher of home economics and English.

Hesson, Kans.—As the Schowalter Villa project nears completion, voluntary service workers are accepting assignments at other locations. Sam Miller, Mio, Mich., relocated at Froh Brothers, Sturgis, Mich., where he will assist in farming.

Ray and Louise Gehman, Telford, Pa., terminated to accept mission assignments responsibilities at St. Louis. Recently approved by Selective Service in a "welfare" category, their work will consist largely of directing youth activities. This service is co-sponsored by the home missions office of the general board.

Calling Lake, Alta.—The unit, under the direction of Unit Leader John Leonard, Lewistown, Pa., began a new box factory project which promises rapid development and benefits to the community. Fish and turkey boxes are constructed, both for local and city distribution. With little effort to date, orders for more than a year's work have been received from large commercial concerns. This beginning, with slight financial outlay, promises work for several local men and fulfills a purpose of voluntary service—service to and for the community.

Robstown, Texas—The new VS unit received a good response from the Robstown community. The first week an average of 20 children, divided into two groups—5 to 8-year-olds and 9- to 12-year-olds—participated in the club program.

Several families expressed interest in kindergarten and in remedial English classes for their children. Most families withdrew their children from Catholic parochial schools because of dissatisfaction with scholastic standards.

The mailing address of this unit, where Kenneth and Kathryn Seitz serve as leaders, is 702 Jackson St., Robstown, Texas.

Iowa City, Iowa—The former VS unit home was sold to Edwin Neufeld, Newton, Kans., who will be a student in the university and use the home as housing for his family and other university students. This way voluntary service emphasis will continue.

Merlin Stoltz, Corry, Pa., the last member of the unit, transferred to the Albuquerque, N.M., unit Aug. 21.

Overseas Services

Akron, Pa.—In 1961, \$2,360 Christmas bundles were contributed, the highest number collected in one year since the program started 16 years ago. This was an increase of 800 over last year. Bundles were shipped starting the first week of September to Jordan and the Far East, where they will be stored until distribution by relief workers during the Christmas season. Bundles will be sent to Algeria, Austria, Formosa, Hong Kong, Indonesia, Jordan, Korea, Paraguay, Vietnam, and other places.

Algiers, Algeria—Vern Preheim, one Swiss and two French workers, a CIMADE team, made the first of two itinerant distribution trips to drought-stricken southeastern Algeria, July 22 to Aug. 7. The team distributed American wheat, French chocolate, and soap to drought victims in eleven towns. On July 25 Bro. Preheim wrote, "We were impressed today by the utter poverty of the people and their fatalistic attitude. They have no ambition and no hope; they seemingly don't care any more. If you ask them how it goes, they reply without emotion, 'It goes.'" Mennonite Central Committee co-operates with CIMADE, French Protestant relief organization, in Algerian relief work.

Monrovia, Liberia—Pax Man Waldo Neufeld, Margaret, Man., who supervises a poultry project here, reports, "The poultry population is up to 12,000 and during the last months we have started raising fryers. A group of Liberian fellows have been trained now to kill, pick, dress, and pack the fryers. They are doing fine work."

"Thus far some 80,000 chicks have been hatched here and all are in Liberia. We heard that Liberia has stopped importing eggs. In preceding years they have imported all eggs and meat."

Three other Pax men work in other phases of the LeTourneau land development project of which the poultry project is a part.

First Bible School Scholarship Given in Ghana

Somanya, Ghana—Farewell services were held for Joseph Adjee, who served as teacher and catechist in the Ghana Mennonite Church for several years, at Okpeh-Trom church Sept. 3. He was awarded the first scholarship ever to be granted by the Ghana Mennonite Mission to attend seminary for two years.

Bro. Adjee wanted no announcement or farewell. A few days previous, however, he did permit Missionary Carson Moyer to tell the two assistant teachers, who will carry on the work.

People from Obokobi, where Bro. Adjee roomed, 1½ miles from Okpeh-Trom, attended services, at which the first members from Obokobi were baptized. The three baptismal candidates were converted from paganism, led to the Lord, and instructed

in the Christian life by Bro. Adjee, who roomed in the same house with them. The baptismal service was planned, and the farewell service was added to it by others.

The congregation presented Bro. Adjee with the morning's collection, including special donations, amounting to about \$7.00. The assistant catechist presented him with a Bible "because he is going to a Bible school."

Bro. Adjee, a quiet man with deep convictions, thanked the congregation for the gifts. He said he was not going away to become head of the church or the leader of the church, because God and Christ together are the Head and the Holy Spirit is the Leader of the church. He said he is just going away to study for a time and will then return to them again.

VS Teachers in New Location in Newfoundland

Voluntary services teachers will serve for the first time at Grand Bank, Newfoundland, a community of 2,800 people, this year.

Mennonite Central Committee, which administers overseas assignments for the Mennonite Church, is sending two teachers, Allen Gingrich, Warren, Mich., and Martha Hertzler, Elverson, Pa., to Grand Bank for the 1961-62 school year. Allen Gingrich and his wife Ruth served last year at Wild Bight, Newfoundland; Sister Hertzler is beginning her first year of service. In addition to these, a music teacher, to be appointed later, is needed.

The school, similar to Twillingate Regional High School, where several VS-ers teach, will have seven rooms in operation.

School Board Member Wallace Baker, former pastor of United Church of Canada at Twillingate, became acquainted with VS teachers at Twillingate. He contacted Mennonite Central Committee about the need

of teachers at Grand Bank. A dentist for the medical clinic in the community is also needed to replace the present one, leaving in October.

The economy of Grand Bank, located on the western side of Burin Peninsula, about 120 miles from the capital city, St. John's, is based solely on fishing, and a fish-processing plant employing 250 persons.

Voluntary service personnel, chiefly nurses and teachers, are also located at Twillingate, St. Antony, Woodstock, Noddy Bay, and Quirpon, Newfoundland, and at Cartwright, Labrador, and numerous other places in the world.

By giving in regular relief and service offerings and special gifts, this program to needy Newfoundlanders will continue. Won't you send a "plus" gift today, earmarked for "Overseas Relief and Services" to your congregational or district board treasurer, or to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.?

I-W Services

Norristown, Pa.—The I-W group Sept. 7 presented a song service at Sunrise Rest Home for elderly and invalid patients. A corn roast was held at Elmwood Park following the service.

The program for the unit meeting Sept. 21 will be a panel discussion on Mennonite doctrines and practices and various denominational beliefs. Panel members will include Joseph Shenk, a I-W teacher at Christopher Dock School, and Paul Clemens, sponsor.

Elkhart, Ind.—Plans are under way to prepare a I-W slide set, which will trace some activities of I-W men from time of preparation to release from I-W service. Also pictured will be common types of work and various church organizations which co-operate in the I-W program.

Forms for the annual I-W census will be mailed to pastors Sept. 15. Census this year will include all youth of high-school age, both fellows and girls. Beginning Jan. 1, 1962, youth peace literature will be sent to young women as well as young men.

"YE SHALL BE WITNESSES"

(Continued from page 830)

from each group. This committee will share information, correlate activities, and give counsel for work in Europe and developing work in Central America.

Workers under appointment shared in the overseas missionary orientation at Salunga, Pa., July 5-12, which prepared them for going to Europe and Costa Rica. Elmer and Eileen Lehman, and Raymond and Susie Schlachbalsch and family arrived safely at San José, Costa Rica, Aug. 23. After training at the Spanish language school, the

Schlachbalschs will engage in Bible translation for the Talamancas Indians. Following language school the Lehmans will witness among Spanish-speaking people at a location yet to be selected.

Refugees are moving into Diepholz, Germany, a growing town 20 miles northwest of Espelkamp. Lloyd and Mary Gingerich and Elizabeth Gingerich were scheduled to sail for Germany on Sept. 9 and will begin work there.

On other fronts, Urie Bender, Secretary for Literature Evangelism at the general mission board, shared information concerning supplies of Christian literature. He particularly pointed out opportunity for a bookstore at Brasilia, Brazil. Members approved the recommendation of the mission board to contribute to literature evangelism 2 per cent of all money received by the missions treasurer for missions.

On another front a Jewish Evangelism Committee was appointed to study needs and opportunities for work among Jews.

Other Concerns

Just across the river from the I-W unit in Cincinnati, Ohio, lies the city of Newport. People from the mountains acquainted with Mennonite missions in Kentucky come to Newport and Cincinnati for employment. Several families are interested in opening work in Newport. Present plans are to add this project to the work of the I-W unit. Amos Bontrager, 650 Riddle Road, Cincinnati, is in charge of both projects.

At Hindman, Ky., a small community within the general area of Mennonite missions in eastern Kentucky, but not reached by any, work will commence soon, in charge of Wayne Wenger.

But Newport and Hindman are only two additions to the list of mission activities. In 1919 the first mission board was appointed, but as early as 1912 (two years after the conference's first meeting), M. S. Zehr was sent to the Ozark Mountains in Missouri to investigate opening of mission work. In 1929 the first city mission was opened by the district board at Flint, Mich.

Today three city missions are sponsored: Flint, Mich.; Mt. Morris, Mich.; and Austin, Ind. Four rural missions—Talbert, Ky. (opened in 1946); followed by Bowling Creek, Ky.; Gays Creek, Ky. (closed due to the building of a flood control reservoir); Buckhorn Creek, near Rowdy, Ky.; and Vassar, Mich.—are sponsored. Twenty full-time and five part-time workers serve in these missions. Several missions are making progress at becoming self-supporting.

A colonization project, which represented attempts to establish a rural work on a self-supporting basis, was begun at Blountstown, Fla., in 1953. This beginning of a congregation, now 64 members, including several members from the community, also resulted in the establishment of a congregation under the South Central Conference in the same community.

Other mission-service activities include a voluntary service unit in Meridian, Miss. A unit for I-W earning service opened at Cincinnati, Ohio, about the same time. The Hudson Memorial Nursing Home at El Dorado, Ark., was leased and began operation in January, 1960. Approximately forty workers serve in these three units.

In conclusion, most congregations have grown so that they can also assume responsibility for establishing a mission in a neighboring community. Work at Blackduck and Kirchi, Minn., established by northern Indiana and Iowa congregations, exemplifies this mission activity.

There is a special need to put forth definite and positive effort to strengthen the work of home missions during the coming year. Like all mission work, the Conservative board depends on each member to pray, go, and give as he is able. May all behold the glory of the Lord and be changed into His image, even as by the Spirit of the Lord, as each testifies in his mission.



An appeal to the Department of Defense to establish uniform policies among the several branches of the armed forces regarding the discharge of men who became conscientious objectors to war after entering military service has been made by the National Service Board for Religious Objectors. The NSBRO pointed out that the Navy and Air Force have now adopted uniform policies whereby conscientious objectors may be discharged from the service. Army directives on the point, however, are confused and indefinite.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Daniel Kauffman, General Conference Secretary of Stewardship, spoke at Meyersdale on Sept. 3, and conducted a workshop on planned giving at Walnut Creek, Ohio, Sept. 17-19. He will participate in the Allegheny Conference Enlistment Program at Springs, Johnstown, and Belleville, Sept. 20-22.

Lancaster Conference bishops protested against the demonstration of Amish religious practices including foot washing, communion, baptism, weddings, and funerals, which was announced as a part of the Pennsylvania Dutch Harvest Frolic at Lancaster, Pa., Aug. 25 to Sept. 4.

Bro. Virgil Miller and wife, who have been teaching in Turkey, spoke at Oak Grove, Smithville, Ohio, on Aug. 13 concerning the significance of Islam in today's world.

Bro. Lester Blank was ordained to the ministry at Plains, Lansdale, Pa., on Sept. 10, for missionary service in Mexico. Bro. Frank Enck, Lancaster, preached the sermon.

A commissioning service was held at Beech, Louisville, Ohio, on Sept. 10 for Bro. and Sister David Helmut, appointed for missionary service in Puerto Rico. An offering was taken to pay indebtedness incurred for missionary preparation.

Bro. Norman S. Landis was ordained to the office of deacon at East Petersburg, Pa., on Aug. 20, with Bro. Christian Frank officiating. Bro. Landis's address is Lancaster, Route 3, and his telephone number is TW 8-7053.

A Harvest Home meeting was held at Stauffer's, Bachmanville, Pa., Sept. 9, 10, with Bro. Jesse Neuschwander, Lititz, Pa., and Noah Hershey, Parkersburg, Pa., as speakers.

The Choralists from Springs, Pa., sang in a vesper service at Oak Grove, Smithville, Ohio, on Sept. 10.

Sister Ruth C. Roth, secretary for church libraries in the Illinois Conference, attended a workshop for church librarians at Jacksonville, Ill., Aug. 14-18. Sister Roth displayed church library and vocational materials at the annual Illinois Mennonite Conference.

The faculty of the Sonnenberg Mennonite School, Apple Creek, Ohio: Virgene Steffen, Dalton; Bertha Slabaugh, Orrville; Esther Garber, Burton; and Elson Sommers, Hartsville.

A farewell service for the Glenn Musselman family, who have gone to Brazil, was held at Bethel, Gettysburg, Pa., on Sept. 3. Bro. Glenn Esh, Akron, Pa., preached.

The new Latin-American study course was introduced to Illinois pastors and mission board members at Cazenovia on Sept. 11.

The Franklin County school meeting was held at Chambersburg, Pa., on Aug. 23, with Sanford G. Shetler, Hollsopple, Pa., and Walter Lehman, Chambersburg, as speakers.

Sister Ruth Keim spoke on Korea to the Women's Fellowship at North Goshen, Ind., on Aug. 15.

Bro. Virgil Vogt, Grabbill, Ind., gave his Funk Lecture on The Christian Calling at Prairie Street, Elkhart, Ind., on Sept. 10.

Bro. Eli Hochstetler, Wolford, N. Dak., suffered a slight stroke while attending General Conference at Johnstown, Pa. He returned to his home by plane.

An overflow audience, estimated at 1,000, attended the meeting at Weaverland, East Earl, Pa., when the African representatives spoke there on Aug. 27.

Bro. Merrill J. Yoder was ordained to the office of deacon at Olive, Elkhart, Ind., on Sept. 10. The ordination sermon was given by Bro. D. A. Yoder, and the ordination was in charge of Bro. J. C. Wenger.

Bro. Orvin Hooley, Sturgis, Mich., has been assigned bishop oversight at Shore, Shipshewana, Ind.

Bro. Frank Brenneman was licensed to the ministry on Aug. 27 at Canan Station, Altoona, Pa., with Pres. Harry Shetler of the Allegheny Mission Board in charge. Frank's father, Bro. Fred Brenneman, preached the sermon.

Bro. Elmer Borntrager, Bloomfield, Mont., has been asked to present a stewardship message in each congregation of the North Central Conference.

Bro. Gerald C. Studer was installed as pastor at Scottdale, Pa., on Sept. 10, with Bro. A. J. Metzler in charge of the service.

Sister Anna Lois Graybill has terminated four years of service at the Weaver Book Store, New Holland, Pa. She plans to go to college.

Sister Ida Hummel, after a summer as camp hostess at Laureville Mennonite Camp, has returned to work at the switchboard and information office at Scottdale.

Bro. John C. Wenger, in Scottdale for a meeting of the Publication Board Executive Committee, stayed over to read proofs of his new book, *Mennonites in the Indiana-Michigan Conference*, which has now gone to press.

As You Go, by John Howard Yoder, was the subject of a full-page editorial in *Saints Herald*, the denominational organ of the Reorganized Church of Jesus Christ of the Latter Day Saints.

Young People from Guernsey, Sask., gave a program at Bloomfield, Mont., on Aug. 27.

Bro. Kenneth Stevanus, student at Goshen Seminary, will assist in the work at Forks, Middlebury, Ind., this year.

The Arkansas congregations joined in a vesper service at Three Brothers on Sept. 3. The program included songs in their native

tongues by Ernestine Ridesperger from Luxembourg and Subijantor Atmoswito from Java.

The John Kaufman family from Tiskilwa, Ill., gave a program at Fisher, Ill., on Sept. 3.

The outdoor men's fellowship meeting at Fisher, Ill., on Sept. 15 was addressed by General Conference Mennonite Pastor H. N. Harder of Bloomington, Ill.

Bro. Nelson Kauffman, Secretary of Home Missions at Elkhart, Ind., conducted a witness workshop at Indianapolis, Sept. 13-17.

Bro. Dwight Weldy, Goshen, Ind., led the twelfth annual song festival at Tiskilwa, Ill., Sept. 15-17.

Bro. Jacob Weirich was installed as pastor of the church at Glenwood Springs, Colo., and as chaplain of the Valley View Hospital and Mountain View Nursing Home, with Bro. E. M. Yost officiating.

Bro. J. J. Hostetler, Peoria, Ill., spoke to the Calvary General Conference Mennonite Sunday-school workers at Washington, Ill., on Aug. 30.

Bro. H. Ralph Hernley, who is promoting Mennonite Mutual Aid services in our churches, spoke at East Fairview, Milford, Nebr., on Sept. 16.

The King's Men, a quartet from Hannibal, Mo., sang at Pea Ridge, Mo., on Sept. 17. On Sept. 24 they will sing at Iowa City, and Oct. 14, 15, at Birch Tree, Mo.

Visiting speakers: Clyde Fulmer, Martinsburg, Pa., at North Lima, Ohio, Sept. 3. Elam Glick, moderator of Allegheny Conference, in the morning service of the rededication at Martinsburg, Pa., Sept. 17. Edgar Metzler, Kitchener, Ont., at Beech, Louisville, Ohio, Sept. 3. Lester Blank, appointed to Mexico, at Plains, Lansdale, Pa., Sept. 10.

Stanley Freed, Sr., at Trissels, Broadway, Va., Sept. 3. Samuel Rolon, Puerto Rico, at Lititz, Pa., Sept. 3. Harlan Hoover, Elizabethtown, Pa., in harvest service at Rissers, Elizabethtown, Sept. 16. Carl Beck, Japan, at Mennonite Center, London, England, Aug. 6. Paul M. Lederach, Scottdale, Pa., in harvest home service and also in Sunday services, at Blooming Glen, Pa., Sept. 9, 10.

Calendar

Lancaster Fall Conference, Mellinger's, Lancaster, Pa., Sept. 21.
Indiana-Michigan Mission Board meeting, Shipshewana, Ind., Sept. 23, 24.
Music Conference for eastern Pennsylvania, Grafton, New Holland, Pa., Sept. 30 and Oct. 1.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Annual Christian Day School meeting, Consoga Church, Morgantown, Pa., Nov. 18.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 22.
Mennonite Publication Board annual meeting, Scottdale, Pa., March 23, 24.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Strasburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollsopple, Pa., July 27, 28.

C. Nevin Miller, Bainbridge, Pa., at Bethany, East Earl, Pa., Sept. 3. Gene and Eloise Caskey, concerning Jordan refugee work, at Oak Grove, Smithville, Ohio, Aug. 20. David Shank, Belgium, at Oak Grove, Smithville, Ohio, Aug. 27. Urie Bender, Elkhart, Ind., in Missionary Bible Conference, Dayton, Ohio, Sept. 17.

De Lasie Lanlal, trainee from India at Mennonite Hospital, Bloomington, Ill., to Waldo, Ill., WMSA, Sept. 6. William Weaver, Reading, Pa., in tract meeting at Swamp, Quakertown, Pa., Sept. 11. Orrie Kauffman, White Pigeon, Mich., at Plato, Lagrange, Ind., Sept. 10. Harold S. Bender, Goshen, Ind., in quarterly mission meeting at South Union and Oak Grove, West Liberty, Ohio, Sept. 17.

Willard Roth, Scottsdale, Pa., in meetings sponsored by East Chestnut MYF at Black Rock, Quarryville, Pa., Sept. 10. Ken McLennan, Shantymen's Christian Association, at Moorefield, Ont., Sept. 3. S. J. Miller, interim pastor at Mennonite Community Chapel, Chicago, at Bloomington, Ill., Sept. 3.

H. A. Diener, Hutchinson, Kans., at Clarence Center, N.Y., Sept. 3. Eli D. Miller of Towline, Shipshewana, Ind., at Shore, Shipshewana, Sept. 3. Willis Rudy, concerning Pax service in Nepal, at Geiger's, New Hamburg, Ont., Sept. 7. Guillermo Torres, pastor of the Spanish congregation in Brooklyn, N.Y., at Fox Street, Bronx, N.Y., Sept. 15. LeRoy Bechler, Los Angeles, Calif., at Fisher, Ill., Aug. 20. Richard Musser, Alice, Texas, at Barrville, Belleville, Pa., Sept. 10. Miller Stayrook, former missionary in Algeria at First Mennonite, Fort Wayne, Ind., Sept. 17. Carl Beck, Japan, at Worcester, Pa., Sept. 10.

Bro. John E. Lapp conducted morning and evening devotions on station WNPV, Sept. 5, 6.

New members: one by baptism at Crown Hill, Rittman, Ohio, Aug. 31; eight by baptism at Mt. Joy, Pa., Sept. 10; one by baptism at Black Mountain, Chinle, Ariz.; three by baptism at Second Mennonite, Chicago, Ill., Sept. 3; one by baptism at Sunnyside, Elkhart, Ind., Aug. 27; one by baptism at Martinsburg, Pa., Sept. 10.

Enrollment in the Young People's Institute at Lansdale, Pa., reached 231, an increase over last year.

Officers of the Franconia MYF newly elected are as follows: president, John Kolb; vice-president, James Dersine; secretary, Rachel Meyers; treasurer, Mary Landis.

Bro. Stanley C. Shenk, on Sept. 17, spoke at Plains, Lansdale, Pa., concerning his recent trip to the Holy Land.

Bro. Paul Showalter, Ohio Secretary of Music, is leading a service each Thursday in September at Louis Road Chapel, Bedford, Ohio.

Sister Lorie C. Gooding was one of the speakers in the WMSA workshop held at Continental, Ohio, on Sept. 16.

Bro. Roy Kreider is serving as editor of Hayahad Digest, a new publication which is the official organ of the Baptist congregations of Israel.

Bro. Ernest Swartzentruber spoke on

pastoral counseling to the ordained brethren and their wives at Springdale, Waynesboro, Va., on Sept. 14.

Bro. Robert M. Good is a new member of the faculty at Hesston College. Following three years as director of European Pax service, he is an instructor in the music department at Hesston.

Announcements

Dedication services, Souderton, Pa., Oct. 7, 8. Dedication sermon by Don Augsburg. Dedication service led by Pastor Russell D. Musselman. Other speakers include John E. Lapp and Winfield M. Ruth.

J. Lawrence Burkholder, Arlington, Mass., Harvest Sunday speaker at Oak Grove, Smithville, Ohio, Oct. 8.

Daniel Kauffman, Scottsdale, Pa., in Stewardship Conference at Monterey, Leola, Pa., Oct. 8, 9.

Indiana-Michigan MYF Convention, Sept. 29 to Oct. 1. Work period at Oakland Psychiatric Center, on Saturday; convention will be held at Camp Mack, Milford, Ind.

About 10,000 visitors are expected to attend the National Sunday School Association Convention to be held in Detroit, Mich., Oct. 12, 13. Those planning to attend and desiring lodging in Mennonite homes are urged to make their arrangements soon by writing to Henry Wyse, 15559 Curtis Ave., Detroit 35, Mich.

George R. Brunk, Harrisonburg, Va., at Sonnenberg, Apple Creek, Ohio, weekend of Sept. 8.

Edgar Metzler, at present pastor of First Mennonite, Kitchener, Ont., has been appointed Executive Secretary of the MCC Peace Section and will move to Akron on Jan. 1. Bro. Metzler served for two and one-half years as associate executive secretary of the National Service Board for Religious Objectors at Washington. He is a member of the Peace Problems Committee of General Conference, chairman of the Ontario Peace Committee, and vice-chairman of the Conference of Historic Peace Churches of Canada. He succeeds Elmer Neufeld, who in February will become MCC Program Director and promote the peace ministry in the Congo.

The MCC Peace Section is concerned with all matters relating to nonresistant principles and their applications. It seeks to relate Christian nonresistance to the area of war and to the preparation of war, industrial relations, church and state relations, and racial strife. This section also provides information on legislative developments relating to the conscientious objector position, serves as liaison with other peace groups, and publishes and distributes other peace literature. The Peace Section is represented in Europe through William Keeney and in Japan through Ferd Ediger. Plans are now being made for a witness in Southern United States through Vincent and Rosemarie Harding.

Esther Resor, Brazil, guest speaker of the Illinois WMSA at Hopedale, Sept. 23.

Dedication of new facilities at Finland, Pennsburg, Pa., Sept. 23, 24. Speakers: Paul

Erb, Scottsdale, Pa., and Fred Brenneman, Souderton, Pa. Milton Brackbill, Paoli, Pa., follows with a Harvest Home service Sept. 26, and evangelistic meetings to Oct. 1.

Change of address: John Stoll from Minot, N. Dak., to Washington 103-West, Loogootee, Ind. Clyde D. Fulmer from Martinsburg, Pa., to 329 Plum Ave., Morton, Ill. Ellis B. Croyle from Topeka, Ind., to 504 Pleasant St., Archbold, Ohio; phone 2371.

J. J. Hosteler, Commission Secretary of Sunday Schools, in harvest meeting and Sunday-school meeting at Worcester, Pa., Oct. 7, 8.

MYF Convention workshop outlines containing aids for youth groups on subjects such as evangelism, group Bible study, and conversational prayer are available. These are not just "outlines"; they include much practical information that will be of help if put to work in local youth organizations. Request from MYF, Scottsdale, Pa., @ \$1.00 per set of 20 outlines or 7 sets for \$5.00.

Evangelistic Meetings

Paul Ebersole, Annville, Pa., at Rissers, Elizabethtown, Pa., Oct. 15-29. J. D. Graber, Elkhart, Ind., at Indianapolis, Ind., Oct. 8-15. Paul M. Miller, Goshen, Ind., at North Goshen, Oct. 19-29. Henry Wyse, Detroit, Mich., at Gilead, Fredericktown, Ohio, Sept. 19-28. John E. Gingrich, Goshen, Ind., at Detroit, Mich., Oct. 1-8.

Milton Brackbill, Paoli, Pa., at North Clinton, Wauseon, Ohio, Oct. 8-15. George R. Brunk, Harrisonburg, Va., at Souderton, Pa., Oct. 9-15. Harold M. Fly, Schwenksville, Pa., at Barrville, Belleville, Pa., Oct. 8-15. Alvin Detsweiler, Allentown, Pa., at Bridgeport, Pa., Sept. 10-17. Harold Forwood, Manheim, Pa., at Landsville, Pa., Oct. 1-8.

John David Zehr, Goshen, Ind., at Moorepark, Mich., Sept. 24 to Oct. 1. Norman Yutzky, Broadway, Va., at Hebron, Fulks Run, Va., Oct. 29 to Nov. 5. Leonard Garber, Garden City, Mo., at Mountain Home, Ark., beginning Sept. 10. Lloyd Weaver, Jr., Denbigh, Va., at Mt. Hermon, Bergton, Va., Sept. 10-17. R. Clair Umble, Coatesville, Pa., at Snow Hill, Md., Sept. 10-17. Eric Renno, Belleville, Pa., at Bart, Pa., Oct. 15-22.

Church Camps

Norman Dersine, Elkhart, Ind., was the main speaker at an all-day youth retreat of the Holdeman Church, Wakarusa, Ind., at Mennonite Youth Village, Sept. 3.

This year's Senior Adult week at Little Eden Camp, Onekama, Mich., Aug. 26-31, was attended by 36 senior adults from Ohio, Indiana, Illinois, Iowa, and Michigan. Others of various ages were on the campgrounds and shared in the activities.

With ample free time for relaxation in swimming and other water activities, shuf-

fleaboard, pitching horseshoes, and golfing, there were schedules twice daily for Bible lessons, singing, and fellowship.

Ernest E. Miller, Goshen, as director, arranged interesting programs and announced plans well in advance. Amos E. Kreider, Goshen, gave Bible lessons each morning at 9:00, also a brief period concluding the evening services. John L. Yoder, West Liberty, led the song services and each evening he delighted everyone with readings and special features, following which E. E. Miller showed films and recordings concerning phases of senior adult interests, including housing.

Attendees gave expressions of deep appreciation for the fine spirit that prevailed, for the spiritual uplift from the Bible lessons and the song periods, and for the fine Christian fellowship; also for the good food and service arranged by Mrs. Menno Miller and the staff, as well as for Harley Nitzger's over-all direction of the camp.

* * *

A retreat for women at Black Rock Camp, 5 miles south of Quarryville, Pa., will begin at 1:00 p.m., Friday, Sept. 29, and continue to 5:00 p.m., Saturday, Sept. 30. Mrs. Margaret M. Bucher, R.N., Harman, W. Va., will direct fireside and morning meditations. Mrs. Mary Lauver, Akron, Pa., will discuss "God Speaks Through Nature."

Advance reservations are necessary due to limited accommodations. A fee of \$5.00 may be paid upon arrival, which includes meals, lodging, etc. Write or phone your request for information or registration by Sept. 28 to E. Susan Sensesing, 241 Lancaster Ave., Lancaster, Pa. Phone EX 3-3071. Come and enjoy a time apart from duties for communion with God and fellowship with others.

NEAR TO GOD

(Continued from page 827)

us?" Having honestly faced the questions of the few meditations so far this week, we can with forthrightness answer God with, "Here am I; send me!" We can go without fear. We can go without the doubt that hesitates and turns away.

And let us immediately think of being sent across the ocean somewhere. Many people are needed to go through the next yard gate to lend help, to go to the next sewing circle when there is ever so much to do at home, to answer the call of the disaster unit, to work with Christian love in the situations we meet.

Friday, September 29

Read Mat. 3:8-18.

Our God, teach us to be honest before Thee.

"Will a man rob God?" Israel did. It seems absurd that they dared to do it. Tithes and offerings were not all they withheld. They could do it because they had first robbed God of faithfulness, obedience, praise, and glory.

Have there been thieves among us? Have

we robbed God of tithes and offerings? Have we robbed another of a good name and thus robbed God? Have we robbed others of good attitudes and love toward God? Have we disturbed others in times of worship? Have we served ourselves instead of our Maker?

Saturday, September 30

Read II Chron. 24:18-22.

Dear Lord, keep us from the ways of transgression.

"Why transgress ye the commandments of the Lord, that ye cannot prosper?" Why are we so foolish to think we can reap good when we sow evil? To waste our powers and yet expect health and vigor to continue? To go against the will of God and suppose that things will end up all right? To give Him no time, to let our souls become lean, and think we are enjoying our Christian lives?

The Christian life does not work that way. Transgression of God's commandments and prosperity of soul do not walk hand in hand.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Christianity and Liberalism, by J. Gresham Machen; Eerdmans, 1923; 189 pp.; \$1.75

This now appears in a paper edition. The value of this book should not be overlooked because of its date. This is a vigorous and sound discussion of the major theological issues involved in the debate of orthodoxy with liberalism. The author's essential approach is to expose the untenability of liberalism by explaining the Biblical position of orthodoxy. The five chapters following an Introduction and an explanation of the meaning and issues of "doctrines" treat separately the doctrines of God and man, the Bible, Christ, salvation, and the church.—John R. Mumaw.

Stewardship Sermons, by Charles M. Crowe; Abingdon Press, 1960; 141 pp.; \$2.50.

This is a book of sermons on Christian stewardship. There are twelve sermons, well outlined and illustrated with human-interest stories. The book is written in direct and clear style and abounds in human-interest material (pp. 14, 19, 47, 113). Ministers preparing stewardship sermons will find ready outlines, material, and illustrations in this book. For example, Chapter 8 deals with "The Gift and the Giver." The text is Matt. 6:21. There are four main divisions following an impressive introduction: (1) Our giving should be an affirmation of the depth of our Christian faith. (2) Our giving should be a sign of Christian judgment. (3) Our giving should be a measure of our Christian concern. (4) Our giving should be an expression of our Christian need to give. The following chapter

gives three main points on "How to Manage Our Money." (1) We manage money by honoring it. (2) We manage money by mastering it. (3) We master money by dedicating it. Ministers, members of stewardship committees, and persons interested in promotion of stewardship will find this book helpful.—Milo Kauffman.

Difficulties in Christian Belief, by Alasdair C. MacIntyre; Philosophical Library, 1959; 126 pp.; \$3.75.

It is refreshing to read such a simple, honest, intellectual, and philosophical treatment of some of the real problems which face every thinking Christian, as is contained in this small volume. The author does not minimize difficulties, or succumb to rationalism, but leads the reader step by step to a satisfactory conclusion. Not all problems can have a satisfactory conclusion as far as reason is concerned, but as the author says, "There is then no way of acquiring knowledge of God except by trusting in what are taken to be signs of His being in the world, and where we are unwilling to trust, no argument will take the place of trust."

Young people who are bothered by problems of reasoning their way through the problems of sin, God's sovereignty, miracles, and the existence of God, will find help here; they need not be ashamed before intellectual people who do not believe God. Pastors will find a way to help their youth. One could wish the book were not so expensive, but again this volume is more valuable than a large one because of its briefer, more simple presentation.

—Nelson E. Kauffman.

The Promise of the Spirit, by William Barclay; Westminster, 1960; 120 pp.; \$2.50.

It has well been said, "If Satan can becloud the person of the Holy Spirit, he has us under control."

There has been a blessed upsurge of interest in the third person of the Trinity. New titles are constantly appearing. This writing by William Barclay, New Testament scholar, teacher, and writer of Scotland, is of much potential help to our finding the "life that we have lost in living."

The thrust of the book is a study of the ministry of the Spirit in the Old Testament, in the Gospels, in the writings of John and Paul, and in the New Testament church.

The style is scholarly, but communicated with warmth and conviction. You will receive from the book new ideas and a confrontation with the Spirit of God.

An excellent study and devotional resource.

—Eugene Herr.

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In Asia, outside of communist China, there are about 3,000,000 students studying in the universities. Tokyo alone has 300,000 college students.

BILLY GRAHAM

(Continued from page 824)

Christ as found in the New Testament as the final authority for faith and life, and a church with an emphasis on the primacy of evangelism.

Following this introduction to the faith of the Mennonite Church, Bro. Wenger presented a number of New Testament Scriptures which teach nonresistance. He emphasized Scriptures in which we are called upon to follow Christ even at the cost of suffering and death. He asserted that we do not have all of the answers for the government, but we believe that the New Testament gives the answers for us as Christians.

He further outlined six controlling concepts. First, he pointed out our belief that already in the early centuries the church fell and true reformation should go back farther than the sixteenth century. Second, the New Testament speaks of two kingdoms. Third, we believe that the Old Testament is inspired by God as well as the New Testament; however, the New Testament fulfills the Old Testament. Fourth, the New Testament demands a transformation of heart and life. Fifth, we do have a duty to our enemies, not to destroy them but to win them. Sixth, the agape-love which is stressed in I John is the touchstone of the divine nature in the Christian believer.

After this statement of faith by Bro. Wenger, others in the group reported briefly on the service programs of the Mennonite churches which illustrate in practice the Biblical understanding. Following brief explanation of the provision for conscientious objectors in the draft, a report was given on the Pax (peace) program which is carried on in other countries. The chairman of the Mennonite Central Committee gave a glimpse of the work that is being carried on as a ministry of love and peace in twenty-seven countries today. The work of Voluntary Service and I-W in the United States, especially in our larger cities, was also presented.

In response to the presentation by the Mennonites present, Dr. Graham replied that he appreciated deeply the privilege of listening to the testimony of other Christians. Everywhere he goes he is asked to speak, and seldom has the opportunity to listen; consequently he feels a deep hunger to hear the Word of God through fellow Christians. He commented briefly on the problems involved in taking the nonresistant position, but noted the uncertainty and confusion among Christians regarding the proper attitude toward participation in war. He stated his personal openness and interest in meeting with a few Mennonite leaders for more extended discussion on the doctrine of nonresistance.

Dr. Graham expressed agreement on the urgent need for a life of more faithful discipleship in American Christianity. He stated his increased belief in the power of thoroughly committed minority groups, referring to the concept of the remnant in the Scriptures and suggesting that the Mennonite Church may be called of God to give a distinctive testimony in our day, but also warning us of the danger of an over-emphasis on one point of doctrine. At the same time he urged a united emphasis on evangelism and winning men to faith in Christ, a task to which all evangelical Christians are committed.



Left to right: Dwight Wiebe, John C. Wenger, Billy Graham, Charles Hoeflich.

Dr. Graham's open and heartfelt response encouraged a spirit of warm Christian fellowship in the meeting. The ties of kinship in Christ and the mutual desire to know God's will and faithfully obey and proclaim His Word were evident to all in the group. We believe this is but the beginning of conversations with evangelical Christian leaders, and that spearheaded through the proper channels there may be more discussions.

The Mennonites participating in the meeting were: C. N. Hostetter, Jr., and Robert Kreider, chairman and vice-chairman of the MCC; Elmer Neufeld, executive secretary of the Peace Section of the MCC; Amos S. Horst, moderator of the Lancaster Conference; Paul N. Kraybill and Paul G. Landis, secretary and I-W Director for the Eastern Board; John E. Lapp and Elmer G. Kolb, moderator and assistant moderator of the Franconia Conference; Richard C. Detweiler, supervising principal of the Christopher Dock Mennonite School; David Derstine, pastor of the Blooming Glen Mennonite Church; Dwight Wiebe and Edgar Stoez, secretary and treasurer of the I-W Co-ordinating Board; Howard Habegger, pastor of the Grace Mennonite Church, Lansdale; Eugene Herr, Youth Field Worker; John C. Wenger, Professor of Bible, Goshen College, who served as speaker; Charles Hoeflich, Philadelphia banker and member of the Blooming Glen Mennonite Church, who arranged for and chaired this meeting.

After the departure of Billy Graham and Grady Wilson, the group of Mennonites continued in discussion and fellowship for another half hour and together prayed God's blessings upon the Philadelphia Crusade and His leading for the future.

PRAGUE PEACE CONFERENCE

(Continued from page 825)

demonstrate to the communist governments the presence of a large and vigorous Christian peace-loving population in their midst.

It was the most significant, if not the only, large Christian ecumenical meeting ever held within the borders of the communist world, and as such has a meaning beyond the peace question. Whether the Assembly will have any real influence on the policies of the communist countries remains to be seen. That the communist governments were willing to permit such a Christian gathering is in itself a notable fact. This could be due to the political advantage the governments might gain from having the world know of a peace meeting held within their borders.

In this sense it parallels the World Peace Congress, which is a political Communist Front organization, whereas the All-Christian Peace Assembly is a church movement, wholly nonpolitical, and independent of the government. That it is noncommunist is evident, since Christians cannot be communists, and communists cannot be Christians.

The nature of the conference can best be indicated by the themes of the major addresses and the subjects discussed by the ten discussion groups. The major addresses and speakers were: Prof. D. H. Vogel, of Berlin, *Sermon*; Prof. J. L. Hromadka, of Prague, *Peace on Earth*; Archbishop Nikodim, of Moscow, *Peace and Following Christ*; Prof. Inoue, of Japan, *Peace—Bread for All People*; Jacob Stephens, of Ghana, *Peace and the New States*; R. H. Ullman, of Great Britain, *From the Cold War Toward Real Peace*; Martin Niemöller, of Germany, *Peace in the Technical Age*; Bishop Ting, of China, *Sermon*.

The ten discussion groups were assigned the following subjects, each group taking only one topic: Peace and Justice, Peace and Freedom, The Cold War, The Germany Problem, Youth Peace Service, Peace and the Ecumenical Movement, Peace and the New States, Abuse of Christianity, Disarmament, Peace and Atomic Weapons. Each discussion group prepared a findings report which was read to the plenary session but not officially adopted. A special Resolutions Committee prepared a Conference Message.

Six Mennonites attended the Prague Conference as observers. Three of these were appointed by the MCC Peace Section: H. S.

Bender from U.S.A., and Peter Dyck and John Howard Yoder, who were already in Europe. In addition, Heinold Fast of Emden represented the German Mennonite Vereinigung, Hendrik Bremer, of Amsterdam, the Dutch Mennonite Peace Group, and Herbert Klassen, who is now in England, served as one of the representatives of the British Student Christian Movement.

These six met twice during the conference and agreed on the following evaluation: (1) The conference was a sincere attempt by the Eastern churches to contribute toward world peace and deserves recognition as such; (2) It was not politically sponsored or controlled; (3) The discussions were brotherly, free, and unhindered, and were valuable, though some discussion groups did not function well because of weak leadership or language difficulties; (4) While the Eastern Christians are obedient and loyal to their civil governments up to the limits of Christian conscience, as all Christians should be, they are still Christian and carrying on a vigorous battle for the maintenance and perpetuation of the Christian Church in their areas, as well as trying to make their Christian testimony relevant to the communist world in which they live; (5) Christian conversation and witness is possible between Eastern and Western churches and should be continued; (6) A Biblical nonresistant witness is possible in such meetings, and was given freely and openly by the Mennonites who attended. Over one hundred copies of the booklet, *The Christian and War*, were distributed without hindrance. In the discussion groups repeated opportunity for testimony was available, and many opportunities opened up for exchange with individuals in private discussions. Those of the Mennonites attending who stayed on for Sunday were invited to preach in Czech churches outside of Prague; (7) Since the Prague Peace Movement will probably continue, and will convene another All-Christian Peace Assembly in three or four years, nonresistant Christians should continue to be in contact with it.

A full report of the Prague Assembly, including the text of the prepared addresses, the discussion group findings, and the Conference Message, will be published in several languages. A detailed report by the three American Mennonite observers will be filed with the MCC Peace Section.

Nearly 93,000 Jehovah's Witnesses gathered inside and outside Yankee Stadium in New York for the closing rally of the group's six-day assembly there. The president of the Witnesses told the assembly there are "thousands upon thousands" of their sect in Russia despite that country's religious persecutions.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Dr. Willard and Mary (McMahn), Indianapolis, Ind., second daughter, Mary Grace, Aug. 28, 1961.

Birky, Marion and Carolyn (Martin), Kouts, Ind., third child, second daughter, Sue Ann, July 6, 1961.

Bixler, Vernice and Ruth (Sommers), Smithville, Ohio, second daughter, Sandra Sue, Sept. 3, 1961.

Brubaker, Harold L. and Miriam (Gross), Strasburg, Pa., fourth child, third son, Donald Lynn, Aug. 12, 1961.

Charles, Amos and Emma (Hernley), Lancaster, Pa., eleventh child, fourth daughter, Ruth Elaine, Sept. 6, 1961.

Driver, Roy S. and Anna (Kornhaus), Harrisonburg, Va., second child, first daughter, Jill Elizabeth, July 10, 1961.

Eshenshade, J. Harold and Ruby (Yoder), Manheim, Pa., second child, first daughter, Denisse Lynnette, Aug. 21, 1961.

Hartman, Wilmer J. and Lois Ann (Miller), Creston, Ohio, second daughter, Evelyn Beth, Aug. 6, 1961.

Helmuth, Omar and Emma Mae (Nisly), Red Lake, Ont., first child, Wanda Irene, Aug. 24, 1961.

Horst, Carl and Eleanor (Engle), Cochranville, Pa., first child, Kevin Dean, Aug. 16, 1961.

Kauffman, Norman and Clara (Weirich), Middleburg, Ind., first child, Sheila Diana, July 14, 1961.

King, Paul and Lois (Meyer), Chicago, Ill., fourth child, second daughter, Miriam Lois, Aug. 26, 1961.

Krabill, Harold and Anna Mae (Ziegler), Creston, Ohio, third child, second daughter, Diane Louise, Aug. 27, 1961.

Kreider, James L. and Rozetta (Hershey), Cochranville, Pa., first child, Cheryl Joy, Aug. 7, 1961.

Leaman, Robert and Judy (Martin), Indianapolis, Ind., first child, Laurie Annette, Aug. 14, 1961.

Martin, James R. and Betty (Weaver), Mohnton, Pa., first child, Lonita Joy, July 18, 1961.

Martin, Kenneth E. and Lela (Martin), Waynesboro, Pa., first child, Sue Etta, July 21, 1961.

Martin, Larry and Donna (Bontrager), Minot, N. Dak., second child, first son, Kendall Laue, Aug. 26, 1961.

Martin, Titus W. and Elizabeth (Martin), Litzitz, Pa., sixth child: third son, Clyde, Aug. 30, 1961.

Riser, John D. and Lois J. (Hartzler), Belfington, W. Va., second daughter, Cynthia Ann, Aug. 31, 1961.

Root, J. Clyde and LaVerne (Shenk), Manheim, Pa., third child, first daughter, Dawn Marie, Aug. 24, 1961.

Rosenberger, William and Ada (Geissinger), Quakertown, Pa., sixth child, second daughter, Mary Ellen, Aug. 19, 1961.

Schrock, Orrie and Ruth (Stoll), Madsen, Ont., third child (son adopted), second daughter, Susan Beth, Aug. 17, 1961.

Shetler, John and Mildred (Schrock), Goshen, Ind., fourth child, second daughter, Nedra Joy, Aug. 16, 1961.

Sneider, Roy and Vesta (Kauffman), Orrville, Ohio, second son, Jere Lynn, Aug. 26, 1961.

Stutzman, Kenneth L. and Marlene (Berger), Kutztown, Pa., first and second children, Beverly Kaye and Michael Kent, Aug. 22, 1961. (Michael Kent passed away Aug. 23.)

Yoder, Delbert and Nancy (Nead), Rolling Prairie, Ind., second child, first daughter, Karlena Dianne, July 23, 1961.

Yoder, Morris and Jean (Gingerich), Kalona, Iowa, fourth child, second son, John Mark, Aug. 28, 1961.

Zehr, Harold and Norma (Eby), Imlay City, Mich., second child, first daughter, Marilyn Joy, Aug. 10, 1961.

Zuercher, Ellis H. and Mary Louise (Miller), Orrville, Ohio, sixth child, fourth son, Bernard Evan, Aug. 26, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Brubaker-Frey-Nevin K. Brubaker, Manheim, Pa., East Petersburg, Pa., Mary J. Frey, Mt. Joy, Pa., Chestnut Hill cong., by Christian Frank at Chestnut Hill, Aug. 5, 1961.

Brunk-Hess-George R. Brunk, Jr., Harrisonburg, Va., Weavers cong., and Erma Hess, Manheim, Pa., Landisville cong., by George R. Brunk at Lancaster Mennonite School, June 10, 1961.

Deschner-Burkey-Lewis E. Deschner, Newton, Kans., and Bonnie Burkey, Hesston (Kans.) cong., by Peter B. Wiebe at the Hesston Church, Aug. 26, 1961.

Garman-Byler-Laurel Garman, Marshallville (Ohio) Lutheran cong., and Carol Byler, Smithville, Ohio, Oak Grove cong., by Robert W. Otto at Oak Grove, Aug. 27, 1961.

Gingerich-Birkey-Roman Gingerich, Kokomo, Ind., Howard-Miami cong., and Virginia Birkey, Ludlow, Ill., East Bend cong., by J. Alton Host at East Bend, Sept. 2, 1961.

Hochstetler-Reynolds-Verl Hochstetler, Howard-Miami cong., Kokomo, Ind., and Shirley Reynolds, West Clinton cong., Archbold, Ohio, by Emanuel J. Hochstetler, father of the groom, at West Clinton, July 8, 1961.

Kauffman-Bachman-Harold Kauffman, West Liberty, Ohio, South Union cong., and Jean Bachman, New Paris, Ind., Goshen College cong., by John H. Mosemann at the Goshen College Church, Aug. 27, 1961.

King-Smith-Calvin King, Goshen, Ind., Bethel cong., West Liberty, Ohio, and Lois Smith, Garden City, Mo., Sycamore Grove cong., by Leonard Garber at Sycamore Grove, Aug. 27, 1961.

Knepp-Hershberger-Edward Knepp, Kalona, Iowa, East Union cong., and Beatrice Hershberger, Wellman, Iowa, West Union cong., by Herman E. Ropp at West Union, Aug. 12, 1961.

Leaman-Paul-John Leaman and Joyce Paul, both of Glenwood Springs, Colo., by Samuel Janzen at the Glenwood Mennonite Church, Sept. 2, 1961.

Miller-Dorsing-Cecil Duane Miller, Hesston, Kans., Pennsylvania cong., and Judith Ann Dorsing, Sweet Home (Oreg.) cong., by Archie Kauffman at Sweet Home, Aug. 19, 1961.

Newswanger-Eby-Roy Wesley Newswanger, Chester (Pa.) cong., and Marian Ruth Eby, Manheim, Pa., Erismann cong., by Homer D. Romberger at Erismann's, April 29, 1961.

Rohrer-Mast-Milton David Rohrer, Orrville, Ohio, Smithville cong., and Velde Orne Mast, Millersburg, Ind., Maple Grove cong., by Bob Hesterman at the Goshen College Seminary Chapel, Aug. 26, 1961.

Roth-Nussbaum-Larry Roth, Wayland, Iowa, Bethel cong., and Mary Lou Nussbaum, Dalton, Ohio, Kidron cong., by Reuben Hofstetter at Kidron, Sept. 2, 1961.

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Roth-Nussbaum-Larry Roth, Wayland, Iowa, Bethel cong., and Mary Lou Nussbaum, Dalton, Ohio, Kidron cong., by Reuben Hofstetter at Kidron, Sept. 2, 1961.

Seibert-Long.—Clyde E. Seibert and Anna Mae Long, both of Lititz, Pa., Ephrata cong. by Amos S. Horst at the church, Sept. 4, 1961.

Smith-Schweitzer.—Marvin W. Smith and Grace A. Schweitzer, both of Denver, Colo., First Mennonite cong., by Marcus Bishop at Denver, Aug. 26, 1961.

Stauffer-Glick.—Paul W. Stauffer, Lititz, Pa., Landis Valley cong., and Doris S. Glick, Gap, Pa., Media Chapel cong., by Aaron F. Stoltzfus at Maple Grove, Aug. 27, 1961.

Steffen-Gerber.—Mahlon Steffen and Anna Jean Gerber, both of Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, June 23, 1961.

Swartzentruber—Mast.—Owen Swartzentruber, Millersburg, Ohio, and Clara Mast, Berlin, Ohio, both of the Longenecker cong., by Albert C. Slabach at the church, Sept. 2, 1961.

Tooie-Amstutz.—Edwin Tooie, Chicago, Ill., and Shirley Amstutz, Kidron, Ohio, both of the Second Mennonite cong., by Reuben Hofstetter at the Kidron Church, Aug. 19, 1961.

Wenger—Keady.—John C. Wenger, Mt. Joy, Pa., Rissler cong., and Erma Keady, Manheim, Pa., Erisman cong., by Homer D. Bomberger at Erisman's, Sept. 2, 1961.

Yoder-Snyder.—Ezra Yoder, Kalona, Iowa, and Joyce Snyder, Heston, Kans., both of the Heston cong., by Peter B. Wiehe at the church, Aug. 28, 1961.

Anniversaries

Hartman. Mr. and Mrs. J. D. Hartman of Park View, Harrisonburg, Va., observed their seventieth wedding anniversary on Aug. 13 in the Oakwood Cabin, Park View, with a basket lunch given by the children and grandchildren. They were married on Aug. 6, 1891, by Bishop Samuel Coffman at the home of her father, Michael Showalter. There are 2 sons (Walter and Dan, 16 grandchildren, and 28 great-grandchildren).

Keim. Mr. and Mrs. A. J. Keim were married on Aug. 19, 1911, and celebrated their golden wedding anniversary on Aug. 20, 1961, with open house at their home near Kokomo, Ind. About 150 relatives and friends called during the afternoon. They have seven children: A. L. Keim, Leona—Mrs. John Miller, and Elsie—Mrs. Paul Troyer, all of Kokomo; Katie—Mrs. M. John Kaufman, Middlebury; Susie—Mrs. Wayne Sommers, New Paris; Ray, Hagerstown, Md.; and Ellen—Mrs. Don Luke-man, Goshen. They also have 21 grandchildren and one great-grandchild. At a family dinner on Saturday evening, Aug. 19, 42 people were present at the Paul Troyer home.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Clemens, Elizabeth G., daughter of Henry and Emmeline (Godshall) Sell, was born in Franconia Twp., Montgomery Co., Pa., April 9, 1878; died at the Grand View Hospital, Sellersville, Pa., Aug. 25, 1961; aged 83 y. 4 m. 16 d. Her husband, Jacob A. Clemens, died May 14, 1950. Surviving are 4 sons and 2 daughters (Raymond S., Gamma S.—Mrs. Elwood D. Dertel, Henry S., and George S., all of Souderton; Melvin S., Sellersville; and Lovina S.—Mrs. Isaiah L. Alderfer, Harleysville, Pa., with whom she made her home), 24 grandchildren, 55 great-grandchildren, and

one brother (Frank G., Souderton). One son preceded her in death. She was a member of the Souderton Church. As rebuilding was in process at Souderton, funeral services were held at the Salford Church, Aug. 28, in charge of Jacob M. Moyer, Russell B. Musselman, and Abram G. Metz.

Kosterer, Paul S., son of Jonathan K. and Malinda (Smucker) Kosterer, was born near Wooster, Ohio, Sept. 23, 1898; died of cancer at his home, Orrville, Ohio, July 25, 1961; aged 62 y. 10 m. 2 d. On Oct. 21, 1921, he was married to Ruth Yoder, who died July 21, 1948. On March 12, 1952, he was married to Mabel Beyler, who survives. Also surviving are 4 daughters (LaVonne—Mrs. Paul Klassen, Wadsworth; Evelyn—Mrs. Galen Bassinger, Sturgis, Mich.; Dorothy—Mrs. Robert Bechler, Weilserville; and Joanne, at home), 2 step-daughters (Willene Beyler, Cleveland; and Maribel, at home), 9 grandchildren, 5 brothers (David J., Chaucery, Ammon, and Harry, all of Orrville; and Boyd, Smithville), and 2 sisters (Mrs. Harvey Hartzler, Marshallville; and Mrs. Esther Birckbe, Wooster). One brother and one sister also preceded him in death. He was a member of the Oak Grove Church, where funeral services were held July 27, in charge of Robert W. Otto and Bernhard Ratzlaff.

Lehman, Eleonora, daughter of Samuel and Anna (Long) Frey, was born near Chambersburg, Pa., Feb. 21, 1869; died at her home, not far from her birthplace, June 20, 1961; aged 92 y. 3 m. 30 d. On Dec. 22, 1892, she was married to Joseph E. Lehman. He was ordained to the ministry in 1905, and together they served the congregation at Chambersburg until his death in January, 1946. Although blind for the past 10 years, she continued to serve the Lord by piecing an untold number of quilt tops for relief. Three children also preceded her in death. Surviving are 4 sons and 2 daughters (Amos, Waynesboro; Howard, Willow Hill; Bruce, Paul, and Ruth, Chambersburg; and Rhoda—Mrs. Harold Herr, Gettysburg), 19 grandchildren, and 48 great-grandchildren. Funeral services were held at the Chambersburg Church, June 22, in charge of Amos Martin, Omar Martin, and Harold Hunsacker.

Martin, Lizzie H., daughter of Joseph and Barbara (Hollinger) Gehman, was born near Adamstown, Pa., Sept. 7, 1887; died at her home, Bowmansville, Pa., Aug. 26, 1961, following a long illness; aged 73 y. 11 m. 19 d. She was married to Peter Martin, who survives. Also surviving are 5 sons and 3 daughters (Clyde, New Holland; Edwin, Mohnton; Joseph, Brownstown; Ruth—Mrs. Paul Sensenig, Bluff Ball; Anna, who with father cared for her mother through 26 years of invalidism; Charles, East Earl; Irene—Mrs. John Martin, Mohnton; and Wayne, Narvon), 28 grandchildren, 3 great-grandchildren, one brother (Monroe, Denver), and 2 sisters (Lillie—Mrs. Noah Martin, Terre Hill; and Katie—Mrs. Harry Wealand, Hummelstown). She was a member of the Bowmansville Church, where services were held Aug. 28, in charge of Howard Good, Moses Gehman, and Paul Z. Martin.

Shenk, Rhoda E., daughter of Isaac B. and Lydia (Brenemann) Stemen, was born at Elida, Ohio, Dec. 31, 1879; died at the Memorial Hospital, Lima, Ohio, Aug. 18, 1961, after a six-month illness; aged 81 y. 7 m. 18 d. On Oct. 21, 1899, she was married to Andrew S. Shenk, who died in 1956. Surviving are 3 daughters and 5 sons (Mrs. Rhoda Hatton, Lima; Yoder, Vesper, Pa.; George S. Ill.; Menno Union, Lima; Carol W., Elida; Oliver W., Quakertown, Pa.; Edgar W., Sarasota, Fla.; Ronald, address unknown; and Louis, Union,

Ohio), 21 grandchildren, 14 great-grandchildren, one brother (Simeon B., Elida), and 2 sisters (Mrs. Martha Messenger, Elida; and Mrs. Amanda Diller, Sturgis, Mich.). One son preceded her in death. She was a member of the Central Church, where funeral services were held Aug. 22, in charge of Ivan Weaver, Paul Smith, and Gabriel Brunk; interment in Salem Cemetery.

Waidelich, Caroline, daughter of John M. and Rebecca (Nazfager) Roth, was born near Archbold, Ohio, March 3, 1897; died suddenly of a heart attack at her home near Archbold, Aug. 9, 1961; aged 64 y. 5 m. 6 d. On Jan. 19, 1922, she was married to Otis Waidelich, who survives. Also surviving are 6 children (Dale, Doris, and Donald, at home; Leon, Archbold; Louella—Mrs. Paul Kanagy, Mt. Gilead, Ohio; and Rosa—Mrs. Eldon Zehr, Detroit, Mich.), one sister (Edith—Mrs. Adam Short, Archbold), and one brother (Irvin, Archbold). Preceding her in death were one son, his wife and child, 2 sisters, and one brother. She was a member of the Central Church, where funeral services were held Aug. 12, with Jesse J. Short, Charles Gausche, and Dale Wyse officiating.

Zehr, Lydia, daughter of Jacob and Catherine (Zehr) Roggie, was born at Croghan, N.Y., Jan. 12, 1874; died of a heart attack at the Lewis County General Hospital, June 8, 1961, after a few days' illness; aged 87 y. 4 m. 27 d. On Dec. 14, 1893, she was married to Joseph M. Zehr, who died Jan. 15, 1938. One daughter and one grandson also preceded her in death. Surviving are 6 sons (Menno, Gladys, Va.; Samuel, New Bremen; Alvin, Croghan; Amos, Odenburg; Michael, Croghan; and Vernon, Castorland), 4 daughters (Kathryn—Mrs. Emanuel Swartzendruber, Pigeon, Mich.; Mrs. Martha Bellar and Mrs. Marian Gingerich, both of Castorland; and Esther—Mrs. Erwin Mosher, Croghan), 55 grandchildren, and 42 great-grandchildren. Much of her time the last years was spent in knitting for relief. She was a member of the Croghan Conservative Church, where funeral services were held June 11, in charge of Lloyd Boshart and Elias Zehr.

GOOD SAMARITAN

(Continued from page 826)

rushes to the rescue of the helpless one. Finding him still alive, he administers such first aid as he can; then carries him upon his own riding mule to a hostelry where he leaves him in good hands and underwrites his expenses.

Now, can't you see the parallel which the Lord Jesus was drawing for us? Do you see the people of the world, your fellow men, beaten and bludgeoned by superstition or philosophies or political schemes, and robbed of their faith, their peace, their hope, their joy? Are you able to see them, suffering and bleeding from the assaults of these bandits, and dying in the ditch of misery and futility?

How many times do we pass by on the other side? How often do we refuse aid to the downtrodden and despairing because it would cost us something? How often do we say, "It is past help, or if not, it soon will be; and we can do nothing?" How often do we pass by those who really need our help

because we fear to sully the robe of our reputation? Do we get so "busy" with "church work" that we can't help our neighbor?

We may not be quite as heartless as the priest and the Levite. We may shake our heads sadly and protest the harsh treatment of the poor victim. We may even offer to give him a do-it-yourself first-aid kit. But we will not touch him. Oh, no!

This man, though, this Samaritan, is not afraid of losing his reputation. He does not have much of a one, to begin with. The Jews never say "Samaritan." They say "Samaritan dog" or "dog of a Samaritan." That is his reputation, but it hasn't affected his character. He isn't concerned about whether the man is ritually clean. All he sees is another human being in trouble. He may be a Jew. Since he was going from Jerusalem to Jericho, it is natural to assume that he is a Jew. Our Samaritan doesn't care, though. He knows the Jews scorn him, mock him, scoff at him. But he'll help if he can. He'll help even if it costs him something—something more than the money involved, the giving of himself in his time, his strength, his sympathy. He'll show the mercy and compassion that the others failed to show.

This is the story as Jesus told it. The priest and the Levite are the church; the Samaritan is the well-intentioned, but non-Christian, general population, including the clubs and the lodges and the social groups and the political associations which give so freely such sorely needed help; the beaten man is the degraded, miserable, enslaved, helpless part of humanity in our world.

This is a really startling situation—the world showing more mercy and compassion than the church. Is the church really so self-centered as all that? Or are we willing to reach out to help those who need us, even if it costs us something? *Even if it costs us everything?*

Killbuck, Ohio.

The Mexican Baptist Convention of Texas and the Baptist General Convention of Texas have merged. More than 2500 Latin-American Baptists represent the Mexican body, while the General Convention has about 2,000,000 members.

The Secretary of Health, Education, and Welfare at Washington told leaders of the Old Order Amish that something should be done to relieve them of participation in the Social Security system which they oppose because of religious principles. He granted an appointment to ten Amish leaders from three states. These leaders told government officials that in their view the Bible requires that the aged and needy be supported by voluntary alms and that support of the needy by the government is contrary to the commands of God. One of the bishops, David Z. Fisher, Christiana, Pa., told news-

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LIFE



ITEMS AND COMMENTS

BY THE EDITOR

papermen that the Amish prefer to drop the word "Mennonite" from their name. "Just call us Amish," he said, "because the Mennonites have gone so modern nowadays that they are far away from us."

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The United States Senate defeated by voice vote an amendment to the Social Security Act to exempt members of the Old Order Amish from participation in the program. Action came after Senator Kerr of Oklahoma read a statement from the Social Security administration expressing opposition to the amendment on the ground it would make the Social Security Act more difficult to administer. Senators Clark from Pennsylvania and Goldwater from Arizona offered the amendment to exempt the Amish who refuse to participate in an insurance program because it violates their religious belief. Senator Clark said in support of the amendment, that if religious objection to war is recognized in military service legislation, conscientious opposition to the Social Security system should also be recognized.

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Nevin H. Zuck, pastor of the Brethren Church in Elizabethtown, Pa., was elected moderator of the Church of the Brethren for the next year.

• • •

Johann Sebastian Bach, famous composer of sacred music, is one of "famous Germans" to be memorialized on a new series of postage stamps now being prepared by the German Post Office.

• • •

Evangelist Billy Graham and his wife were entertained at tea at Buckingham Palace by Queen Elizabeth during the Graham campaign in England. The queen's husband, Prince Philip, was elsewhere at the time playing polo.

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The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of the population growth, according to the United States Census Bureau. The number of

divorced persons who had remarried is not known to the census takers. The greatest increase in the number of divorces occurred in South Carolina, which was for many years the only state without any law permitting divorce. Nevada stood second, and Arizona, third. Several states showed a reduction in the number of divorced persons. These included Iowa, Vermont, West Virginia, and Wyoming.

• • •

A bill which would have increased rates of religious and other nonprofit periodicals in second-class mail has been defeated in Congress.

• • •

Nations that practice racial and religious discrimination will not receive aid or projects from the Peace Corps, said R. Sargent Shriver, Corps director, to the Senate Foreign Relations Committee. He specifically pointed out that Arab countries will not get assistance if they insist on excluding Jews and volunteers. He also said that those religious organizations which contract with the Peace Corps to provide services overseas must agree to a principle of permitting "no religious proselytizing or propagandizing." He answered a question of one senator to say that he would not sign contracts with religious organizations which confined their recruiting to personnel of the sponsoring organization. He said Corps volunteers would be selected without reference to religion or race. They could not, he said, set up a Sunday school or direct a religious service in spare time away from Peace Corps duties.

• • •

The manuscript of the entire Bible in colloquial Arabic prepared for the people of North Africa has now been placed into the hands of the publisher. This has been a monumental undertaking. Since most literature appears in the classical Arabic which the average person has difficulty reading and understanding, the new colloquial Bible should be a real boon to the spread of the Gospel and to the growth of the believers in Moslem countries in North Africa.

—D. Carl Yoder.

Gospel Herald

*A retelling of a story
of loving sacrifice
from the missionary saga.*

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A Modern Martyr

By Paul and Alta Erb

Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2:10.

With these words Cornelius Isaac closed his address before the annual Bible conference of three Mennonite congregations in Paraguay. Three weeks later he lay dead at that very spot, the martyr victim of the hostile Moro Indians to whom he was trying to carry the Gospel.

While visiting in Paraguay the authors of this article rode for two days in the jeep which Cornelius Isaac and David Hein had used in their contact with the Moros, and by the side of which Isaac was fatally wounded. They saw the lance that pierced his side. From Hein they received a graphic description of the tragedy, and of the preceding and following events. They talked to the Lengua Indian who was with the missionaries during this experience. These men demonstrated by the jeep just where they stood during the various parts of the incident. The authors feel that this inspiring story of missionary conviction and courage needs to be told again as a part of the ongoing saga of the penetration of the Gospel on a thousand frontiers.

Many people were gathered at the Bible conference on Aug. 25, 1958. There it was announced that Cornelius Isaac and David Hein should make an attempt to contact the savage Moro Indians who live in the Chaco to the north of the Mennonite colonies. The two men stood before the pulpit to be consecrated for this task. Isaac quoted Acts 4:20: "For we cannot but speak the things which we have seen and heard." He said that although the Lord had blessed his ten years of work among the friendly Chulupies, he felt he must make another effort to reach the Moros and to preach the Gospel to them. He recognized the danger, and asked for the prayers of the people. Then he quoted the promise of our Lord in Revelation.

An earlier attempt to contact the Moros had been made in 1955. Isaac, Hein, and two other men went to Moro territory. They saw smoke and then a hut. But they found only tracks of the people. They thought that the Moros came to meet them but hid in the woods when the white men came close.

Then the Pure Oil Company came to the area prospecting for oil. In August, 1958, these men opened a road between the Mennonite colony and an old camp of the Bolivian army. On Aug. 21 the Moros attacked one of the Pure Oil camps. Five men were there: three Germans from the Mennonite colony who were working for the oil company, and two Paraguayan cooks. Forty or fifty Indians came yelling and throwing lances, wounding one of the Paraguayans. When one of the men shot in the direction of the Indians, they all ran. The white men went for help, one of them riding thirty miles on a bicycle to the central camp.

One can see why on Aug. 25 the Moro Indians should have lain upon the hearts of these good people who for twenty years had been trying to help the primitive people whose neighbors they were. The Chulupie and the Lengua Indians were their friends

Burial

By Lorie C. Gooding

Tho' earth enfold him,
Earth cannot hold him;
Hold the least part of him,
Never the heart of him.
Man of the mortal breath
Never was made for death.
Tho' flesh be one with clod,
Spirit is one with God.

Give the body to the earth.
Death is a higher birth.
Carefully cover him,
Smooth the sod over him,
Why make the grave so fair?
He is not there.

Killbuck, Ohio.

and many of them had become Christians. But the Moros were still hostile and unevangelized. If some of the colony people could risk their lives to prospect for oil among them, certainly there should be those who would take the same chance to make friends of these savages and bring them the story of a Saviour who loves them.

The day following the Bible conference Isaac, Hein, and one of the Lengua Christians set out in the jeep. They went to the place where the Indians had made the attack five days before. They called out in the Moro language, "Come, friends," a phrase which they had learned earlier from the New Tribes Mission. But there was no response. The tent which the oil people had left had been taken away.

The next day, Aug. 27, the men drove out on an old army road. They had to take off the cloth top of the jeep so that it would not be torn to pieces by the low-hanging branches of the thorny trees. At a water hole in a little clearing they saw smoke. They found a burning tree trunk and some fishing gear of the Indians. There was also a signal: three sticks planted in the ground at an angle, and three lying down. But the Lengua could not interpret the signal. Isaac and Hein stuck two sticks in the ground and hung three shirts on each one. Then they returned to their base camp.

When they came back the next day, the clothes had not been taken. The men had prayed on the way that the Lord would prosper their journey. When they reached the spot, they all prayed again. When the Lengua had finished his prayer, he said there were Moros around. They went close to the water. But then the Lengua decided there were no Moros there after all, for the birds were singing.

On Sept. 2 the three men made their third trip to this spot. They decided that if the clothes were not taken, they would continue on the road to the location of an old fort. But they found the clothes gone, and the tracks of the Indians covered. They put more clothes on the sticks.



This is the Moro lance that killed Cornelius Isaac. It is now in the possession of Jacob Franz, missionary to the Chulupie Indians at Filadelfia, Paraguay.

The fourth trip to this spot was on Sept. 4. The Moros had taken the clothes and had left gifts: a feather, a loin cloth, and a wooden dish. They had peeled back the bark of the sticks and had painted them brown. This signal the men could not interpret.

Their fifth trip was on Sept. 8. It had rained, but they found no tracks.

Before their sixth trip Isaac and Hein talked to the pilot of the oil company. He had observed huts of the Indians, but thought they were deserted. On the next trip, Sept. 10, the jeep stuck in a mudhole. They worked quite a while to get it out, and they also stopped to pray before they drove on. About four miles from their camp they met the Moros.

Our Readers Say—

I would like to express my appreciation for the recent articles on communism by Carl Kreider, Guy F. Hershberger, and John Howard Yoder (Aug. 15, 22, 29). These, I thought, were very good and very timely.

I also thought the article, "People of Purpose," by Nelson E. Kauffman (Aug. 22), was excellent. It is indeed high time to re-examine our purpose in life. Would it not be a good thing if each reader of this magazine would spend some time each day in prayer for our brotherhood? Who knows what Almighty God could bring about?

—Chris Wickey, Engadine, Mich.

• • •

The article, "Keeping Open the Channels of Communication" (Sept. 5), by Linden M. Wenger, is very timely and very practical. If only we would discuss with each other, in Christian love, the current issues on which decisions must be made, then we would have a good chance of avoiding some of the dissatisfaction and broken fellowship that confront us. Mutual trust is a quality that we should practice and exhibit constantly. Frequent examination of our own position and motives in all matters should help toward a better understanding among brethren. Every paragraph in this article contains worth-while thoughts that should help to dispel some of the misunderstanding in our churches.

My prayer is that we Christians may work together for the furtherance of the spiritual needs of the world.

—John Jacob Oberholtzer, Leola, Pa.

Isaac was driving. The Lengua saw the Moros first. They all got out of the jeep. Hein motioned with his cap that the Moros should come closer. The Indians came on the run, with short steps and making murmuring noises. Isaac got a package of gifts from the car, and they all went to the front of the jeep. Isaac gave Hein a shirt, which Hein offered to exchange for a cactus-fiber purse which an Indian held out. But the Indian hesitated to release the purse in exchange for his gift. This made Hein suspicious of the friendly intentions of the Indians.

As the men returned to the jeep to get more gifts, about fifty Moros quickly surrounded them. Isaac had noticed that one of the Indians, a little behind the others, had a lance. The Moros seized the Lengua and started to tie his hands. He called to Hein, who was on the right side of the jeep with him, "Help me." (When I asked this dear Indian brother what he thought at that

(Continued on page 854)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



EDITORIAL

Hurry Versus Power

Guest Editorial

Our hurried life is due for an examination under the penetrating light of Jesus' example. His earthly ministry of approximately three years leaves for us the perfect example of a busy, unhurried life. No one else has ever packed so much dynamic living in a life span as Jesus. But He never dashed hither and thither in a race with time. He just made the best use of each moment as it came.

Jesus did not always have time to eat (Mark 6:31), but He always took ample time for prayer. His busiest days were vibrant with power accumulated and stored through whole nights of prayer. He always had time to devote to the welfare of anyone in need, including the little children.

The life of Jesus stands out in challenging contrast to our hurried, empty lives today. Our pace is geared up for speed. The life of Jesus was geared down for power. The Bible says much about the *power* of the Spirit, but nothing about the *speed*.

For a shift to spiritual power, "Slow down and LIVE."

—Ervin N. Hershberger, in
Herold der Wahrheit.

Divorce and Remarriage

There was lively discussion on the floor of General Conference at Johnstown when the report of the General Problems Committee was presented. For this report included recommendations which it was hoped by the committee could express a satisfactory position of General Conference on the difficult question of how to take care of applicants for church membership who have been involved in divorce and remarriage.

The recommendations, however, were tabled, and the committee, now known as the Church Welfare Committee, was instructed to continue its study on the subject. And so Mennonite General Conference, whose constitutional duty it is "to define the position of the Mennonite Church on any question of faith or doctrine, which may be brought before it for consideration," still has no advice to its constituent conferences on a matter that is a problem in practically every conference.

It is ten years since the problem of divorce and remarriage was referred to the General Problems Committee. In its report in 1951 the committee reported that they had been assigned the problem, but that they were not ready for any pronouncement.

In 1953 the committee recommended that General Conference take no action that would modify our testimony against the sin of divorce and remarriage. However, the report recognized the right of conferences, congregations, or officials to deal with specific cases, and felt that right should be continued. The committee was asked to carry on the study.

In 1955 the committee presented, but not for action, a description of the possible positions which the church could take. It recognized the complexity of the problem, and that the Scriptures do not give detailed instruction applicable to the various cases. The report encouraged bishops and pastors, as authorized by their respective conferences, to handle each case as the Spirit may lead and the congregation may approve.

The committee in 1957 recommended that a study conference be held to make a thorough analysis of the problem and of the Scriptural principles involved. This study conference was held in December, 1957, by the General Council and a number of additional invited persons.

The report of the General Problems Committee in 1959 made an extended statement on this question. It pointed out the areas of full agreement among us; it stated fully the unresolved problems; and it showed what are the implications of the possible solutions. Then followed eight summary sentences of the committee's thinking. But all this was accepted only as a progress report, and still there was no position of the Conference on the question.

This year the committee again endeavored to arrive at a statement which could be accepted by the Conference. It was pointed out that in view of current variations in conviction on procedure, it was urgent that the church clarify and unify her position. The recommendations reaffirmed the position which requires excommunication of members who become married after divorce or who marry divorced persons, and urged that ministers should not perform a ceremony for persons with a former companion living. They urged extreme caution in any modification of the traditional position of the church on this question. They urged an aggressive preventive ministry of teaching, including the wide distribution of the

statement, "The Christian View of Marriage," adopted in 1956. They instructed district conferences who decide to receive repentant divorced and remarried persons to require full confession of their sin. They declared that such reception shall be understood by our congregations to be exceptions made because of special conditions. And they urged district conferences to be fully responsible for guidance in this matter.

The resolutions (which should be read in full in the *Proceedings* available soon) are obviously an attempt to mediate between the absolutist position which admits no obligation to care for the cases involved, and the revisionist position which feels the necessity of having redemptive suggestions for converts involved in this sin.

The discussion from the floor at Johnstown showed much uncertainty in the thinking of the church. Even some who would be sympathetic toward meeting the situations brought up by our mission work are not at all sure that, if the door is once opened, we can hold it to cases where the divorce and remarriage preceded conversion. There is real fear that our whole Scriptural position on the sanctity and the lifelong commitment of marriage is endangered by any modification.

There is reason, then, why one should find satisfaction in an attitude which stands jealous guard over something we treasure so much; the sacredness and the obligations of marriage, the purity and integrity of our homes.

But one must also appreciate those who cannot shut their eyes to a very real problem. In other countries, like Latin America, India, and Tanganyika, there are situations for which our traditional approaches seem utterly unrealistic. The same is increasingly true in mission outreach in our own urban and rural areas. It is the people on our frontiers of witness who are crying for help in many a heartbreaking situation.

Can these cases be taken care of without opening the gate for a flood tide of exceptions which will destroy our Scriptural standards? Perhaps this is the next thing that needs to be demonstrated. This was one of the arguments from the floor: let those conferences which have made concessions report to the rest of the church how it is working.

The Church Welfare Committee can well feel at a loss as to how their further study should proceed. At Johnstown they solicited the suggestions of delegates. The whole church may well be interested in this. Can we work together as a brotherhood in the solution of a knotty problem? Your help can be sent to any member of the committee or to Executive Secretary A. J. Metzler at Scottsdale.

During these ten years the several district conferences have been working at the problem on their own, although several have

been hoping for guidance from General Conference. The tabling of the recommendations at Johnston almost seems to indicate that General Conference has nothing to say, and that each district conference must find its own answer. But it seems quite intolerable that General Conference should be unable to speak on so important a question. The progress reports and recommendations through these ten years have certainly done much to clarify the issues and to point the directions that an answer must take. But now we do need a statement which will show our agreements and keep our attitudes constructive where we may not see alike.

God bless the Church Welfare Committee as it wrestles with this question during the biennium. And let us pray that as a church we may find God's answer to a question which we cannot honestly evade.—E.

What Reviewers Say About—

Through Sunlight and Shadow

By EVELYN BAUER

"This book should be read by every missionary going out to a foreign field. It will help such a one be prepared for the frustrations that will be faced as he or she lives among strange people, with strange customs and language. Truly the first few years of a missionary's life are the hardest, and this book will help to get over many of the 'rough spots' that come in the early years on the mission field. It is a faith-building book."

—Standard Publishing Foundation.

"The book is autobiographical; but more than that, it is an inspirational diary of her faith, her hopes, her fears, her heartaches, and finally her adjustment in triumph to the evident will of God. Commended for the church library."—North Star Baptist.

"For those who often ask the foreign missionary, 'Really, what makes up the everyday life of a missionary?' this book will be of special interest. Mrs. Bauer very graphically pictures their three years of missionary service in India (under the Mennonite Board) with all the frustrations as well as the joys of the first-terms' adjustment to a new culture. Her own faith in God's leading and His abiding presence surely prepared her for and sustained her during the tragic illness which forced them to return and remain in the U.S.

"Though she faces the future with a crippled body, her triumphant spirit is an

inspiration to those who are confronted with disappointments, interruptions in life's plans, and other 'shadows.' She says, 'Life is like an elaborate smorgasbord. No one can partake of it all. Yet each dish is so good that if one can have only a few, he can make what he does have a priceless possession.'"—Gospel Messenger.

"Her keen description of the problems of the ways of living in a strange language, climate, and culture provides valuable insights into problems which face the foreign missionary.

"It is refreshing to note her constant recognition of the hand of God in leading in all the details of life to work out His eternal purpose. The book gives valuable insights into the problem of suffering. Regardless of the problems one faces in life, the difficulties are known to Him whose we are and whom we serve. Not only has the author learned the secret of abiding faith in Him, and committing all the details of life to Him, but also she is able to communicate to others the blessedness of that experience."—The Gospel Evangel.

This \$2.95 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.



Why Blame the Children

When we go to the doctor, we find that he does not treat the symptom; he tries to get to the root of the ailment and correct matters there. Then the patient will get better.

Why blame the children today when the parents have not raised them right? No wonder that children get into trouble when they have received what little training they have from a housekeeper and only received instruction from tired and overworked parents in the evening.

Mothers should want their children rather than the things two jobs will bring to the home. There may be and are cases where the mothers must work, but if souls of the children were the consideration rather than things, many mothers would be working in the home rather than outside it.

Children need far more than food, clothes, and shelter. They need a feeling of security and a desire to do the things that are right and good. They need parental love and parental interest in the everyday things of their life, plus a religious training

Prayer Requests

(Requests for this column must be signed)

Pray for the Sept. 27, 28 Mennonite Fellowship Conference to be held at Biengenberg in Switzerland, that it might be a time of strengthening the bonds of unity and an occasion for enlarging the vision of missions.

Pray for a young husband who is mentally disturbed, that he may know God's leading and healing.

(From Latin America to dovetail into mission study emphasis this fall, "God Builds the Church in Latin America.")

Pray that God will lead the church in America, Argentina, in finding an evangelist for special meetings, and that the Spirit's power might be manifest in a special way in the lives of lukewarm members.

Pray for the youth of the Ramos Mejia, Argentina, church, many of whom have lacked a real encounter with God. Pray that they might take an interest in the spiritual work and outreach of the church and the needs of the converted. Pray that some will decide to dedicate their full time to pastoral work.

Pray for the spring evangelistic efforts in Argentina, as the congregations renew their activities in summer street meetings and evangelistic campaigns. (North Americans should remember seasons are opposite in the Southern Hemisphere.)

Pray for Herbert Minnich as he directs a lay leadership training program at the Valinhos, Brazil, church. Remember Josue and Lizana, members of that church who are working in the Campinas bookstore, that they may see their jobs as real service unto God.

Pray that Toba Ramon Gomez and young preacher Aurelio Lopez may be able to appreciate each other's viewpoints and thus find a constructive solution to difficulties in the Toba Church.

Pray that Allen and Irene Martin may be faithful in learning from the Brazilian Christians as they work with the Valinhos church for the next nine months.

Pray for Rogelio Perugorria as he and his congregation at Santa Rosa, Argentina, carry on an extensive program with the prisoners in the state penitentiary there. Pray that he might be granted his request to preach on the local radio station.

Pray for the group now preparing for baptism in Bragado, Argentina, that they may be true witnesses to the Gospel to others.

so that the child knows right from wrong. Mother, think more than twice before you take that outside job.

What Happened at Rocky Mountain Camp?

By Helen Good Brenneman

What happened this summer at Rocky Mountain Mennonite Camp? The usual things—morning sunshine, afternoon showers; fairy trumpets, Indian paintbrush, and columbine nodding a gentle invitation to explore a woody path; rocks, spruce, and pine praising God in unison from yonder mountain. Madame and Monsieur Deer catch a curious glimpse at an auto before scuttling up the mountainside.

View from the Mountain

But what happened to *people* at camp this year? Sit with me on a grassy slope next to the new chapel and watch the activity from there. The clanging of the bell at the lodge sets into motion a dozen groups of youthful figures, who wend their way toward the chapel. Voices soften as they come to the rustic bridge crossing the stream, for on this bridge is a sign, "Be still and know that I am God."

While the youth are heading for a meeting in the brick and glass structure with the sloping roof and simple white cross, other programs are going on in other parts of the camp. Look over at the office and you will see a family arriving with their own tent to camp in the area beyond the camp itself. The "Yellow Monster," a panel truck belonging to the camp, rumbles its way up the road with fresh linens and firewood for some of the cabins in the area. On the trail leading to the Ridge, horses come laboriously toward camp, bearing laughing welfare campers who have been living together with their counselor on Park Ridge. And there is a steady stream of cars arriving at camp, bringing visitors, some for a look at the camp, others on official business.

Staff

It takes a heap of cooking, washing dishes, laundering, transporting, chopping wood, cleaning tents, and office work to make a camp a home to an average of 130-200 people per day. The physical aspects of the camp, including necessary improvements and construction work, are handled by a summer staff who come from as far east as Pennsylvania and as far west as Arizona. This versatile group have many talents and are ever ready to help with recreational or other spontaneous assignments. Members of the summer staff this year are Elbert Detwiler, Director, Denver, Colo.; Nancy Derringer, Denver; Lillian Amstutz, Ganado, Ariz.; Mr. and Mrs. Chris Burkholder, Kalona, Iowa; Mrs. Agnes Kauffman, Colorado Springs, Colo.; Wilma

and Pat Kauffman, Woodland Park, Colo.; Orpha Hartzler, West Chester, Iowa; Edna Plank, Middlebury, Ind.; Jane Hostetler, Goshen, Ind.; James Mininger, Goshen, Ind.; Wesley Dye, Goshen, Ind.; Mr. and Mrs. Robert Hostetler, Belleville, Pa.; Phil Gierich, Colorado Springs; Jane Oswald, Manson, Iowa; Rachel Oswald, Hesston, Kans.; Mr. and Mrs. Ira Miller, Fentress, Va.; Orville Martinez, Denver, Colo.; and Lois Keifabber, De Soto, Kans. A number of other persons have served for shorter periods of time.

Of course, this is in addition to the persons who come to staff each individual camp (director, pastor, nurse, and counselors).

Schedule This Summer

Three main Mennonite camps were scheduled this summer: Junior Camp (July 17-23); Junior Hi Camp (July 24-30); and Youth Retreat (July 31 to Aug. 6). Simultaneously with the main Junior Hi and Youth Retreat camps were trail camps for the extra-brave who wanted an experience in wilderness camping. They returned with the enthusiastic opinion that, "It was worth it, even when it rained."

Talk can continue for a long time
after logic and true reason have
died.—E.

One hundred and seventeen youngsters in the 9-12 age group attended Junior Camp. Clifford King of Cheraw, Colo., was director, and Sam Janzen of Glenwood Springs, camp pastor. The theme of the week was "The Golden Rule." These youngsters participated wholeheartedly in camp skills, such as numerous cookouts. They also grew spiritually, and at least half of them made some kind of commitment to Christ. Juniors enjoy small group living; thus, most of the sessions were in small discovery groups.

The spiritual emphasis of Junior Hi Week, in which there were 110 campers and ten on trail camps, was outlined for the camper in a "Camp Compass," made up by Pastor Ivan Lind of Milford, Nebr. Upon rising, each camper read his "Thought for the Day" which included a Scripture and meditation on a series of appropriate themes: Mountain and Hills, the Heavens, the Paths, the Stream, the Rocks, and the Trees. These meditations were topped on Sunday morning by a closing sermon on Psalm 1.

Again, a number of campers expressed a desire to draw closer to the Lord. Wally Jantz of Perryton, Texas, was camp director.

Youth Retreat was somewhat smaller this year than usual, partly because some former campers were saving to go to the MYF convention in Oregon. However, the sixty in the main camp and the seven on trail camp enjoyed many challenges, which included discussions in discovery groups on such themes as nature, social life, devotional life, music, and camp crafts. The group listened attentively as Lowell E. Burkhardt, pastor and Executive Director of the Colorado Temperance Federation, addressed them on alcoholism, narcotics, and gambling, and as Buford McKenzie, long-time worker with emotionally disturbed youngsters, explained the causes of emotional illness and suggested what we as Christians can do to help. Camp director was Marcus Bishop and camp pastor, Virgil Brenneman. The theme for this camp was "Jesus' Call to Discipleship," and a goodly number expressed the desire to follow Christ in real discipleship.

Each year Rocky Mountain Camp is also host to numerous family reunions and a number of other church groups, who also enjoy using the excellent facilities for spiritual growth.

Pike's Peak or Bust

No camp would be complete unless the campers had an opportunity to take a number of scenic hikes, including the eight-mile hike to the Peak and often the hike back down to Colorado Springs via Bar Trail. This summer, for instance, sixty-seven Youth Retreat campers and counselors hiked to the Peak and fifty-eight walked the twelve miles down the other side. Jess Kauffman, who has climbed this peak somewhere around fifty times, told the group that if climbing it really takes ten years off a person's life, then he should have been dead 500 years ago!

Hosteling Visitors

This summer Rocky Mountain Camp was listed as a stop-off point for young people traveling with American Youth Hostellers, Inc. Approximately thirty visitors stopped at the camp, including one young man from Paris. This Catholic boy enjoyed his stay so much that he spent a week and a half instead of the two days he had planned. He joined himself to the Youth Trail Camp and attended a number of services, in which he was deeply interested. A student from India and his bride spent their honeymoon at the camp, sharing their slides with interested groups. Mr. Lall is a Methodist chaplain, and both he and his wife are working on advanced degrees in Christian Education.

Welfare Camping

All that happens to people at Rocky Mountain Camp does not take place in the

main area of the camp. For since 1956 the camp has been host to groups of youngsters referred there by the Denver Juvenile Court. During the summer four two-week camps for boys and four for girls have been held on Park Ridge and Rocky Ridge, each camp accommodating approximately a dozen campers. Each camp group is divided into two parts for doing camp chores, such as cabin cleanup and preparation of meals and washing of dishes. Plans for the day's schedule are decided by the campers themselves and include helping make camp improvements, hikes, horseback riding, games, cookouts, and special worship services.

Welfare counselors this summer were: Robert Hostetler, Belleville, Pa., unit leader; Rodney Yoder, Kalona, Iowa; Dave Beachy, Yoder, Kans.; Eli Miller, Kalona, Iowa; Wallace Shellenberger, Indianapolis, Ind.; Arthur Smoker, Malvern, Pa.; Roland Welty, Goshen, Ind.; Joyce Metzler, Kalamazoo, Mich.; Joanne Metzler, Manheim, Pa.; Lydia Hostetler, Goshen, Ind.; Fran Kauffman, Nappanee, Ind.; Joan Hershberger, Johnstown, Pa.; and Helen Slaubaugh, Wellman, Iowa. These young people compose a VS unit and were sent out by the Elkhart VS office.

Troubled youngsters are again responding to the love of the Christian personnel who live and worship with them. Many of them are meeting Christian love for the first time and thus becoming introduced to the One who is love.

The Frontier Boys

Old-timers who came to camp this summer missed Bro. Jess Kauffman, whose vision and labors of love have made Rocky Mountain Camp what it is today. Bro. Jess is at present spending full time with the Frontier Boys' Camp, which is an all-year-round program developed as an outgrowth of the successful welfare camping done at the camp. Bro. Jess has been ably assisted in his work this summer by a dedicated Christian, Buford McKenzie from Dallas, Texas, who has been working with emotionally disturbed youngsters for many years. Mr. McKenzie has been on hand to advise counselors in both the short-term projects on the Ridge and the Frontier Boys' Camp. He and his family are living at the camp. Counselors at the Frontier Boys' project are Ivan White, Don Headrick, and Ed Schrock.

Boys of 12-15 years of age, referred to Jess by the juvenile divisions of the two state parole boards, county jails, and the Industrial School at Golden, are brought to the Frontier Boys' Camp for usually one year. On July 8 the cabins and clubhouse, completed by the boys themselves, were dedicated with former Colorado governor Ed C. Johnson of Denver as guest speaker.

However, since the dedication a better location has been found for the Frontier pro-

gram, a 200-acre ranch which has been leased with option to buy. This former boys' private camp has buildings enough to accommodate two units of eight boys and their staff of two counselors for each unit. The present camp is located about five miles north of Rocky Mountain Mennonite Camp, and the address is the same, Divide, Colo.

As the boys live with their Christian counselors, they are helped to overcome the problems which have kept them from abundant living and are eventually able to return to their homes, communities, and schools. Often when they have been rehabilitated, they are able to go into a much higher grade in school than they left. In addition to this, they have seen Christianity in action. Bro. Jess estimates that with the combined programs of the welfare camping and Frontier Boys' Camp, 300 youngsters have been helped since 1956.

Projected Dream for a Future Summer

It is hoped that within the next year or two the Science Departments of our church colleges will have an Extension Department at the camp. In this way science students will be able to study firsthand the many botanical and geological wonders of the area.

Calling All Mennonite Nurses

By Verna M. Zimmerman
President Mennonite Nurses' Association

The Mennonite Nurses' Association completed its nineteenth year as the Association met for its twentieth annual meeting at Morton, Ill., during the past June. The purpose of the Mennonite Nurses' Association is not that of duplication of effort of the professional organizations, but rather to promote the healing mission of the church.

The real strength of the Mennonite Nurses' Association lies within the sixteen local organizations. Besides providing fellowship, the local associations have made a real contribution to the church's program through their many and varied projects without which a portion of the church's work would have been left undone.

The Health and Welfare Committee of the church is looking to the Association for support in its program. The Association can provide some material aid through promotion of projects, recruit young men and women into the profession, and present the

(Continued on page 854)

Our Mennonite Churches: Danforth



Danforth Mennonite Church, formerly the Toronto Mission, was opened on Easter Sunday in 1911 under the leadership of John I. Byler. This year the fiftieth anniversary was observed. E. L. McDowell is the present pastor. There are 36 members.



OUR SCHOOLS

Eastern Mennonite College

The theme for this year's Faculty Conference, held from Aug. 29 to Sept. 1, was "E.M.C. in World Affairs." Guest speakers who served on the program were Ellrose D. Zook of Scottsdale, Pa., and Orie O. Miller, Akron, Pa. Bro. Zook reported on his overseas literature research project, and Bro. Miller brought messages on the subjects, "The Missionary and His Task in Today's World," "The E.M.C. Role in World Missions," and "My Peace I Give unto You."

High-school students registered on Sept. 5. College freshmen arrived on the campus on Sept. 6 for a week of orientation, with upper-class college students registering on Sept. 12. There are 508 full-time college students, 21 part-time college students, and 159 high-school students, making a total of 688 students. The full-time college enrollment represents a 9 per cent increase over last year's initial full-time enrollment.

President Mumaw gave an opening address to the high-school students on Sept. 6, and to the college students on Sept. 13.

The deputation from Tanganyika, East Africa, accompanied by Levi Hurst, visited the campus on Sept. 13 and 14. They spoke in a conjoint prayer circle and in two chapel services.

Hesston College

John H. Koppenhaver, Spanish language teacher at Hesston College, was appointed by the Mennonite Board of Missions and Charities as a delegate to the Second Evangelical Latin-American Conference held in Lima, Peru, from July 29 to Aug. 6.

The Koppenhavers spent twelve years as missionaries in Argentina before Bro. Koppenhaver returned to Hesston College in 1959.

Two hundred delegates, from twenty-nine nations and forty-two denominations, attended the conference. The official languages at the Protestant gathering were Spanish and Portuguese; and the conference leaders were Latin pastors and laymen.

After the conference, Bro. Koppenhaver visited nine Argentine cities and spoke in eight churches, at a Pastors' Institute in Buenos Aires, and at the Mennonite Biblical Seminary in Montevideo, Uruguay.

Bro. Koppenhaver gave five messages at the Seminary and one at La Union, the first Mennonite congregation in Uruguay. According to Bro. Koppenhaver, James Martin, the pastor, could easily use two more couples as co-workers. The church is an active, growing one, with wide outreaches.

The Seminary is making an impact in four countries of South America—Paraguay, Uruguay, Brazil, and Argentina. The majority of the twenty-seven students this year

are from Paraguay. They are studying Theology and Christian Education. Some graduates are at work out in the church. The Paraguayan colonies are well pleased with the Seminary and are especially anxious for their students to return to their home country to serve there.

Full-time Enrollment Increases Slightly

The total enrollment at Hesston College has now reached 350. This total includes 199 full-time college students, 22 part-time college students, and 129 high-school students. The total full-time enrollment is just slightly over the 1960-61 school year, with

328 this year compared to 326 last year. Although the increase is very small, this is Hesston's highest enrollment of full-time students. The college freshman class numbers 125, an increase of 8 per cent over last year. This is the largest freshman class Hesston has ever had. There are more juniors enrolled and fewer sophomores. Last year's freshman class had twenty-five persons who went into nursing; so this cut down the potential for second-year students. Nursing students spend only one year at Hesston. Also, there are fewer transfers. The high school showed an increase of four persons, making this the largest high-school registration since the 1956-57 school year.

The study which was made by the Mennonite Higher Education Council, completed in 1955, indicated that Hesston College could expect 173 freshmen and sophomores this year. The current enrollment is well above the predicted figure.

Sunday School Lesson for October 8

How Christians Grow

Matt. 11:28-30; Luke 9:51-56; I Cor. 3:1-4; Phil. 3:4-17

To prepare for real listening on "how Christians grow" you might think together and discuss times of little or no growth. Let the teacher ask the questions. Let pupils do the talking. And don't let one or a few do it all.

Have there been periods in your life when you didn't grow or didn't grow much? How do you know you didn't grow? Did you enjoy life at such times? Do you know why you didn't grow? How long can one keep from growing and still be Christian? How long can one keep alive physically without growing? Periods of doubt, willful sin, carelessness, neglect of worship, too much looking after self, too much attention to material things, tensions with other people may be cited by pupils.

Read together Christ's gracious invitation to us for growth in Matt. 11:28-30.

Last week we studied a pattern after which we grow. We grow mentally, socially, physically, and spiritually. Our lesson today presents a pattern for spiritual growth. Let's read together Phil. 3 (begin at verse 4 if they have their Bibles) to see if we can find a pattern for Paul's life.

Verses 4-9. Paul had the same struggle we may have. What was it? When Paul was a good Jew without Christ, he was very righteous according to the Jewish law. But did his piled-up righteousness bring him joy and peace? In Christ he had righteousness by faith. What is the difference between righteousness by faith and righteousness by works? Once he thought he was perfect. He entered his righteousness as credit. How does he see it now?

Verses 10, 11. What did Paul desire yet? Was he not a strong Christian man? Was there more for him to learn? According to

Paul we never can fully know our great Lord. There are always riches to be discovered. And we need power. Eph. 1:19, 20. We need to fellowship with Christ in His sufferings. This Paul did. Perhaps we don't want to grow lest we must suffer more.

Verses 12-14. We may be tempted to think that Paul was such a wonderful Christian because he was naturally a big man. Not so. Paul was a self-disciplined man before his conversion and after. He had temptations and struggles like any of us, but he followed after, he reached forth, he pressed toward a mark. This desire for growth and Christian maturity plus his untiring efforts to "know him" better are what made Paul strong in faith and service.

Verses 15-17. Paul is a good pattern for us. Working out one's own salvation is a lifetime job, but a very rich and enjoyable experience. Pride and selfishness say, "I have arrived." Faith in Christ says there's much ahead here in this world and hereafter. In the lessons that follow we will get some help for growth in different areas of our lives. Look at lesson titles.

Once we were spiritual babes and immature, but as we grow we must take more than milk. We should be able to eat meat. This is a good sign of maturity.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The message of God to men was always committed to writing.—J. D. Graber.

An Ordinary Chance

By J. Lorne Peachey

September—back to school again for thousands of children all over the nation. Some eagerly anticipated the morning of the fifth when they met new teachers and explored new books. But others reluctantly gave up summer's freedom for nine months within the covers of books.

Among these reluctant ones are those who dread the shame that comes from not understanding the material that the rest of the class is studying. These are the mentally retarded. Others are so upset about Mom's and Dad's last fight that they do not even care to understand. These are the products of unhappy homes.

Two of the service outreaches of the Mennonite Church operate with the belief that these types of children need special help. Adriel School, West Liberty, Ohio, has set up a program of education for the mentally retarded. At the Mennonite Children's Home in Kansas City, Kans., workers are attempting to help emotionally disturbed children and children from broken homes to fit into a normal school situation.

Both types of children can be helped. For those from broken homes, love and understanding work wonders. For the mentally retarded, special classes need to supplement these. The United States Department of Health, Education, and Welfare has estimated that out of every 30 mentally retard-

ed individuals, 25 can become self-supporting citizens if given special training.

This is the reason that Adriel School conducts its own classes in a rural, homelike atmosphere. Everything from milking cows to solving equations is geared to the slow learner. He sets the pace. If he cannot understand the first time, he tries again. Given enough time, he will eventually learn.

To provide as much as possible for individual differences the students are divided into two groups: regular and advanced. Furthermore, within each group as many as four small ability units may be found. When a student has mastered all the material in one unit, he moves on to another. This continues until he becomes too old to stay at Adriel, 18, or until he graduates by passing the eighth-grade examinations of the state of Ohio.

When Adriel School first began its program in October, 1957, it had no guide in what materials to use in the classroom. The state of Ohio had no schools like it which could offer advice and suggestions; in fact, state officials were eagerly watching Adriel's operations in order to determine what to use in schools they were considering. So the teachers were on their own.

Gradually the plan emerged to use ordinary classroom materials. The beginning



Some of the boys at Adriel School built cattle feed bunks outside the shop for use on the farm. By participating in woodworking, they learn skills which will be useful later in life.



Students at Adriel learn according to their ability in academic subjects, as well as in crafts subjects. Here students learn arithmetic in the senior classroom.

student has the same first-grade reader that any other first-grader uses. The one who is studying sixth-grade arithmetic uses an ordinary sixth-grade arithmetic book. But the difference comes in the time the student has for mastering the material. With patience the teachers spend days explaining the same material to the same students.

During the 1960-61 school term two academic teachers were responsible for the education of the 21 pupils at the school. Mrs. Allen Ebersole, principal, taught the advanced class and Sara Ellen Stoltzfus the regular class. Mrs. Ebersole has resigned from the school and has been replaced this fall by Wilma Mast, a recent college graduate. Miss Stoltzfus is now principal of the school.

Since the I.Q. of these students is between 50 and 80, they cannot be expected to retain interest in books for any length of time. So each day classes in shop, ceramics, cooking, sewing, and weaving are held. The main purpose of these classes is to give the pupils a purpose in their leisure-time pursuits.

Because students spend both day and night at Adriel, their training goes far beyond the classroom. The school is located on a ninety-acre farm, and each evening and



Besides classes and chores, students and staff often have picnic socials to give Adriel a home-like atmosphere.

Missionary Addresses

SEPTEMBER 1, 1961

Twice each year—in the last *Gospel Herald* of March and September—foreign missionary addresses are printed. This fall they are again printed here for your convenience. Lift them off the staples and insert them in your *Family Worship* magazine or devotional materials, or put them in your correspondence folder. Discard the old (yellow) copy from last spring which is now out of date.

Write to your missionaries, and above all, pray for them. The numerous names make it difficult to pray meaningfully for them, but if you keep the list handy as you read "Mission News" or the weekly prayer requests in *Gospel Herald*, you will be able to pray for those in the country and circumstances you are reading about. You can thus pray for them by name. Perhaps more than anything else, those whom we have sent out as a church appreciate our prayer support.

Additional copies are available free from Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

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ISRAEL

Kreider, Roy and Florence, 13 Shaanan St., Ramat Gan,
 Israel
 David, Jonathan, and Rosemary Kreider
 Swarr, Paul and Bernha, 6 David St., Ramat Gan, Israel
 David Eldon and Evelyn Ruth Swarr

ITALY

On Furlough

Lehman, Paul and Naomi, R.R. 2, Lancaster, Pa.
 Judith, James, and Jerald Lehman

JAMAICA

Brunk, Kenneth S. and Twila, Box 9, Retreat P.O., Jamaica,
 British West Indies
 Donald Harvey and Jean Lynette Brunk
 Metzler, Warren and Erma, Box 75, Kingston 8, Jamaica,
 British West Indies
 W. Fredrick, John, Sharon, and Philip Metzler
 Shank, John F. and Katie, 5 Whitehall Terrace, Kingston 8,
 Jamaica, British West Indies

On Furlough

Heatwole, Willard and Melba, R. 5, Harrisonburg, Va.
 Jerrel, Conrad, and Jewel Heatwole

JAPAN

Blosser, Eugene and Louella, 1-West, 1 chome, South 12 jo,
 Sapporo, Hokkaido, Japan

Philip, Rachel, Thomas, and Mary Lou Blosser
 Buckwalter, Ralph and Genevieve, 120 Yayoi-cho, Kushiro,
 Hokkaido, Japan

Dawn Alice, Rosemary, and Michael Buckwalter
 Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro-Koku,
 Hokkaido, Japan

Daniel, Ruth, David, Timothy, and Lois Kanagy
 Lee, Robert and Nancy, No. 1 Minami, 17 chome, Nishi 7 jo,
 Obihiro, Hokkaido, Japan

Stephen and Suelyn Lee
 Reber, Don and Barbara, 428 Hanan-cho, Suginami-ku,
 Tokyo, Japan

Karen, Elizabeth, Mary Kay, Carol, and Jon Bardon Reber
 Ressler, Ruth and Rhoda, Kamishihara cho, Kato gun,
 Hokkaido, Japan

Richards, Joe and Emma, Hombetsu machi, Nagaqawa-
 gun, Tokachi-koku, Hokkaido, Japan

Evan, Kathryn, and Lois Richards
 Selzer, Arietta, S. 9, W. 21, Sapporo, Hokkaido, Japan

Shenk, Charles and Ruth, Asahi-machi, Shibecho-cho,
 Kawakami gun, Hokkaido, Japan

Steven, Gloria, Barbara, and Ken Shenk
 Stoltzfus, John, Asia Center, 37 Shinsakamachi Akasaka
 Minatoku, Tokyo, Japan

Yoder, Marvin and Neta Faye, 12 Zoshiki-cho, Nakano-ku,
 Tokyo, Japan

Deborah, Stephen, and Rebecca Mae Yoder

Short-term Workers

Charles, Howard and Miriam, No. 13 Tsurugadai, Kushiro,
 Hokkaido, Japan

Robert and Thomas Edward Charles

On Furlough

Beck, Carl and Esther, R.D., Worcester, Pa.
 Carol and John Beck
 Stoltzfus, John, Manson, Iowa

LUXEMBOURG-FRANCE

Gingerich, Ray and Wilma, Iserlohn/Westfallen, Amseiweg
 4, Germany

James and John Gingerich
 Good, Glen and Elizabeth, 11 Place de la Republique,
 Thionville (Moselle), France

Martin, Margaret, Neumühle bei Landstuhl, Pfalz, Germany
 Miller, Catharine J., 71 rue de Kayl, Dudelange, Luxem-
 bourg

Miller, Harvey and Mildred, 22 rue Mathias Koener, Esch/-
 Alzette, Luxembourg

Stahl, Omar B. and Lois, 71 rue de Kayl, Dudelange, Luxem-
 bourg

John Daniel and Rachel Stahl

On Furlough

Troyer, Daniel and Betty, Route 3, Wooster, Ohio
 Elmer Jay, Daniel III, Ruth Elizabeth, and Elvin Dean
 Troyer

MEXICO

Detweiler, Esther, Sur 3-4443 No. 10, Col. Viaducto Piedad,
 Mexico 13, D.F., Mexico

Good, Claude and Alice, Tlaxiaco, Oaxaca, Mexico

Marcia and Cecilia Good

Headings, Maynard and Helen, Apartado 531, Ciudad
 Obregon, Sonora, Mexico

Michael, Steven, Darrell, Bonnie Jean, and Connie Joan
 Headings

Roth, James and Noreen, Apartado 531, Ciudad Obregon,
 Sonora, Mexico

Mark Roth
 Roth, Rosana, Sur 3-4443 No. 10, Col. Viaducto Piedad,
 Mexico 13, D.F., Mexico

Seltz, Kenneth and Grace, Jose M. Correa, 256, Dept. 2,
 Col. Viaducto Piedad, Mexico 13, D.F., Mexico

Frances Seltz
 Yoder, Cora M., Sur 3-4443 No. 10, Col. Viaducto Piedad,
 Mexico 13, D.F., Mexico

In Language School

Yoder, David and Shirley, Spanish Language School,
 Apartado 2240, San José, Costa Rica

NEPAL

Graber, Lena, United Mission to Nepal, Shanta Bhawan,
 Katmandu, Nepal

Rohrer, Anna, Lois, United Mission to Nepal, Shanta
 Bhawan, Katmandu, Nepal

Yoder, J. G. and Fyrne, United Mission to Nepal, Shanta
 Bhawan, Katmandu, Nepal

Ruth E. Yoder

NIGERIA

Gingerich, Cyril and Ruth, Abiriba Joint Hospital, Abiriba
 via Uzuakoli, East Nigeria

Grasse, John and Betty, Abiriba Joint Hospital, Abiriba
 via Uzuakoli, East Nigeria

Elizabeth Ann, Linda Sue, and Sandra Ruth Grasse
 Weaver, Edwin and Irene, Box 109, Uyo, East Nigeria

Short-term Workers

Diener, Daniel and Carrie, Duketown Secondary School,
Calabar, East Nigeria
Darrel, Karen, and Maribeth Diener

PUERTO RICO

Beachy, Moses and Ada, Box 9, La Plata, Puerto Rico
Paul, John, Philip, and Barbara Ann Beachy
Diener, Clayton and Inez, Box 626, Aibonito, Puerto Rico
Don, Dwight, and Dennis Diener
Driver, John and Bonita, 1751 Asomante, Summit Hills, San
Juan, Puerto Rico
Cynthia, Wilfred, and Jonathan Driver
Glick, Carol, Box 626, Aibonito, Puerto Rico
Greaser, Lawrence, and Annabelle, Box 8, Aibonito, P.R.
Galen, David, Daniel, Joseph, and Rachel Ann Greaser
Heiser, Don and Betty, Box 8, Aibonito, Puerto Rico
Dennis, Jeryl, and Anita Heiser
Helmuth, David and Naomi, 1751 Asomante, Summit Hills,
San Juan, Puerto Rico
Robin, Roy, and Roger Helmuth
Hershey, Lester and Alta, Box 25, Aibonito, Puerto Rico
Anita Jo, Sherilyn, and Lester Eugene Hershey
Kehl, Alice, La Plata, Puerto Rico
Kyluk, Nancy, Box 8, Aibonito, Puerto Rico
Liechty, Simon and Leah, Box 8, Aibonito, P.R.
Mark, Carmen, Danny, and Michael Liechty
Massanari, Anna Kay, Box 8, Aibonito, Puerto Rico
Miller, Mabel, Box 626, Aibonito, Puerto Rico
Nafziger, Marvin, and Bernice, Box 626, Aibonito, P.R.
Colette, Peggy, Steven, and Jeanette Nafziger
Roth, Paul and Carol June, Box 626, Aibonito, Puerto Rico
Linda, John, David, and Timothy Roth
Shantz, Marjorie, Box 185, Cidra, Puerto Rico
Shawalter, Virginia, Box 626, Aibonito, Puerto Rico
Snyder, Elvin and Mary, Box 925, Cayey, Puerto Rico
Edith and Esther Snyder
Snyder, Royal and Ophelia, Polo Hincado, Barranquitas, P.R.
Victor, Danny, Elizabeth, and John Snyder
Sommers, Merle and Kathy, Box 8, Aibonito, Puerto Rico
Lori, Lana, and Lyn Sommers
Stoltzfus, Virgil and Doris, Box 626, Aibonito, P.R.
Beverly Sue and Audrey Louise Stoltzfus
Troyer, George D. and Kathryn, Box 638, Aibonito, P.R.
Wilson, Gerald and Roma, Box 8, Aibonito, Puerto Rico
Wyse, Paul and Margaret, Box 25, Aibonito, Puerto Rico
Carmen Wyse
Yoder, Mary Ellen, Box 25, Aibonito, Puerto Rico

On Furlough

Hower, R. J. and Florence, 507 Marquette, Flint, Mich.
Luia Hower
Kanagy, Martha, 336 Terrace Place, Manitou Springs, Colo.
Lehman, John and Margaret, 1525 Prairie St., Elkhart, Ind.
Thomas, Mary Ann, Becky, and David Lehman
Missley, Addona and Mary, 435 Westwood Rd., Goshen, Ind.
Addona Mark, Anita, and Timothy Missley
Shawalter, Ray and Ann, Box 262, North Newton, Kans.
Krista, Karen, and Carmen Shawalter

Staying Beyond Furlough

Lauver, Paul and Lois, R. 3, Howe, Ind.
Paul, John, James, and Ann Lauver
Widmer, Gladys, c/o D. W. Widmer, R.R. 2, Wayland, Iowa

SOMALIA

Beachy, Bertha, Margherita, Somalia
Dorsch, Victor and Viola, Margherita, Somalia
James, Shirley, and Joy Elizabeth Dorsch
Gehman, Mary, Box 2, Mogadiscio, Somalia
Grove, Merlin R. and Dorothy, Box 2, Mogadiscio, Somalia
Bruce, Pauline, and David Grove
Leaman, Ivan and Mary Ellen, Margherita, Somalia
Deborah Jean Leaman
Leaman, Miriam G., Margherita, Somalia
Lutz, Anna N., Box 2, Mogadiscio, Somalia
Lind, Wilbert and Rhoda, Box 2, Mogadiscio, Somalia
Daniel Dean, Miriam Marie, and Joyce Judith Lind
Miller, Fannie, Margherita, Somalia
Ranck, Heien, Box 2, Mogadiscio, Somalia

Short-term Workers

Martin, Raymond, Box 2, Mogadiscio, Somalia
Stoltzfus, Daniel, Margherita, Somalia

On Furlough

Landis, Helen, 1984 Old Phila. Pike, Lancaster, Pa.
Miller, V. David, Route 2, Kalona, Iowa
Wesselhoeft, Carl and Lecta, 10D State St. Apts., Athens,
Ohio
Ruby, Paul, John, and Ruth Evelyn Wesselhoeft

Under Appointment

Kurtz, Chester and Catherine, Route 2, Elverson, Pa.
Marianne Joy
Reed, Harold and Barbara, 225 College Ave., Elizabethtown,
Pa.
Galen and Grace Reed
Stauffer, Harold and Constance, 1426 Manheim Pike, Lan-
caster, Pa.

TANGANYIKA, EAST AFRICA

Cressman, Elsie, Box 50, Tarime, Tanganyika
Eshleman, J. Lester and Lois, Box 50, Tarime, Tanganyika
Charlotte and Lynn Lyvonne Eshleman
Eshleman, Velma, Box 7, Musoma, Tanganyika
Gehman, Grace, Box 7, Musoma, Tanganyika
Harnish, Mary, Box 7, Tarime, Tanganyika
Hess, Mahlon and Mabel, Box 54, Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, Dale and
Glen Hess
Housman, Harold and Miriam, Box 50, Tarime, Tanganyika
John Pierre and Ina Sue Housman
Husman, Edna and Edna, Box 7, Tarime, Tanganyika
Elwood Ray and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, Box 7, Musoma, Tanganyika
Jane, David, and Alan Jacobs
Keener, Robert and Florence, Box 108, Musoma, Tanganyika
Martha, Gerald, and Dennis Keener
Kurtz, Laura, Box 108, Musoma, Tanganyika
Leatherman, John and Catherine, Box 7, Musoma, Tan-
ganyika
Landis, Clara, Box 76, Tarime, Tanganyika
Landis, Elva, Box 50, Tarime, Tanganyika
Leaman, Hershey and Norma, Box 50, Tarime, Tanganyika
Martin, Anna, Box 50, Tarime, Tanganyika
Metzler, Mary, Box 108, Musoma, Tanganyika
Myer, Martha M., Box 7, Musoma, Tanganyika
Petersheim, LeRoy K. and Betty, Box 76, Tarime, Tanganyika
Jon Robert and Beth Ann Petersheim
Reber, Alice, Box 50, Tarime, Tanganyika
Shenk, J. Clyde and Alta B., Box 7, Musoma, Tanganyika
Daniel Shenk
Smer, George and Dorothy, Box 7, Musoma Tanganyika
Smoker, Naomi, Box 7, Musoma, Tanganyika
Stauffer, Elam and Grace, P.O. Box 108, Musoma, Tan-
ganyika
Philip, Kenneth, and Bruce Stauffer
Stoltzfus, Dorcas L., Box 50, Tarime, Tanganyika
Weaver, Alita, Box 50, Tarime, Tanganyika
Wenger, Rhoda E., Box 7, Musoma, Tanganyika
Yoder, Phebe, Box 7, Musoma, Tanganyika

Short-term Workers

Brubaker, J. Mark, Secondary School, Musoma, Tanganyika
Graybill, John and Bertha, Box 7, Musoma, Tanganyika
Kurtz, Maynard, Box 89, Bukoba, Tanganyika
Lutz, Martha Jane, Box 76, Tarime, Tanganyika
Mellinger, Donald, Secondary School, Musoma, Tanganyika
Shelly, James, Box 50, Tarime, Tanganyika
Wenger, Daniel, Box 50, Tarime, Tanganyika

On Furlough

Buckwalter, Miriam, 2352 Old Phila. Pike, Lancaster, Pa.

Under Appointment:

Lehman, Cora, Willow Hill, Pa.
Mohler, James and Martha, 3116 S. Dakota Ave., Washing-
ton 18, D.C.

URUGUAY

Litwiler, Nelson and Ada, Avenue Millán 4392, Montevideo,
Uruguay
Martin, H. James and Ann, Casilla de Correo 2130, Distrito
A. 5, Montevideo, Uruguay
Judith, Janet, Elaine, David, and Daniel Martin
Miller, Daniel and Eunice, Avenue Millán 4392, Montevideo,
Uruguay
John Gregory, Marisa Elta and Robert Kent Miller

In Language School

Swartzentruber, Earl and Genevieve, Apartado 2240, San
José, Costa Rica
Douglas, David, and Donita Swartzentruber

VIETNAM

Metzler, Everett and Margaret, 336 Phan-Thanh Gian, Sai-
gon, Vietnam
Eric Eugene, and Gretchen Louise Metzler
Stauffer, James and Arlene, 42 Nguyen Phi Khanh, Saigon,
Vietnam
John Lowell Stauffer

morning the boys feed cows, pigs, or rabbits, carry milk, or throw down hay. At the same time the girls are cleaning, helping with meals, or washing dishes. Not only does this teach them to accept responsibility, but they learn to live and work with others.

School at Adriel lasts from September through July. With slower learners this is necessary. During the year there is a month of vacation time divided between Thanksgiving, Christmas, and Easter. At this time students return to their homes in Ohio, Pennsylvania, Virginia, and Indiana.

Many children at Adriel come from strong, happy homes. But some do not. These unfortunate ones come to the school emotionally disturbed, a factor which adds only a greater burden to their mental inability. One boy received threatening letters from his mother, telling him not to return home. A girl was found living under the counter of a tavern; her mother was too "busy" to take care of her. Before the staff at Adriel School can help these children, they must show them that someone in the world does love them and is glad they are alive.

But the work is rewarding. Parents are enthusiastic about the help their children receive. "Adriel School has given our child a sense of belonging to society," one said. And there is also the joy that comes when a pupil masters the curriculum of the school. So far three have graduated from Adriel and secured employment. The number is not large, but it is phenomenal if one considers what would have become of them if they had been shoved through ordinary public school.

But children at Mennonite Children's Home in Kansas City do attend a regular school. Every morning, noon, and evening they walk the two downhill blocks to the Stanley School on South 37th Street. "We are always happy to have a child from the

Mennonite Home," one of the teachers there said.

Since these children are in a public school, they must compete with average students. At first this is difficult, for added to the frustrations of competition are feelings of unwantedness and hate coming from their home environments. So the workers at the home start from the beginning with love and attention.

There are many ways the home attempts to do this. Each worker is responsible for a certain number of children; by this the children learn that not all adults hate them. In supervised play they learn give-and-take, and in the evening and morning devotions they learn of the love of a heavenly Father for them.

But perhaps the one person most responsible for helping the children adjust to the school is the remedial teacher, Catherine Tice, under the supervision of the educational director, Mrs. Glen Yoder, works with each child to make sure he knows his grade equivalent in reading, arithmetic, spelling, and history. Her work begins in the morning before breakfast and lasts until school-time. In the evening as soon as the younger ones get home from school it starts again and continues until the last one is in bed. Saturday she spends all day with them.

The home has adopted a policy of making sure each student understands all he should know for his particular grade. Every summer before school starts each one is tested in the fundamentals of his new grade. If he fails this test, he is given special tutoring before school begins. "Some of our other children would be better off if they had the help the home gives these children," the second-grade teacher stated.

The results show success. A boy who made nothing higher than a "D" when he entered the home left with a record of "A's" and "B's." Several times students from the home



Children at the home come from broken homes, or homes which cannot provide for the children satisfactorily. When they arrive at the children's home, they must be made to feel secure and loved as in their parental home. Sometimes this means a worker willing to read a bedtime story.



Students at Kansas City Children's Home attend Argentine Mennonite Church on Sundays. Here students walk back to the home from church. In the background is Stanley School, where the students attend public school classes.



Children often play games and romp on the front lawn of the children's home.

have taken top honors in their particular class. "We just want them to become average students," says Glen Yoder, executive director of the home.

"The majority of our children are the innocent victims of America's great evil, separation and/or divorce," he goes on to say. "They are in no way the ones responsible for their present circumstances." One Kansas City man ran off with his children from his wife and then deserted them in a motel near Denver, Colo. A mother ran away, leaving the father to earn a living and care for three small children. The stories go on and on.

In some instances the parents cannot be blamed for the situation. One man's wife became mentally ill and had to be confined to a hospital. During her absence he put his children in the home so that he could meet expenses by continuing work. Now almost blind and with his wife once again in the hospital, he says tearfully, "The

home and Mr. Yoder gave me all the breaks when the going was rough. Even if I wanted to, I couldn't say anything against them."

Many of the children do not stay at the home for more than two or three years. If their parents cannot be reunited, they are put into foster homes or adopted by a Christian couple. But what happens to them while at the home is important. They come shocked and hurt from newly broken homes. If they cannot discover that fathers and mothers can get along and can love children, they may harbor spite and hate which will warp them for life.

No one knows how many such children there are in the United States. But with one out of every three marriages ending in divorce, the sum must be staggering. Nor does this take into account the many unhappy children in barely existing homes.

All these children need special help. Whether they are mentally retarded, emotionally disturbed, or just miserable because of strained family relations, they become classroom problems if left alone. They learn nothing themselves and permit no one else to learn. Potentially, they are delinquents who, not finding themselves in society's normal pattern, express themselves in ways that boost America's rising crime rate.

Both Adriel School and Mennonite Children's Home are under the health and welfare committee of the general mission board. Because it operates mainly on a welfare basis, the children's home costs the health and welfare committee more money than any other institution in its jurisdiction. But monetary value disappears when one considers the number of children who have been helped to a happy outlook in life.

Twenty-one students at Adriel and forty-six in the children's home are only a small part of the many who need help. But twenty-one and forty-six add up to sixty-seven potential delinquents who have been given just an ordinary chance.

The year 1960 was the blackest for crime in the history of the United States, according to an FBI report just released in Washington. The crime increased by 14 per cent during the year. The number of crimes committed in 1960 was almost twice the number of offenses reported to police in 1950, an increase of 98 per cent over the past decade. With population gaining only 18 per cent in this period, this means that the crime rate per capita is now 66 per cent greater than 10 years ago. A crime of some kind was committed every 15 seconds in 1960. There was a murder every 58 minutes, a forcible rape every 34 minutes, a burglary every 39 seconds, an automobile stolen every two minutes. One youth out of every 26 between the ages of 10 and 17 was in serious trouble with police during the year.

Witness in Nepal

Jonathan G. Yoder, M.D., missionary doctor to Nepal, returned to Shanta Bhawan Hospital, Katmandu, Nepal, in September for the winter. Bro. Yoder on his fourth term of missionary service in the Middle East, will be a resident physician at the hospital. Previous to his return, he served at Landour Community Hospital, Mussoorie, U.P., India.

Bro. Yoder, his wife and youngest daughter, Ruth, and nurses Lena Graber and Anna Lois Rohrer live in Katmandu. Sisters Graber and Rohrer also serve at Shanta Bhawan.

Shanta Bhawan, started in its present quarters six years ago, has undergone expansion and development. Specialist doctors and nurses care for 132 inpatients in children's, maternity, surgical, private, and general wards, and outpatients in outlying clinics and several nearby hostels; it trains nurses, midwives, laboratory technicians, and compounders (pharmacists).

Shanta Bhawan holds a singular position in the country and in United Mission to Nepal, a seven-year-old union missionary organization in which 14 denominations have joined. In the capital city of Nepal the eyes of government carefully watch it, and it shapes public opinion concerning Christian missions.

Also part of the witness are Pax men in Nepal, who help in medicine, education, and village development, and who observe Nepal's change from a remote and static country to an active and developing one. Nepal's current five-year plan includes development in forestry, industry, hydroelectric power, agriculture, telecommunications, radio, roads, ropeways, air fields, health, education, malaria control, and cottage industry.



Three Tamang girls in Pokhara, Nepal, are representative of only one group to whom missionaries and Pax men serve through medical service and building programs.

Pax men work in scattered towns in the Himalaya Mountains. To reach their posts men have to either hike over footpaths for several days or go by plane. They live in places of ideal climate to which vacationers from Indian plains travel.

Pax man Harvey Kehl, for example, oversees hospital construction work and the

workshop at Tansen. He supervises 80 men in their work of quarrying stone and removing ground, masonry work, plumbing installation, painting, installation of electrical wiring and fixtures, care of tools and building supplies. In the workshop he supervises six electrical power tools, construction of furniture and woodwork, and construction of iron and aluminum fittings for buildings. He has learned the language sufficiently to communicate with those who speak only Nepalese. Weekly Harvey teaches woodwork to seven or eight boys, using scrap wood from the job.

Your regular offerings for missions and for relief and service maintain these medical personnel and Pax men, not only in Nepal, but in more than 30 countries around the world. Won't you contribute generously and receive God's blessing?

Your Treasurer Reports

For some years on these pages we brought regularly a report designed to help the church and its members understand opportunities for mission giving. Then with the development of planned giving in many congregations, we were uncertain whether this sort of report was helpful.

When the reports became less regular and finally ceased altogether, a number of informal inquiries suggested that perhaps they fulfilled a purpose after all. For some time we have desired to again report regularly to the church through this channel. We hope now to do this every week.

In addition to reporting the board's general financial situation, we will report on specific programs from time to time. These reports can be useful for two purposes. For congregations and persons planning their giving, specific projects can be viewed as reports on what our systematic, proportionate giving is accomplishing or will accomplish. For those congregations and persons who give to specific purposes, the reports will suggest projects which can be meaningful and helpful.

Fraternally submitted,
H. Ernest Bennett,
Treasurer of the General Mission Board.

Billy Graham drew some 300,000 persons during an eight-day crusade at the Minnesota State Fairgrounds. He said this is the largest for any single week he has ever had in this country. Graham opened another crusade in Philadelphia Aug. 20. In October he will go to Israel for five or six weeks to study the Bible, and after that he will attend as an observer at the World Council of Churches Assembly in New Delhi, India.



MISSION NEWS

Overseas Missions

Brazil—Dorothy M. Yoder arrived safely in Belem on Aug. 31. Because Brazil then was in a state of emergency, she did not experience difficulty in getting baggage through customs. Sister Yoder traveled inland to Araguacema to transact business before heading south for language study.

Kenneth Schwartztruber and his family, who arrived safely in Campinas, Brazil, Sept. 7, will be in charge of literature distribution here.

Glenn Musselmann arrived safely in Campinas, Brazil, Sept. 14, to begin their second term of missionary service.

London, England—For the first time members of London Mennonite Centre fellowship conducted summer Bible school at Free Gospel Hall. John Coffman served as superintendent, and Karel Kulik, Constance Taylor, Ilene Coffman, Linnie Martin, and Marian Leatherman served as teachers. Several eighth-grade community boys, who were members in Bro. Kulik's class, have attended Sunday services since the school. Since 1954 volunteer teachers had been secured from the American student tour group.

In the second school held in Finsbury five members also served. Summer Bible school, an important contact in Kentish Town where new families are establishing, may be the opening for a new fellowship of believers.

Ramat Gan, Israel—Paul Swarrs still do not have a visa, according to a recent letter. Their last visa, which expired July 31, has not been renewed. The Swarrs request prayers of the church during this situation.

Japan—Arlotta Selzer arrived safely in Sapporo on Sept. 3. The Hokkaido American School, where Sister Selzer teaches, has not been able to find a second teacher for this year. The executive school committee has been working hard to plan what way is best for handling the enrollment increase with just one teacher for 38 students in two separate buildings. Several families have volunteered to assist in various ways; so the committee is now considering this possibility.

For five days during the week of Aug. 27 to Sept. 2, Mennonite missionaries in Hokkaido met in Sapporo with Howard Charles to study the problem of the prayer veiling and the problem of mixed marriages, believers and nonbelievers, idol worship, and related problems as found in 1 Corinthians.

Nigeria—Spiritual activities at Abiriba Community Hospital are increasing. English Bible study is held in the staff lounge every Sunday afternoon and a prayer meeting on Wednesday evening. Instruction classes have commenced for some who are not Christians and are seeking the Way. John Grasse, M.D., started recently to form a choir among hospital employees. A Chris-

tian young man has consented to pray with surgical patients at the hospital regularly; he has an advantage over Cyril Gingerich, business manager, because of the language.

Elkhart, Ind.—James Kratz and family, missionaries under appointment to the Argentine Chaco, plan to fly for the Latin American field Oct. 4.

Paris, France—Robert Witmers arrived here Sept. 11 after their short summer furlough in the United States and Canada.

Ephrata, Pa.—A farewell service for pastors Zedeke and Ezekiel and the Simeon Hurst family was scheduled to be held at Ephrata Mennonite Church on Sept. 24. David N. Thomas brought the message. The two brethren from Africa, the Hursts, and three newly appointed missionaries were scheduled to leave New York City on Sept. 25 for Tanganyika.

Farewell services were held for the three newly appointed missionaries leaving for their first terms of service in Tanganyika: for J. Mark Brubaker at Willow Street Church on Sept. 17; for Martha M. Myer at Stumptown Church on Sept. 23; and for Dorcas L. Stoltzfus at Millwood Church on Sept. 24.

Honduras—The third hurricane of the season passed near Tijuillo, Honduras, giving it more than ten inches of rain in twenty-four hours.

Jean Garber, missionary nurse in Honduras, was ill recently with virus pneumonia. She returned to Tocoa from Siguatepeque Hospital on Sept. 7.

Salunga, Pa.—Daniel and Ariam Lemma were scheduled to leave for Ethiopia aboard MINDORO on Sept. 15.

Home Missions

Chicago, Ill.—A Chicago area planning conference was held Sept. 11 with representatives from the general mission board, Illinois Mennonite Mission Board, Illinois ministerial committee, Illinois Conference executive committee, and Chicago area pastors of seven Mennonite churches.

Bro. and Sister James Lark, who are serving in Fresno, Calif., spoke at Bethel Mennonite Community Church on Sept. 10. The following evening the nursery parents' fellowship met in their first meeting. The nursery expected an enrollment of 31 children, one more than capacity.

Kanlaker Dandegar, India, was guest speaker at Englewood Mennonite Church on Sept. 3. He is attending Northern Baptist Seminary.

Brooklyn, N.Y.—Lester Hershey, missionary on deputation for Luz y Verdad, spoke at First Mennonite Church of Brooklyn on Aug. 30, 31, and Sept. 1. On the last evening over 90 people attended the meeting.

St. Louis, Mo.—The St. Louis area inter-Mennonite Fellowship held a September

meeting Sept. 17 in Summerfield, Ill., Mennonite Church. Each September the inter-Mennonite Fellowship invites new members, especially graduate students who come to St. Louis, to join. The Fellowship organized three years ago to provide a means of contact for those of Mennonite background or having interest in the Mennonite faith. Informal meetings are held each third Sunday of the month in various homes.

Special meetings with Bill Pannell, Detroit, Mich., evangelist, were held Sept. 10-17 at Bethesda Mennonite Church, St. Louis.

Joliette, Quebec—During August over 345 pieces of literature were distributed to homes in villages near here. Harold Reesors have been invited to a missionary meeting at Lockport Church, Stryker, Ohio, in late October and early November.

Bro. Dussault, a new believer at Mont-real-Nord, Quebec, spent a day at Joliette recently. He along with missionaries visited a family who listened to his testimony and promised to attend the next church meeting.

Broadcasting

Harrisonburg, Va.—John Drescher, editor-elect of GOSPEL HERALD, and Harold D. Lehman, director of Eastern Mennonite High School, Harrisonburg, Va., were recently appointed to the committee which administers the English Mennonite Hour and The Way to Life programs. Other committee members are: Don Augsburg, chairman; Charles Hoeflich, Laurence Horst, Roy Umble, and Winston Weaver.

Jamaica—John F. Shank, director of the radio office in Jamaica, reports the past 12 months marked the biggest year yet in mail received from listeners. During this time 763 letters were received and 3,758 Bible correspondence lessons graded.

Elkhart, Ind.—John Martin, director of I-W services, has ordered 1,000 each of five youth talks, recently given by Ella May Miller, to distribute to I-W units. He writes: "I would like to commend your staff and Ella May Miller in particular for these excellent talks. They are written in a solid popular style and should communicate well with youth."

The series covering smoking, drinking, drugs, and purity were requested by many youth leaders and ministers from various denominations.

Israel—Hayahad Digest, a magazine for Jewish people, has been reprinting parts of Ella May Miller's Heart to Heart talks. The magazine is being printed in two editions—Hebrew and English. Roy Kreider is editor and Mrs. Paul Swarr is contributing editor for the women's section.

Portland, Oreg.—The Mennonite Hour will be heard on KPDQ-FM, 93.7, beginning Oct. 1 at 10:30 p.m.

Harrisonburg, Va.—Heart to Heart has been experimenting with a five-minute daily program for the past number of months.

Recently these stations began carrying this five-minute program which continues

for 13 weeks: KDKD, Clinton, Mo., 1280, 9:15 a.m.; WFUR, Grand Rapids, Mich., 1570, 9:45 a.m.; WHJC, Matoon, W. Va., 1360, 9:30 a.m.; WEMC, Harrisonburg, Va. Goshen, Ind.—With a new school term beginning, WGCS, Goshen College's radio voice, is releasing The Mennonite Hour at 9:00 p.m., Tuesday, and Heart to Heart at 9:15 p.m., Wednesday.

General Relief and Service News

Elkhart, Ind.—Ruby Carol Lind began secretarial service in the literature evangelistic office of the general mission board Sept. 5. She will be the first full-time secretary in this office, which serves all the fields in their literature problems. A recent service of this office has been helping Latin-American Christians plan the new Spanish magazine, *El Discipulo Cristiano*.

Voluntary Services

New York, N.Y.—Don and Doris Sensenig, Akron, Pa., moved to the New York voluntary service center Sept. 11. Their term of service as unit leaders began Sept. 13. Carl Frey, who completed his service with the New York voluntary service unit in early September, is attending Bob Jones College this fall.

Salunga, Pa.—Janet Miller returned to her home, Manheim, Pa., Aug. 25 after summer service at the Potter County Voluntary Service Center.

A voluntary service orientation program is scheduled to be held at Salunga offices Oct. 3-7.

Harrisonburg, Va.—After Elvin and Grace Stoltzfus completed their two years of service at Immokalee, Fla., and Camp Hebron (Pa.), they moved to Harrisonburg, Va., where Elvin is attending Eastern Mennonite College.

Kansas City, Mo.—Mark and Jean Kolb, Telford, Pa., unit members at Kansas City, Mo., have taken over responsibility for unit leadership after having spent three months in host and hostess duties. Besides normal duties and responsibilities of unit leadership, development of the children's club program will require much of their attention.

Elkhart, Ind.—Urgent personnel needs in the voluntary service program: construction workers in Algeria; counselors, secretary, housekeepers, maintenance fellow, Frontier Boys' Camp near Divide, Colo.; nurses in Aibonito General Hospital, Aibonito, Puerto Rico; unit leadership couples, Portland, Oreg.; Hannibal, Mo.; Springfield, Mass.; and others.

Anyone volunteering for these positions or others, should write to Dave Brunner, Voluntary Service Personnel Secretary, Box 316, Elkhart, Ind.

Orientation schools scheduled in the near future are for Oct. 10-20, Nov. 7-17, and Jan. 3-12.

Denver, Colo.—Unit Leader Daniel Kurtz, Greenwood, Ohio, served as teacher in the Spanish Bible school in August under the direction of John Ventura, pastor of the Spanish work. Two other unit members

assisted by playing games with the youngsters during their play period. The voluntary service unit visited by twos in many of the homes from which students came. Average attendance in the Bible school was 60.

Portland, Oreg.—The voluntary service unit took 24 club children on a weekend camping trip in August. John Lederach, pastor of Zion Mennonite Church, Hubbard, Oreg., was guest speaker for the Saturday evening meeting.

Elkhart, Ind.—Assignments for 21 voluntary service members in orientation at Elkhart, Sept. 6-16, are:

La Junta, Colo.: Edgardo Cordero, Coamo, Puerto Rico, orderly; Valeta King, West Liberty, Ohio, secretary; Mary Godshall, Long Island, N.Y., ward clerk; Clare and Katie Schumm, Tavistock, Ont., maintenance housekeeper in unit home.

Glenwood Springs, Colo.: Cristino Rodriguez, Coamo, Puerto Rico, orderly; La Vern Lind, Salem, Oreg., nurse aide; Elda Schweitzer, Cairo, Nebr., nurse aide.

Portland, Oreg.: Shirley Slabaugh, Napanee, Ind., nurse aide.

Mathis, Texas: Barbara Miller, Kalona, Iowa, nurse.

Puerto Rico: Katie Yoder, Goshen, Ind., housekeeper.

Kansas City, Mo.: Terry Esch, Mio, Mich., orderly, club worker; Verdella Fahndrich, Albany, Oreg., nurse aide; Geraldine Weirich, Middlebury, Ind., club worker and housekeeping.

Kansas City, Kans.: Mary Schantz, Beemer, Nebr., child care worker.

Hannibal, Mo.: James Hamsher, Shanesville, Ohio, orderly; Esther Miller, Jetson, Ky., laundress.

Peoria, Ariz.: Orville Miller, Beemer, Nebr., community work.

Albuquerque, N. Mex.: Joy Morrison, Toronto, Ont., nurse aide.

Winslow, Ariz.: Levi and Elsie Kuepfer, Kalona, Iowa, to work in the Indian center.

Mennonite Disaster Service

Hesston, Kans.—The Kansas Mennonite Disaster Service unit, headed by Coordinator John Diller of Hesston, sent on Sept. 13 Albert Ediger and Marvin Hosteller into the Corpus Christi, Texas, area following Hurricane Carla. They spent the day with Kenneth Seitz, voluntary service unit leader at Robstown, Texas, Richard Fahndrich, pastor at Premont, and Paul Conrad, pastor at Mathis, investigating the disaster area between Premont and Port Lavaca. In this area they found receding floodwaters and minor damage, but no need for disaster service.

Investigation in the Galveston area revealed need for thirty to one hundred men for a period of from six to eight weeks in clean-up and construction. Men from the Midwest are already on the field and are giving leadership in the project. Calls went out to other states for help; men went from Eastern Ohio, Maryland, Virginia, and Western Pennsylvania. Two busloads of men from the Lancaster-Franconia area are standing by, ready to go if more help is needed. Red Cross is furnishing food and lodging on the field. We are furnishing the men and their transportation.

I-W Services

Lansdale, Pa.—Nine persons anticipating I-W service participated in the I-W orientation held at Christopher Dock High School, Sept. 1-6. Saturday and Sunday they spent in New York City visiting Francis Delafield

(Continued on page 854)

Work at Salzburg Advances

Salzburg, Austria—Pax men at Friedheim project report progress on six homes and one chapel they are constructing for Nazarene (Apostolic Christian) refugees. The refugees had been living in barracks, which are to be torn down next summer.

Unit Leader Merle Brenneman wrote, "Yesterday we reached the peak of the first house. We have five houses built to the second-story level and the church basement is more than half completed. The basement of the sixth house is not yet dug, but a machine is coming soon to do this. Several weeks ago we were temporarily stalled due to a shortage of chimney bricks. Once again we have supplies and now it rains. However, we haven't given up our goal of getting everything under roof by the time the snow flies.

"We are constantly challenged by the warmheartedness and sharing spirit of the people with whom we live and for whom we work. The ladies of the Siedlung have worked out a plan by which one of them helps Matron Fokje Hendriks every day. Each Sunday we are all invited out for dinner in different homes."



Merle Brenneman, Kalona, Iowa, lays block on a new house for the refugees in the Pax construction project for the Nazarene refugees at Salzburg.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Officers elected to the Executive Committee of the Virginia Mission Board are John Harman, vice-president, and Paul Wenger, fifth member.

Bro. Paul Kratz has been licensed for the ministry at Staunton, Va.

Bro. Vernon Zehr has been elected assistant moderator of the Christian Nurture Council of the Ontario Amish Conference.

Bro. S. J. Miller closed his ministry at the Mennonite Community Chapel in Chicago on Sept. 17. He will become pastor at Midlebury, Ind.

A visitation teaching program is being sponsored jointly by the Frazer and West Chester congregations. On Sept. 17-19 Horace Dean of Christ for America, Inc., spoke to the workers concerning visitation evangelism.

An article concerning the administrative headquarters of Mennonite Central Committee at Akron, Pa., "Where Zeal—Not Experience—Counts," appears in the Sept. '61 issue of Administration Management.

The Shore congregation, Shipshewana, Ind., after a trial, has decided to continue the budget system. They also voted to use individual communion cups.

Announcements

Installation of Clyde Fulmer as pastor at Morton, Ill., evening of Oct. 8, with Norman Derstine, Elkhart, Ind., as guest speaker.

Home Life Conference with Grant and Ruth Stoltzfus as speakers at Allentown, Pa., Oct. 14, 15.

In a Study Conference on Church and Society, sponsored by the General Conference Mennonites at Toronto, Ont., John H. Hess and Edgar Metzler are among the speakers. In a similar conference at Chicago appear the names of Paul King and John Miller, and at Newton, Kans., Calvin Redekop, Sol Yoder, and Albert Meyer.

Christian school teachers will convene for the fifteenth annual Christian School Institute on Nov. 10, 11, at Eastern Mennonite College. Frank E. Gabelein, Long Island, N.Y., will be present to address general assemblies and secondary teachers' sections. The elementary teachers will have consultant services in the curriculum area of the language arts, particularly creative and news writing. Elizabeth Shwalter, Goshen, Ind., will be addressing elementary

Coming Next Week

One Church, One Mission, by Paul M. Lederach, They Also Serve, by Mrs. Anna May Garber, and two articles presenting the challenge of missionary literature evangelism by Delbert Erb and Urie A. Bender.

teachers on this subject as well as bringing fresh information on overseas mission schools. Exhibits of pupils' work are welcomed. Teachers are encouraged to include samples of school newspapers and original compositions.

The annual men's chorus reunion for the Lancaster, Pa., area will be held at Black Rock Retreat on the afternoon of Oct. 8. Please bring Colemans, Alexanders, and Favorite Selections for Male Voices. The program begins at 2:30.

Abner Stoltzfus will leave New York on Oct. 3 with a tour group for the Holy Land. They will be gone about three weeks.

Correction: The author of The Impact of Atomic Energy is Erwin instead of Erland, N. Hiebert. (See Bookshelf, Sept. 12.)

Conference on The Church and Its Older People, Oct. 31, Nov. 1, 2. Everybody welcome. Secure a free brochure of subjects, speakers, and other particulars from E. E. Miller, Goshen College, Goshen, Ind. A post card will do.

Dean Brubaker, Shipshewana, Ind., will be ordained to the ministry, Oct. 1, D.V., for Plato, Lagrange, Ind. Bro. Ivan Miller will officiate, and Bro. J. C. Wenger will preach.

Used copies of Church and Sunday School Hymnal, Life Songs 2, and Church Hymnal are desired for use at Sonnenberg Mennonite School. Please address Elson J. Sommers, Sonnenberg Mennonite School, Apple Creek, Ohio.

Menno Travel Service will sponsor a tour to seven South American countries, Nov. 9 to Dec. 8. Included in the tour are visits to Mennonite settlements and homes, Mennonite Central Committee projects, thriving South American cities, and the remains of ancient Indian civilizations. Interested persons should contact the nearest Menno Travel Service Office, or Menno Travel Service, Akron, Pa.

Christian Home Conference with Paul and Alta Mae Erb as speakers, at Blooming Glen, Pa., Sept. 30 to Oct. 3.

Irene Bishop, European relief worker, at Tuttle Ave., Sarasota, Fla., Oct. 8.

Change of address: Mina B. Esch from La Junta, Colo., to Schwalter Villa, Hesston, Kans. Elmer S. Yoder from Altoona, Pa., to Goshen College, Goshen, Ind. David S. High from Route 7 to 1986 Old Phila. Pike, Lancaster, Pa. John P. Oyer from Goshen, Ind., to 1901 S. 2nd St., Rocky Ford, Colo. John Bergey from Pittsburgh, Pa., to 5668 E. Ashland, Fresno 27, Calif. Jacob F. Weirich from Colorado Springs, Colo., to 1626 S. Grand Ave., Glenwood Springs, Colo. Telephone: WHitney 5-6969.

Urie A. Bender, Secretary of Literature Evangelism, at First Mennonite, Fort Wayne, Ind., Oct. 8.

John P. Duersen, Hesston, Kans., and J. Mark Stauffer, Harrisonburg, Va., in Music Conference at Groffdale, New Holland, Pa., Sept. 30 and Oct. 1.

B. Charles Hostetter, Mennonite Hour pastor, at Midland, Mich., Sept. 27; Germantown, Mich., Sept. 28 to Oct. 1; Fairview, Mich., Oct. 2; Clare, Mich., Oct. 3; Waynesboro, Pa., Oct. 8; Pretty Prairie, Kans., Oct. 15-22.

Samuel E. and Ella May Miller, Harrisonburg, Va., at Mt. Vernon, Oxford, Pa., Oct. 14, 15.

Ray Blair Louisville, Ohio, at Cedar Grove, New Castle, Pa., Oct. 7, 8. (Correction of former announcement.)

Evangelistic Meetings

J. Frederick Erb, Sterling, Ill., at Waterford, Goshen, Ind., Oct. 15-22. Victor Ovando Defiance, Ohio, at Second Mennonite, Chicago, Ill., Oct. 2-8. Edward Stoltzfus, Princeton, N.J., at Beech, Louisville, Ind., Sept. 21-24. William R. Miller, North Liberty, Ind., at Colon, Mich., Sept. 24 to Oct. 1.

John M. Drescher, Marshallville, Ohio, at Manson, Iowa, beginning Sept. 22. Alvin Kanagy, Wymer, W. Va., at Greenmont, Greenville, Va., Sept. 24 to Oct. 3. Edward Miller, Gulfport, Miss., at Crystal Springs, Kans., Oct. 29 to Nov. 5. Linford Hackman, Carstairs, Alta., at Casselton, N. Dak., Oct. 29 to Nov. 5.

Milton Brackbill, Paoli, Pa., at Fairview, Albany, N.Y., Nov. 5-7. Vern Granger at Friendship, Bedford Heights, Ohio, Sept. 3-10. Jesse J. Short, Archbold, Ohio, at Manbeck, Beaver Springs, Pa., Oct. 1-15. John Weaver, Lebanon, Pa., at Manchester, York Co., Pa., Oct. 1-8.

Church Camps

The first annual meeting of the Mennonite Camp Association of Oregon was held at Fairview, Albany, Ore., on Sept. 16. Bro. John Lederach gave an inspirational message on "The Potential of Church Camping."

Registration of Youth Retreat at Black Rock Camp was 68, with every Mennonite church in the city of Lancaster represented.

Calendar

Music Conference for eastern Pennsylvania, Groffdale, New Holland, Pa., Sept. 30 and Oct. 1. Mennonite Board of Education, Hesston, Kans., Oct. 20, 21. Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22. Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20. Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22. Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2. Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 10, 11. Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18. Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6. Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23. School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2. Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24. Summer Bible School Conference, Antinim Area High School, Greencastle, Pa., April 7, 8. Mennonite Board of Missions and Churches annual meeting, Harrisonburg, Va., June 21-24, 1962. Allegheny Conference at Thomas, Hollisapple, Pa., July 27, 28.

A MODERN MARTYR

(Continued from page 842)

moment, he replied, "Lord, help me.") Hein motioned to the Moros to let him go.

At this moment, just as Isaac, on the left side of the jeep, was reaching in to get more gifts, the Indian with the lance thrust it deeply into his left side. Hein did not see the attack, as he was looking at the Lengua. But the Lengua saw that Isaac was injured, and also saw another Indian getting a bow and arrow ready to shoot at Hein. With a great effort he freed himself and seized the gun which was in the jeep. But he made no motion of shooting. Isaac immediately pulled the lance from his body and laid it in the jeep.

The Indians quickly disappeared into the forest. The men called to them, "Come, friends." But because of Isaac's injury they decided to return. Isaac again drove. He turned the jeep around in a very narrow space, and drove about a mile. Hein noticed that he was in great pain, and took over at the wheel. He asked the Lengua, who was in the back seat, to support Isaac. When they approached the mudhole where they stuck on the way out, Hein prayed that God would help them. Sure enough, the jeep went right through.

Isaac was unconscious by the time they reached the camp. They carried him to the dispensary and gave him an injection of penicillin. The pilot prepared the plane to fly him to the hospital at Filadelfia. Isaac regained consciousness and on the flight pointed out another old fort. In Filadelfia Mrs. Isaac came to her husband at the hospital. No one thought his injury to be as serious as it proved to be. The doctor was gone, and it was some hours before another doctor could be called from Neuland. An operation showed that the spleen and the lung lobe were badly injured. There had been much internal bleeding. The next morning this hero of the Gospel died.

Hein returned in the plane to the camp, thinking that all would be well with Isaac in the hospital. The plane flew over the place of attack, and they saw only one Indian near the place. Perhaps he was the one who killed Isaac, and was hanging back in fear of consequences. The others had gone to the camp and said that this one was ill.

The oil men gave shirts to the Indians in exchange for various trinkets. The Indians, naked except for loin cloths, put the shirts on. The oil men wore trousers but had no shirts on. The Indians felt well dressed in the shirts, and felt no need of trousers. The Moros now seemed very friendly. They met the airplane, and some even crawled into the jeep to take rides. A German reporter who was present took pictures of them in all kinds of dances. Some of the Indians stayed at the camp for a while. Later there was another attack on the camp. The oil company has now left the area.

The funeral of Cornelius Isaac was held on Sept. 12. Although he belonged to the General Conference Mennonites, the service was held in the Mennonite Brethren Church, which is the largest building in Filadelfia. More than two thousand people attended. Two Indian leaders, a Chulupie and a Lengua, participated in the service, and many Indian people attended. The Chulupies especially, among whom Isaac was a much-loved worker for ten years, were heartbroken by his death.

The sequel to this story cannot yet be written. For the Moros are still a hostile, unevangelized tribe. It is reported from the New Tribes Mission, which is trying to reach the Moros from the Bolivia side, that the man who killed Isaac is the son of the chief. Whether this is true or not is unconfirmed. But someday by the grace of God this incident, failure that it seems to be, may be used to accomplish its intended purpose. The blood of martyrs may still be the seed of the Gospel.

The death of their collaborator has done a lot for the other missionaries to the Indians. They have consecrated themselves anew, and are preaching with greater conviction. More people are being converted. Young people have been challenged to fill the gap. The brother of Cornelius completed the seminary course at Montevideo last November, and is giving himself to Bible teaching in Filadelfia. Since the beginning of work with the Indians of Paraguay was by the Mennonite Brethren, the activity of Isaac in this work has helped the co-operation and the good relations between the three Mennonite groups in Filadelfia.

We heard no one express regret that the hand of interest and love had been extended toward the Moros. Everyone seems to have accepted the death of Cornelius Isaac as a part of the sacrifice that Christians make for their faith. That sacrifice we are sure, in the providence of God, will not be in vain. He who is gone will continue to speak.

MENNONITE NURSES

(Continued from page 846)

specific needs of the church to the nursing personnel in the church.

The Mennonite Nurses' Association needs members to support a program. Without a membership and financial resources little can be accomplished. The National League for Nursing has welcomed the practical nurse and the nurses' aide into its ranks. The Mennonite Nurses' Association also welcomes this large group of workers who make a very substantial contribution to the healing mission of the church.

Our goal is—every Mennonite nurse a member of the Association. We need all members of the nursing team. First of all

we need your prayers, and we need your support as a member. We would like to have you on our mailing list. If it is too great a hardship to pay the small sum requested for dues, perhaps you could offer your prayer support for the healing mission of the church. All Mennonite nurses and nonprofessional workers should receive the *Christian Nurse*. If you are not now receiving this magazine, you should request that your name be placed on the mailing list of *Mennonite Health and Welfare Horizons*, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

You may become a member of the Mennonite Nurses' Association directly or join a local organization. If you are interested in organizing a local group, you should contact Miss Mary Deputy, Secretary, R. 5, Box 94, Harrisonburg, Va. If you are not able to join a local group and are interested in membership, you should contact Miss Kathryn Hostetter, Treasurer, Mountain Clinic, Harman, W. Va.

Mission News

CONTINUED

Hospital (which devotes full time to care of cancer patients and cancer research), the United Nations building, and the Bowery Mission. Returning to Lansdale on Sunday afternoon, the group participated in the Young People's Institute activities Sunday and Monday evenings.

Monday, Tuesday, and Wednesday they devoted to classroom discussion. Discussion leaders were Dick Martin, Warren Wenger, John Lapp, David Derstine, Cleon Nyce, Mark Moyer, and Paul Clemens.

On Tuesday evening, the orientation group attended the Billy Graham meetings in Philadelphia.

Norristown, Pa.—The I-W group from Norristown and the Worcester Mennonite Church MYF met at the home of Paul Clemens for a social Sept. 28. Bro. Clemens serves as pastor of Worcester church and sponsor of the I-W's at Norristown. This uniting of I-W groups and local congregations is part of the new church-related approach in I-W.

Overseas Services

Asuncion, Paraguay—A radio broadcast on Sept. 3 announced the first truck had arrived in Asuncion from Filadelfia via the Trans-Chaco Roadway. The event was made possible by a 400-kilometer service road, 25 kilometers of which are yet quite rough, constructed by Williams Brothers Company from the north end to the south end where Mennonite colonists and Pax men are working. Williams Brothers hope to grade the road better and in the next several weeks more trucks are expected to come from Filadelfia. Freight can now be taken from Asuncion to the Mennonite colonies, which are now definitely incorporated into the national economy.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beck-Wyse.—E. Dean Beck and Jeanette R. Wyse, both of Archbold, Ohio, Central cong., by Dale Wyse at the church, Aug. 5, 1961.

Bender-Roth.—Verle Bender, New Hamburg, Ont., and Mae Ann Roth, Tavistock, Ont., both of the East Zorra cong., by Henry Yantzi at the church, June 2, 1961.

Burkholder—Longenecker.—James A. Burkholder, Waynesboro, Va., Springdale cong., and Marian G. Longenecker, Middletown, Pa., Steelton cong., by Clarence E. Lutz at Strickler's Church, Aug. 26, 1961.

Clemens—Gehman.—Donald G. Clemens, Telford, Pa., and Marie G. Gehman, Morwood, Pa., both of the Rocky Ridge cong., by Richard C. Detweiler, Aug. 20, 1961.

Conley—Hartzler.—Allen Conley, Newport News, Va., Warwick River cong., and Carolyn Joyce Hartzler, Belleville, Pa., Barrville cong., by Elam Glick at Barrville, Sept. 3, 1961.

Depew—Helmuth.—Bill Depew, Mountain View, Ark., West Richwoods cong., and Katie Mae Helmuth, Hutchinson, Kans., Plainview C.M. cong., by Morris Schwartzendruber at Plainview, Aug. 26, 1961.

Erb-Schwartzendruber.—Carl Erb, Petersburg, Ont., St. Agatha cong., and Fern Schwartzendruber, Baden, Ont., Steinman cong., by Orland Gingerich at Steinman's, June 10, 1961.

Farmwald—Mullett.—Kenneth Farmwald and Ruby Mullett, both of North Main Street cong., Nappanee, Ind., by Richard W. Yoder at the church, Sept. 10, 1961.

Fast-Miller.—Victor Fast, Elkhardt, Ind., Gosholtz, Man. cong., and Rebecca Miller, East Gosholtz cong., Goshen, Ind., by Paul M. Miller at the College Church Chapel, Sept. 9, 1961.

Hershberger—Chupp.—Elmer Lee Hershberger, Salem cong., and Dorothy Fern Chupp, North Goshen cong., Goshen, Ind., by Harold D. Myers, Aug. 26, 1961.

Hochstetler — Graber. — Ezra Hochstetler, Bremen, Ind., and Elva Graber, Elma Green, Ind., both of the North Main Street cong., by Richard W. Yoder at the church, Aug. 26, 1961.

Jantzi — Jantzi. — Erwin Jantzi, Wellesley, Ont., Maple View cong., and Jean Jantzi, Baden, Ont., St. Agatha cong., by Orland Gingerich at St. Agatha, Sept. 2, 1961.

Kehl — Schultz. — Norman William Kehl, Bensalem cong., New Dundee, Ont., and Florence Ann Schultz, Wellesley, Ont., Maple View cong., by Chris S. Streicher at Maple View, July 15, 1961.

Martin—Horst.—Benjamin Lee Martin, Stauffer cong., Washington Co., Md., and Janet Marie Horst, Williamson (Pa.) cong., by Mahlon D. Esheleman at Williamson, Sept. 3, 1961.

Martin—Stutzman.—Allen Martin, Denver, Colo., Gingerich cong., Annville, Pa., and Grace I. Stutzman, Denver, Fairview cong., Albany, Ore., by Verl E. Nofziger at Fairview, Aug. 15, 1961.

Mast—Schrock.—James Eldon Mast, Amedia, Va., and Eunice Arlene Schrock, Tangent, Ore., both of the Tangent cong., by Henry Wolfer at the Tangent School Gymnasium, Aug. 11, 1961.

Miller — Yoder. — Daniel Lavern Miller, Lebanon, Ore., Fairview cong., and Phyllis

Yoder, Willamina, Ore., Sheridan cong., by Verl Nofziger at Sheridan, Aug. 26, 1961.

Richard—Schlatter.—Wesley Richard and Sue Schlatter, both of the Pleasant View cong., Mt. Pleasant, Iowa, by Glen A. Richard, Aug. 31, 1961.

Roth—Erb.—Mervin Roth, Cassel cong., East Zorra, Ont., and Marjorie Erb, Wellesley, Ont., Maple View cong., by Chris S. Streicher at Maple View, Sept. 9, 1961.

Roth—Roth.—Debra Roth, Bright, Ont., and Nelda Roth, Tavistock, Ont., both of the Cassel cong., by Henry Yantzi at the church, July 8, 1961.

Schwartzendruber — Lichty. — Leonard Schwartzendruber, Petersburg, Ont., and Delphine Lichty, Baden, Ont., both of the Steinman cong., by Orland Gingerich at the church, July 29, 1961.

Sensenig—Martin.—James Lemar Sensenig, Gettysburg, Pa., Mummaburg cong., and Delores Marie Martin, Greensburg, Pa., Miller cong., Washington Co., Md., by Moses K. Horst at the home of the bride, Sept. 9, 1961.

Sharp — Yoder. — Dennis Sharp, Lachine, Mich., Wellington cong., and Ruth Ann Yoder, Fairview (Mich.) cong., by Harold Sharp at Fairview, Aug. 26, 1961.

Sider — Lichty. — Ronald Sider, Petersburg, Ont., Brethren in Christ cong., and Arbutus Lichty, New Hamburg, Ont., East Zorra cong., by James Sider, father of the groom, at East Zorra, Aug. 19, 1961.

Steiner—Brunk.—Grove Steiner and Sandra K. Brunk, both of the Warwick River cong., Newport News, Va., by Truman H. Brunk at the church, Aug. 19, 1961.

Yake—Shore.—Byron Yake, Scottdale (Pa.) cong., and Myrtis Shore, Louisville, Ohio, Beech cong., by Edgar Metzler at the Church of the Brethren, Louisville, Sept. 3, 1961.

Zehr—Brunk.—Irvin Zehr, Tavistock, Ont., East Zorra cong., and Marlene Brunk, Tavistock (Ont.) cong., by Henry Yantzi at Tavistock, Aug. 5, 1961.

Anniversaries

Driver. Joe C. Driver and Anna Kauffman were married Sept. 17, 1896, at the home of the bride's parents near Versailles, Mo. She was a sister of Daniel Kauffman, former editor of the Gospel Herald. Bro. Driver was one of the pioneer ministers of the Missouri-Kansas Conference (now the South Central Conference), and most of his active ministry was spent among churches in Missouri. With the exception of Bro. J. S. Gerig, Smithville, Ohio, who is one year older, Bro. Driver, at the age of 94 is the oldest minister in the Mennonite Church. He recently attended the South Central Conference at Hesston, Kans. Although now retired, he remains active and retains a keen mind. They are now members of the East Holbrook Church, Cheraw, Colo. Bro. Driver enjoys walking to town, a distance of about a mile, almost daily. Mrs. Driver, who is 86, is in fairly good health, but her activities are limited due to arthritis. They observed their 65th wedding anniversary early, the weekend of Aug. 18-20, to enable all their children to attend. They have four children living:

Daniel D., long-time faculty member at Hesston College; Esther—Mrs. Harley Evers, Ontario, Calif.; Jacob, Blue Springs, Mo.; and Lydia—Mrs. Harry Dettwiler, La Junta, Colo. They have two children deceased. A grandson, John Driver, is a missionary in Puerto Rico, and a granddaughter, Dr. Rachel Driver, is a pediatrician serving on the staff of the Hospital Albert Schweitzer, in Haiti.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bartel, Marvin and Martha (Stoltzfus), Gap, Pa., fifth child, fourth daughter, Martha Jane, Sept. 5, 1961.

Brenneman, Harley and Marolyn (Loy), Albany, Ore., first child, Kelley Annette, Sept. 6, 1961.

Charles, H. Melvin and Elva (Good), Lancaster, Pa., sixth child, fourth son, Frederick Lee, Aug. 26, 1961.

Clemens, David R. and Erma (Smoker Kurtz), Worcester, Pa., a daughter, Valerie Ann, Aug. 11, 1961.

Derstine, Stanley S. and Betty (Godshall), Ferndale, Pa., first child, Connie Ann, June 16, 1961.

Gerber, Mervin and Bernice (Litwiller), Adamsville, Pa., fourth child, second son, John Wesley (stillborn), Aug. 13, 1961.

Gingerich, Neil R. and Edith Ann (Nussbaum), Mt. Pleasant, Pa., third child, second son, James Eugene, June 30, 1961.

Graber, Howard and Kathleen (Kauffman), Wooster, Ohio, first child, Bernice Dianna, Sept. 3, 1961.

Groff, Clayton and Elsie (Shenk), Willow Street, Pa., first child, Edward Lee, Aug. 24, 1961.

Hiestand, John, Jr., and Christine (Hostetter), Marietta, Pa., third child, first daughter, Debra Ann, Sept. 6, 1961.

Kauffman, Dana and Emma Mae (Miller), Clarksville, Mich., first child, Darwin Paul, Aug. 23, 1961.

Kaufman, Glenn and Mary (Yoder), Hesston, Kans., fourth child, third daughter, Jeana Lane, Sept. 2, 1961.

Ledyard, Roger and Rosalyn (Griesler), Winnetka, Ill., first and second sons, Randall Lee; twin brother stillborn, June 29, 1961.

Maxwell, Floyd and Edith (Woodard), Chicago, Ill., second child, first daughter, Michelle, Sept. 1, 1961.

Metzler, Jay and Ruth Ann (Yoder), Belleville, Pa., first child, Barbara Eileen, Aug. 25, 1961.

Smoker, Kenneth G. and Margaret (Palmer), Denbigh, Va., first child, Kenneth Micheal, born Jan. 24, 1961; received for adoption, Aug. 30, 1961.

Snyder, Amos and Naomi (Markby), Breslau, Ont., sixth child, third daughter, Marian Louise, Aug. 12, 1961.

Swope, Nelson and Gloria (Turner), Williamsburg, Va., second daughter, Carolyn Dawn, July 28, 1961.

Wagler, Cecil and Reta (Bender), New Hamburg, Ont., first child, Faith Irene, Aug. 21, 1961.

Weber, Lewis Earl and Irene (Stoltzfus), Denver, Pa., fourth child, first daughter, Fern Marie, Sept. 12, 1961.

Witmer, Daniel and Maxine (Landis), Orrville, Ohio, seventh child, third daughter, Carol Jean, Aug. 13, 1961.

Yoder, Ambrose and Karle (Kauffman), Lewistown, Pa., a daughter, Sara Elizabeth, July 12, 1961.

Yoder, G. Allen and Anna Margaret (Peachey), Allensville, Pa., third child, second daughter, Arlene Marie, Jan. 8, 1961.

Zook, Marvin and Marjorie (Bontrager), Hesston, Kans., third child, second son, Rodney Alan, Sept. 6, 1961.

The Society of Friends arranged a series of get-togethers for white and Negro students who will attend school together in Atlanta this fall. These get-togethers were arranged "to cushion the transition" during Atlanta's school integration program, a Quaker spokesman explained.

Communist China has lifted restrictions on the amount of food that may be received as gifts from friends or relatives abroad. Such gift packages were heretofore limited to two pounds per package. The Peiping government is reported to have instructed its custom officials to permit the delivery in any amount.—*American Lutheran*.

President Kennedy's request for the prayers of the people, made as he discussed the Berlin situation on radio, brought response from many sections of the country. In Winston-Salem, N.C., for instance, 27 churches devoted noonday nondenominational worship services to prayers for peace.

In the last five years 22 new countries have acquired independence in Africa. Whereas at its formation the United Nations had only 51 members, by the end of 1960 this number had almost doubled to a total of 99. Of 15 new states admitted in the autumn of 1960, 14 were from the continent of Africa.

Eighteen southern school districts, among them Atlanta and Dallas, are desegregated for the first time this fall. This brings to 801 the number of desegregated districts in 17 southern and border states. The opening of Atlanta schools to Negroes leaves only three states with all publicly financed educational institutions completely segregated. They are Alabama, Mississippi, and South Carolina.

Church World Service reports from the Congo that 100,000 refugees have fled from Angola into the Congo. Several thousand whites and an estimated 20,000 Africans have been massacred there. Ernest Lehman, Mennonite provided to Church World Service by Mennonite Central Committee, is in charge of food and transportation services to these refugees.

Mars Hill College in North Carolina has accepted a Negro student for admission in September, thus becoming the first Southern Baptist college in North Carolina to admit a Negro to full standing as an undergraduate.

The sixteenth National Sunday School Convention will be held in Detroit, Oct. 11-13. Speakers include Clate A. Risley, Henrietta Mears, Jack Wyrznen, and Commissioner French of the Salvation Army.

Senator Harry F. Byrd, chairman of the Senate Finance Committee, told 15 Amish leaders who called on him, that he favors enactment of legislation to excuse them from participation in the Social Security System, to which they have religious objection. Said Senator Byrd, "You are the only

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6/62



ITEMS AND COMMENTS

BY THE EDITOR

group left in America who believe in being self-reliant. May God bless you for the example you set for your fellow Americans, too many of whom are constantly looking to the government for help." An article about the Amish attitude in *The United States News and World Report* has been reprinted in the *Congressional Record*.

The first white person ever to be appoint-

ed to a missionary post by the National Baptist Convention, U.S.A., the largest Negro church organization in the country, will leave for a one-year missionary assignment in September. He will go to Liberia.

A Catholic prize was awarded to "Question Seven," a film produced by American Lutherans. The award was given by the International Catholic Film Bureau.



HUTTERITE STUDIES

by Robert Friedmann, edited by H. S. Bender

Herald Press is the distributor for **Hutterite Studies** published by the Mennonite Historical Society. The Hutterian Brethren, named after their great leader, Jacob Hutter (martyred in 1535), are a branch of the Anabaptist movement of the sixteenth century who adopted Christian communism. In all other respects they share the faith and principles of the evangelical Anabaptists. Originating in Moravia, moving to the lower Ukraine in 1842 and finally to South Dakota in 1874, they now number some 15,000 in over one hundred and twenty colonies in South Dakota, Montana, Washington, Manitoba, and Alberta.

Hutterite Studies, a collection of Professor Friedmann's chief essays in this field, assembles in a single volume the rich material which is now available concerning all phases of this unique Christian group. Forty-three essays, reprinted from American and European journals and from the **Mennonite Encyclopedia**, cover the following major areas: I. Anabaptism, II. Hutterite History, III. Hutterite Doctrine, IV. Hutterite Life, V. Hutterite Writings, VI. Hutterite Biographies, VII. Hutterite Research. A complete bibliography of Professor Friedmann's writings concludes the book, which appears as a commemorative tribute on his seventieth birthday. This book was edited by Harold S. Bender, Dean of Goshen College Biblical Seminary. \$4.75

Available at your local bookstore

HERALD PRESS, Scottsdale, Pennsylvania

Gospel Herald

TUESDAY, OCTOBER 3, 1961
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*The one church is the body of the redeemed.
Its one mission is to communicate the Gospel,
so that men may be reconciled to God.*

One Church, One Mission

By Paul M. Lederach

(Address at the 1961 Mission Board meeting, Morton, Ill.)

Last year Friendship Press published the book by W. Richey Hogg, *One World, One Mission*. In this book the author attempts, briefly, to give an insight into the world situation, and then follows this with a presentation of mission work done through the ecumenical mission program. Hogg does much to impress upon us the urgency of the Christian mission. For example, he points out that in 1960, Christians approximate 34 per cent of the world's population. In A.D. 2000, Christians are likely to number only 22 per cent.

Although Christians may nearly double in number in the next 40 years, they will constitute a steadily smaller proportion of mankind. Constantly increasing church membership in North America and even a tripling of nominal Christians by population growth in Latin America must not blind anyone to this decline of Christians in the world.

Conversely, non-Christians will be increasing steadily. "In 1960 they approximate two billion. By the year 2000, non-Christians will probably number nearly five billion. The overwhelming majority of them, Asians. The presence of more and more non-Christians in the world than ever before carries important meaning for the future of the Christian mission."

In looking out on the world, Dr. R. Pearce Beaver writes, "The chief factors in the external situation confronting the mission of the church may be summarized as: nationalism, anti-imperialism, anti-colonialism, new regionalism, Asiatic neutralism, racism, and Africanism, the revival of ancient religions, the decline of Europe, suspicion of American intentions, skillful propaganda by communist forces, the new striving for the attainment of human rights, the demand of the vast masses on all continents for economic well-being, and the rise of the welfare state. They all add up to a world revolution."

The purpose of this address, however, is to take a somewhat different slant. The title is *One Church, One Mission*. Thus, instead of looking out upon the world to see its desperate plight and unsolvable predicament and in turn relate the Christian mission to it, our responsibility here is to think concerning the unity of the church and its responsibility to bring the Gospel of Jesus Christ to all of mankind.

First, let us think of

One Church

As a Mennonite Church through the years we have told ourselves that not only do we believe "all things" of the Scripture, but also we attempt to live them and practice them in life. We have tried to take seriously what the Bible says, and we have attempted to see the meaning of its teaching for life here and now. We have espoused the concept of a church made up of born-again believers. We believe that the church

The Offering

Within the church, we pray and sing;
Accept the Lord, to be our Guide;
If we're sincere, the offering
Will match the kind of cars outside.

—Luther Markin.

should be a brotherhood based on love. We believe that to be a Christian demands that an individual live a life of discipleship, a life of separation from evil, a life of love and nonresistance.

But one has a feeling that in many respects we have been too superficial; we have not pushed far enough really to see the meaning of these doctrines we espoused here and now. We believe, we say, in love—we believe in nonresistance; however, we believe in nonresistance too much in terms of the larger society. We are ready to tell labor unions that their ways of working are not loving, and we will instruct our members how to relate themselves to these organizations. We are ready to testify to the government concerning disarmament, and to make clear our position concerning conscription and our refusal to take up arms, to kill, to make war, and to destroy.

However, we have not pushed through to the frontier of love and nonresistance in our interpersonal relationships. Far too frequently our homes are riddled with conflict. Our congregations are divided, filled with factions that degenerate into schisms. We have not learned the way to work together as Christian brethren. We have not found the way to live at peace within our church at large, and we have not found the way to work unitedly with the brethren of the other branches of the Mennonite family.

In the light of this, therefore, why should we think in terms of one church? Is it an utter futility, is it only unrealistic idealism that even leads us to utter words such as "one church"? What could the term "one church" possibly mean in our day? Are we to take literally and at face value the teaching of the Scripture concerning one church? Hear the Word of God, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). Or again, "For as the body is one, and hath many members, and all the members of that

one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free: all have been all made to drink into one Spirit" (1 Cor. 12:12, 13).

Or hear the words of Jesus, "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

Or again, Jesus said, "And there shall be one fold, and one shepherd" (John 10:16). And in His great high priestly prayer, our Saviour prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:20-22).

The Scriptures seem to know only "one church," but in this day of division, of denominations, of sects, how can there be "one church"? What can we as Christian brethren do to make our contribution under the direction of the Holy Spirit to the realization of the one church? The one church, as Jesus prayed, will be the great testimony that God was at work in Christ.

Many persons have been giving much thought, energy, and talent attempting to discover ways to realize the one church. There is today that which is known as the ecumenical movement and the ecumenical churches. Ecumenism is a popular subject in the American churches today. It is the passport, too often, into the fellowship of those larger denominations. But the ecumenical movement has not been popular in our group. Whatever the reason may be, one may question the ecumenical approach. Though we can agree with the basic affirmation of the ecumenical movement that Jesus is Lord, yet we seriously question whether the one church can be arrived at through organizations or councils, which make room for a wide range of beliefs and places of prestige for many. Somewhere we must find the basic unity that only the Holy Spirit can give, that only fellowship with the Lord Jesus Christ can provide. Somewhere we must hear the words of Paul when he tells us to endeavor to keep the unity of the Spirit in the bond of peace. There is a unity already there. It is up to us to maintain it.

If we cannot find our way in the larger ecumenical circles and if we believe there

(Continued on page 877)

Our Readers Say—

Bro. Linden Wenger's article, "Keeping Open the Channels of Communication" (Sept. 5), was very interesting and had much that needed to be said at this time. I appreciated his comments concerning the "leftist" and "rightist." He is one of the few writers that I have read giving the idea that the "group leaning to the right is under a much greater compulsion to break fellowship than those whose tendencies are to the left." Perhaps this can help us to understand some of the past divisions in the Mennonite Church. Too often we criticize the elements that have broken off to the right without realizing that this tendency is deeply embedded in the very nature of the "rightist."

Although labels have questionable value, they do help to convey certain ideas. Much has been said about the word "conservatism" lately, but could I add several thoughts concerning it? Often we are told that conservatism is out-of-date. This is preposterous and we ought boldly to say so. The laws of God have no date lines. The principles on which the conservative Mennonite position is based have been established by a process that has nothing to do with the social, economic, and political landscape that changes from time to time, or to do with a cultural lag, or to do with personalities. Circumstances do change. But the principles that govern the conduct and life of the Christian do not.

To suggest that the conservative position is out-of-date is akin to saying that the Golden Rule, or the Sermon on the Mount, or the very Word of God is out-of-date. The conservative approach is nothing more or less than an attempt to apply the Word of God and the wisdom and experience of our Spirit-led fathers in understanding the Word to the problems of today. The challenge is not to find new or different truths but to learn how to apply established truths of God to the problems of the world today.

During the last year we have heard much about unity. But often I have felt that truth is withheld, or heresy is not exposed, or error neither opposed nor corrected for fear of man, or on account of a desire to avoid contention and to keep up the appearance of unity under the guise of liberality and love. Scripture and experience prove that such acting is the chief cause of decline in godliness and departure from the faith on the part of the church. Remember, "He that hath my word, let him speak . . . faithfully" (Jer. 23:28).

Surely the first obligation of a disciple of Christ is to stand true to the principles Christ taught. We have heard much of the principle-application method lately. We give lip service to the idea that principles remain the same but that applications change from time to time. But in actual practice don't we often change the principles when changing the application, or in some cases fail to make new applications altogether?

How or why does this happen? I do not blame my brother who has a liberal leaning. I blame conservatives—ourselves—myself. Though we conservatives are deeply persuaded that our church is ailing, and know that

(Continued on page 877)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

BOY NELSON, EDITOR

BOY NELSON, MISSIONS EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July and Thanksgiving occur. Subscription prices: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



The Christian Funeral

How may we best illustrate Christian faith and nonconformed standards of simple living in the funerals of our dead? What is the place of the church and the pastor in the making and the carrying out of funeral arrangements? How may we make the funeral a Gospel ministry to the family and the community?

Like everything else in human society, funeral customs change. It is a far cry from the funerals of sixty years ago in our Mennonite rural communities and the funerals today. Then the neighbors often helped to lay out the body and prepare it for early burial. A carpenter made the unadorned wooden coffin. Friends came to the home to express their sympathy, to help with the clothes and the housework, and to keep a vigil around the body in the front room. The ministers took charge of making the funeral arrangements. The deceased may have left some requests concerning the funeral: the songs, the pallbearers, the preacher, the text, the place of burial. The funeral service was held in the church, and was an hour long, with songs, Scripture reading, prayer, and a real sermon which comforted the saints with the eternal verities and warned sinners that death was ahead for them too. It was the only evangelistic sermon that some people of the community ever heard, but they heard it then. After filing around for a last viewing of the body, the whole congregation, often numbered in the hundreds, went to the "adjoining cemetery" to hear the committal service, to express again their sympathy with the "mourners," perhaps even to take a shovel and help to close the grave.

Customs change slowly, and funeral customs are as stubborn as any. But great change has come. There needed to be change, for some of the old practices were pretty crude. One must wonder, however, whether the church has not allowed the direction of change to be determined by the morticians, who have become a part of the professional equipment of every community. These gentlemen, always tactful and efficient, have taken such a load of concern off the family and church officials that we have turned the whole task over to them, and they have become the "funeral directors." They naturally like to develop procedures which are efficient and dignified and professional. But they may have no Christian faith of their own, and the total result, it seems to this writer, has often been to aestheticize and secularize the funeral procedure.

The mortician comes promptly on notification of a death, and takes the body away for embalming. He sends telegrams to absent relatives and gets notices to the papers. He sees to it that the grave is dug. He contacts the minister and plans with him the details of the funeral. The funeral home is the convenient place for the family to come and see their loved one in the best casket they can afford, also for friends to call at set hours to see "Mr. Yoder" and to speak to the family. It may also seem to be the most convenient place for the funeral service, which is expected to be brief. Most of the friends, having been there the evening before, will not attend the funeral. The funeral director provides transportation for the family to the cemetery, which in these days is made to look more and more like a park. There is a tent over the grave, and artificial grass and floral wreaths cover the graveside. There is a committal service, and the family is taken home.

Let us have no quarrel with the morticians. We cannot blame them for doing a good professional job. They are only doing what it seems we are glad to let them do, and they are working by their own standards. If the church has lost her place of service and influence in connection with death and the funeral, it is because we have permitted it to happen. If the church will only assert her principles and operate by them, most morticians will be glad to cooperate.

We propose a few principles that will help to keep our funeral occasions Christian:

1. Ostentation and display must be avoided. The less expensive caskets serve as well as the luxuriant ones. Vaults may not be necessary. The Christian is not justified in a more expensive funeral just because he can afford it. And it is unfortunate to use for the funeral money that ought to educate the children, or send grandson as a missionary to the foreign field. Our mutual aid plans should be a guide to us in how much to pay for burial. What humble Christian wants a "fine" funeral?

2. There may be place for a few floral wreaths which represent a tribute of love and respect. Many people know only this language. But the thing soon gets out of hand: a whole truck-load of flowers that no one knows what to do with after the funeral seems an unjustified luxury. It is better to give the family a card saying a memorial gift has gone to some work in the church,

perhaps something close to the heart of the departed.

3. There should be a funeral service in the church home of the deceased. It might be better to have the committal service first, and then make the church service a fitting memorial. Songs should be sung by the congregation in the usual manner of congregational worship. The sermon should affirm the great truths of the Christian faith: God's love and providence, atonement and salvation through Christ, the true meaning of life, the reality of sin and death, the certain victory over death through resurrection and immortality. This is no occasion for human praise, but rather for lifting minds and purposes up to God. The funeral service is a fitting place for the whole congregation to be drawn together in mutual faith and hope. It should be a demonstration to the unsaved of a real brotherhood in Christ.

4. The funeral should be the pastor's service. He should be in the best position to speak and administer comfort. There would seem to be little excuse for the family to call from a distance some former pastor, or some supposedly closer friend. Let the pastor be the pastor. He will want to consult the family as to their wishes, and carry them out so far as possible. But the discretion is his own. Some funerals have had unfitting songs because some relative lacked judgment in his request.

5. This whole matter of funerals requires teaching and discussions. The trouble is, the questions arise when there is no time nor mood to carefully consider them. There should be sermons which apply our principles in this area. There should be adult discussion groups in which it would not be thought sordid to discuss how we want to be buried. Perhaps Mennonite Mutual Aid could lead out in supplying literature on the subject and in providing a form on which our members could express preferences concerning the disposition of their bodies at death, and the kind of church service they prefer in memorializing a death.

Like any other area of our lives, we need to consciously apply our principles of faith to our funeral and burial practices. We cannot merely accept what society evolves. We must be Christian in life and death.

—E., in *The Christian Ministry*.



Members of the Roman clergy in Argentina, reports the *Sunday School Times*, who recently attempted a revolution in the church have been censured publicly for their disloyalty by Cardinal Caggiano. The revolutionaries, mostly young men, had called for certain changes: reconsidering an obligatory celibacy; more emphasis on the reading and teaching of Scripture; the use of Spanish instead of Latin in church services.

The Wandering Mind About Its Journeys

By ELIZABETH SHOWALTER

The next time you begin to admire the traveler, consider his predicament in this age when baggage is weighed at the airport or hefted by the driver at "44 pounds." Carrying more is likely, sooner or later, to incur a scathing, "A lady doesn't carry more than one suitcase," from some unwilling porter. Often the little things one wants are somewhere else, or sacrificed long ago because one has no place to keep them.

That reflection is brought on by my wanting a certain quotation that is several states away. The gist of it is that the mind, once stretched by an idea, never is the same again. Stretched implies that the change is good.

Great moments in one's life come unexpectedly and mostly without fanfare. Such a one came to me as I was earnestly thinking one day. Perhaps it was more as if I were fencing with an idea, for I was approaching some conclusion and shying away from it because it seemed dangerous in some forgotten way.

"You are afraid to think." There was no doubt who was speaking. The indictment meant, "You are tolerating sin," for I had come to recognize a multitude of other things as fears that had to be given good-bye to in the same sense that one says, "This selfishness must go," or "That's really pride and you know how the Lord regards that."

I have ceased to believe that bringing every thought into captivity to Christ means herding one's thoughts along accepted paths as a sheep dog herds sheep. I no longer regard a wandering mind the deadly enemy of prayer. If my mind insists on going a certain way, there must be an inner reason. I'd better find it. If that distracting thought persists when I pray, then I'd better just stop and pray about it. If an idea teasingly flits in and out of consciousness, I'd better invite it in and let the Lord make it respectable. Redeem it.

"With all thine heart, and with all thy soul, and with all thy might," says the Old Testament. "With all thy heart, and with all thy soul, and with all thy mind," records the New Testament.

Making every thought captive means to me that wandering ones must bring into the kingdom of my mind the harvest of their forays. And since my mind is a part of His kingdom, He shall judge them, setting them free from fear of being unacceptable or making them acceptable by His transforming power.

A wandering mind, however, is like the proverbial itching foot. Territory covered is surrounded by territory uncovered. The journey is never done. I do not believe that

the Lord intended it to be. Or that your journey and mine must run on the same schedule or even over the same routes. He who loves the Lord with all his mind will find the road full of adventure and the destination ultimately satisfying.

Nationwide Pax Conference

By ROBERT SCHRAG

About 140 persons, including some 70 former Pax men, their wives and children, gathered for a nationwide Pax conference on Aug. 25-27 at Camp Friedenswald in southern Michigan.

Former overseas workers attending the gathering came primarily from the Midwest and East, although one participant came from Kalispell, Mont., a distance of 1,800 miles. Representation was made up largely of men who had served in the European area, although the conference was open to Pax men who had served in other areas as well.

The Mennonite Central Committee Pax program was begun ten years ago when in 1951 the first group of American young men began refugee housing construction in Germany.

The conference program was planned to be both informational and inspirational. All meetings were held in the new lakeside chapel on the campgrounds.

The opening meeting, held Friday evening, featured a message on "The Christian Presence" by Paul Peachey of Eastern Mennonite College, Harrisonburg, Va.

An address on the "Peace Corps and the Pax Program" by J. Winfield Fretz of Bethel College, North Newton, Kans., was the main event on Saturday morning. Demetrius Xouris, a student from Greece who attended Bethel College last year under the sponsorship of Pax men, spoke briefly.

The appearance of the Bienenberg Choir

from Switzerland highlighted the Saturday afternoon session, which concluded with a business meeting.

A panel discussion on "Possible Solutions to the Pax Men's Dilemma" was held in the evening, moderated by Erwin Goering, Executive Secretary of the General Conference Mennonite Church and former director of European Mennonite Voluntary Service. Others on the panel were Dr. Peachey and Dr. Fretz, and former Pax men Orville Schmidt and Jerry Bender.

The conference was concluded on Sunday morning with Sunday school and worship service. Paul Peachey brought the morning message, followed by a communion service conducted by Bro. Noah Good, dean of Lancaster Mennonite School and former Pax pastor in Europe.



When You Forgive— Forgot

We have wondered many times why people remember so much that happened so long ago—especially the unpleasant things. Some people say that they forgive someone who has wronged them, but they never forget it. Many problems simply would not be if folks forgave and forgot (or were willing to forget). And some "wrongs" never were anyway, except in fancy or imagination. Too many people cannot count to seven or multiply seventy times seven.

Of course, you want God's memory of your sins to be as long as your memory of your brother's trespasses against you. That's what you pray for in the model prayer, isn't it?



Former Pax men gather for a business meeting in the Camp Friedenswald chapel during the nationwide Pax conference, Aug. 25-27.

They Also Serve

By Anna May Garber

Where, oh, where did we ever get the idea that foreign missionaries are the most consecrated people? Perhaps it is a "hand-me-down" from the times of the pioneer missionary of the past century or two when there were many more hardships to endure and furloughs seldom came. Perhaps it is because of the publicity which is given the foreign missionary's work, which is necessary to secure support. Or it may be because his sacrifices are widely known. Or simply the enchantment of distance.

Then you have heard the expression "full-time Christian service." That expression never struck a responsive chord in my heart. I guess it means a position in the church which demands all a person's time, and requires financial support. But it leaves the impression that others are serving the Lord on a part-time basis. Whom are they serving the rest of the time?

O Lord, clarify our thinking!

Most of all—more than all our service and various activities—the Lord wants our love, our devotion, and our fellowship. Out of this love comes our service. Love knows no sacrifice. It is pure joy to serve one we love. It is only the service resulting from love which will stand the test. If our building material—"gold, silver, precious stones, wood, hay, stubble"—will endure the testing of God's fire in that great day, it must have its source in our great desire to bring glory to the one true God whom we love and worship—and to bring others to glorify Him too.

In order to serve God faithfully we must not be motivated by any selfish reasons. "Emptied of sin and self" I must be. Then the One we love can take full possession. He will be the Lord Master. Being conscious of His blessed presence we consult Him all along the way. He has promised to show us the next step if we are willing to take it. "As thou goest step by step thy way shall be opened before thee." With the psalmist we say, "I delight to do thy will, O my God; yea, thy law is within my heart." Might that be full-time Christian service as near as we can get to it on this earth?

Yes, it is easy to see that ministers, editors, missionaries, teachers in our church schools, and others who give their whole time to positions they hold, serve and make outstanding contributions to the Lord's work. We say outstanding because folks know about their work and as we look at it, their contributions seem very great. But with God what is outstanding? It is to be happy in His will and faithfully filling the place He has chosen for us, even though no one knows what we do for the Lord, or how inconspicuous our corner of service is.

Just as in our physical bodies each part has its function, so in the body of Christ each member has his work and is needed. And we, with our human limitations, should not be too free to judge which part is the most important or is contributing the most. We can leave that with God.

How necessary are the many who serve all over the church! How we need each other! Each has his part to do to complete the whole. Some must give; some must go; some must wait; all must pray and witness.

Think of those who are gifted to earn and give of their wealth to the Lord! Everyone can have a part here, from the wealthiest to the poorest. Sometimes it might be the poorest who give the most because not being burdened with possessions they have more time to love. But we do not generally know who does the giving or how much each gives.

Thought for the Week

One of the signs of mature character is the willingness and ability to carry responsibility.—E.

When we give and no one but God knows the amount of our gift, we are not tempted to give for frame or honor to ourselves. It is not because of the large amount we give that we can smack our lips with satisfaction. *It is the amount we have left after giving which we should consider.* We used to say, "Give until it hurts." Love in our giving will allow for no hurt. Give some more until it doesn't hurt.

To be faithful stewards we must ask God's guidance in spending our money. If we really love and want to serve God, we will do without many luxuries and unnecessary things so that we will have more to give, and others can hear the message of salvation. How strong is our love? What can we do without to show it? Follow Him; then we also serve in our giving. How necessary this part of serving is!

Did you ever hear an older person or an invalid wonder why God still left him on the earth? I like to tell them I think it must be so that they can pray for all the rest of us who seem to be whirling around doing so many things. I like to think of the man confined to his wheel chair, with his large notebook of pictures of missionaries, ministers, and other workers and their prayer requests, spending a large part of his time and energy praying for them. "The effectual fervent prayer of a righteous man availeth much," the Bible tells us. Tennyson said, "More things are wrought by prayer

than this world dreams of." How these who pray serve!

During the revival meetings a young father was led to a closer walk with the Lord. He felt he must do something big and wonderful for God. He talked of selling his farm and starting out to win the lost. That was his idea of consecration. Perhaps to be in God's will he should stay on his farm and pray for the Lord's work, give of his earnings, be Spirit-led in his contacts with others, seeking to win them for Christ, and bring up his family for God. God might even lead him to contribute to his minister's financial support so that the minister can more faithfully function.

God might want some to sell all they have and go, and He might not. He'll show us if we ask and wait His answer. Our eyes will be opened to many opportunities of service if we love and if we with yearning love ask God to show us. How precious to know that if we live close to Him, He will guide us in what He wants us to do! Then we also serve.

Mission boards do not appoint mothers or fathers. God does. What a tremendous service parents contribute if they faithfully teach and train their children for God! If children are taught obedience and devotion to God while young, many difficulties in the church can be avoided. Oh, that we might bestir ourselves to be faithful in this area of service which seems very inconspicuous but really isn't!

If we do not know much about child-training, we can consult specialists or read up on the subject. If we are doing a good job with our children, we are serving in the basic institution. (Have not our homes lost more than our missionary efforts have gained?)

That person on his job, in his profession, in his business, on his farm, or wherever he spends his time, who lets the love and light of the Lord shine forth drawing others to salvation, and who seeks the leading of the Holy Spirit continually, is in the service of the Lord. Can the world see Jesus in us?

In many ways we serve, each in his own God-planned place. Even the invalid on the bed of affliction gives his contribution. The refining fires of affliction may have helped him to make greater progress in developing Christian virtues. Often we have felt blest and encouraged after visiting the sick. "They also serve who only stand and wait," John Milton tells us in his poem, "On His Blindness." Why? Because they are in God's will.

Small children dabble in mother's work and hinder sometimes. God in His wisdom has His plans for His work. If we love, we won't just dabble. We will seek His will and plan and realize His presence and the direction of the Holy Spirit continually. Then we also serve.

If all of us who have given our hearts to

the Lord Jesus really served as we should, doing our "all for Jesus," how the witness of the Gospel would go forth to the saving of many souls who would bring glory to His name!

Burton, Ohio.

Niagara Peninsula Crusade

By WAYNE NORTH

Twenty-three ministers representing eleven denominations co-operated in the planning of the Niagara Peninsula Crusade for Christ, with Evangelist Myron Augsburg. Each evening from Aug. 6 to 20 large crowds came to the big tent, located almost in the center of Ontario's Niagara Peninsula, between St. Catharines and Welland. Attendance the closing evening reached 3,500.

The sponsoring churches included Baptist, Brethren in Christ, Church of God, Free Methodist, Friends, Mennonite, Mennonite Brethren, United Mennonite, Nazarene, Pentecostal, and United Missionary.

A heavy rainstorm the first evening failed to dampen the interest and enthusiasm which continued to grow during the campaign. As the tent was located at a busy intersection, the crusade attracted tourists as well as community folk. The many decisions recorded included persons from a wide background of religious and vocational life. There were Catholics and Protestants, professional people and laborers. Four university students working in Hamilton during the summer with "Students in Industry" and returning from a day at the Falls stopped out of curiosity. They were challenged by the sermon and responded to the invitation to come for spiritual help. These four were from Hong Kong; Vancouver, B.C.; London, Ont.; and London, England.

Each evening many pastors, counselors, and others met for a pre-service prayer fellowship, and following the service hundreds of young people met in prayer cells in a special area of the tent. Outside activities included a special ministers' breakfast and a businessmen's luncheon in St. Catharines, addressed by Evangelist Augsburg and attended by seventy-five business and professional men of the city; included were many of the Jewish and Catholic faiths.

There was wide appreciation expressed for the music rendered each evening by the 150-voice Crusade Choir, made up of persons coming from all of the co-operating churches. Under the direction of Crusade Music Director Ken Masterman, of Allentown, Pa., the choir climaxed their ministry on the closing evening with the singing of Handel's "Hallelujah Chorus."

Myron Augsburg received unqualified support from the entire ministerial body; there was repeated commendation for the quality of the message and the positive approach to the ministry of evangelism. There was much evidence in the prayer room that those making decisions were not simply responding from a prick of the conscience on some point of conduct, but that they came realizing their basic need was to commit their life to Jesus Christ.

The church experienced the abundant blessing of the Lord during this time, and there is reason to believe this community will not be the same.

Vineland, Ont.

Prophecy Fulfilled

As an ocean, covered deeply

With its rolling waters wide,

Touches all within its measure—

Nothing from its waves can hide—

So the words of men go rolling

Far across the land and near;

Everywhere you hear their message

If you turn your dial to hear.

Thus we know the words of wisdom,

Written that we all may see;

Spoken, so God's knowledge covers

All the earth, as waves the sea.

All we need are dials to catch them;

Understanding hearts to grasp them.

—Rose Buckwalter, in *Informor*.

You Can't Take It with You

Some time ago there was an article in *The Mennonite* about a gift given by an Aberdeen, Idaho, couple to the General Conference Board of Missions. The gift was a 50 by 140 foot building on the main street of Aberdeen, housing a general store operated by Mr. and Mrs. John Toeves.

This is an unusually generous gift. What motives led to such a decision?

The motives behind this gift were a combination of long-time personal interest in the work of the church plus a letter from a medical missionary in Africa describing how he had to sterilize an ordinary handsaw in order to amputate a patient's leg. The recent death of the Toeves son, Roland, had also caused deep reflection about the abiding values of life. Mr. and Mrs. Toeves discussed these problems with their sons and decided that they would like to share some of their earthly possessions in a way that they would do the most good.

By giving their business building to missions, the Toeves are taking advantage of the provision which the government makes for contributions for benevolent institutions, and they are enjoying the blessings that come from supporting worthy causes. Because of the Toeves plan of paying a monthly rental of \$250 for maintenance, the building does not require any outlay on the part of the Board of Missions. The Toeves

Our Mennonite Churches: América



J. L. Rutt moved to América, Argentina, on June 10, 1926, to distribute tracts and Gospels before work was opened up. The first public services were held Jan. 15, 1927, in a rented hall. Later the mission bought a church building and a pastor's residence. The church pictured here was built in 1960. Floyd Sieber is pastor of the 84-member congregation.

concluded that their estate was of such a size and nature that the government would take a large portion if they did not dispense some of this while they were still living. The blessings that have come to the Toews family from this benevolence have been far beyond what they expected.

As we reflected on the contribution, we were impressed again by the fact that we bring nothing into this world and we take nothing out of it. Such accumulations as we may have made in the course of a lifetime must either be given away voluntarily or be distributed according to the laws of the state. It is evidence of mature Christian stewardship when people understand this and decide while they are still in good health how their possessions shall be used. Gifts like that of the Toews family illustrate the truth that Jesus declared when He said that "it is more blessed to give than to receive."—J. Winfield Fretz, in *The Mennonite*.

What Reviewers Say About—

The Holy Spirit and the Holy Life

By CHESTER K. LEHMAN

"...this deeply spiritual work with its superior scholarship comes from the pen of an organized writer. Chester K. Lehman is acquainted with pastoral work and college Bible teaching and has administrative experience in the field of Christian education. The author instills confidence that he knows his Lord and the need for the power of the Holy Spirit in church work. Tracing the work of the Spirit from creation, through the ministry of Christ, Pentecost, and church history, the author ably discusses this work in the life of the believer.

"The section on Conversion and Holiness with its scholarly textual emphasis provides a studious as well as devotional setting for the reader.

"The book's special value is in meeting the various types of Pentecostal confusions.

"This book will interest ministers and theologians. It includes the layman's needs for ministerial service. Sections of the book require close concentration, and for this reason we recommend its study to our ministerial workers. It blends with the special messages to our church."—*The Ministry* (Seventh-day Adventist).

"It is a striking experience to pick up a new book, clad in a fine dust jacket of the most approved modern design, begin to read—and discover oneself suddenly in quite

another universe of discourse from the one familiar to him. The universe of discourse of this volume is that of Biblical literalism, of nineteenth-century commentaries on Scripture, of proof texts, and of theological discussion quite innocent of any suggestion that Tillich or Bultmann, Barth or Baillie, or even Schleiermacher, Bushnell, and Ritschl, ever wrote."—*The Alumni Bulletin*.

"Dr. Lehman is head of the Bible Department and Professor of Theology at Eastern Mennonite College, Harrisonburg, Va. He traces the work of the Holy Spirit from the creation as revealed in the Bible, showing how the Spirit encountered men. The promise of the Spirit is fulfilled in the New Testament. How Jesus relates the Spirit to human life to make it holy is a most enriching portion. The way of holiness is delineated with understanding. The positive faith of these chapters is most refreshing. It is as warm in feeling as it is didactic in method, as rich in meat as it is in light."

—*The Watchman Examiner* (Baptist).

"This text or book merits a wide circulation. It will be of special benefit to ministers and Sunday-school teachers. It should serve to stabilize our thinking on the work of the Holy Spirit and assist us in achieving Christian victory without extravagant and unscriptural claims."

—*Missionary Messenger*.

This \$3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Christianity is as much a way of life as it is an experience with God.

—J. N. Hostetter.

A Prayer

FOR THIS WEEK

We come before Thee, our heavenly Father, as the One who gives us all things—as the One who gives us the ability to learn and acquire knowledge.

We pray for the many children and young people who are beginning another year of their school life.

—that beginners may find joy in a new environment.

—that those who are in a new grade may face it enthusiastically and with diligence.

—that those who are repeating a grade may do it with perseverance and confidence.

—that all may strive to be pure and noble.

—that teachers may willingly accept their responsibility of positive teaching and their privilege of being good examples in character.

—that parents may provide a calm and stable home atmosphere—one from which the child leaves with courage and to which he returns for security.

—that all who are followers of the Lord Jesus may so live that by their life and testimony others may be drawn to Him and when "the school of life" is over we may find our rewards in Him, in whose name we pray.

—Fern B. Shantz.

Prayer Requests

(Requests for this column must be signed.)

Pray for the boys' club at Alice, Texas. Pray especially for one boy who after one meeting expressed a concern for his parents that they might be saved. He listened carefully with tears in his eyes and prayed with the leader and the pastor for their salvation.

Pray for grace, strength, and vision for Takahashi and Robert Lee as they continue the Taiki, Japan, witness and evangelistic outreach of this area.

(From Latin America)

Pray that the Southern Brazil Mission Council may have wisdom in their planning for further extension and organization of the Brazilian Mennonite Church.

Pray for Pedro Lanik as he leads the Pehuajo, Argentina, church in their summer evangelistic work, that he may have the co-operation of the capable laymen in the congregation.

Pray for Amer Oyanguren as he directs an evangelistic campaign in his church at Tres Lomas, Argentina, Oct. 24-28.

Pennsylvania now has a Fair Educational Opportunities law. The law establishes a Human Relations Commission which is empowered to study complaints of discrimination of students in colleges, trade and vocational schools, and business schools in the state. Studies have shown that some Pennsylvania colleges were restricting the number of applicants according to their racial and national origins and religions. There is nothing in the law, however, that limits the right of church-related institutions to prefer students of the denomination represented by the school.



OUR SCHOOLS

Goshen College

President Mininger led students and faculty in a spiritual emphasis around the theme, "The Relevance of Biblical Faith," during the first full week of school.

"One of the greatest needs we have on campus is to become aware of Christ as a living reality in our personal and intellectual life and to appreciate all He has done for us and can mean to us," stated President Mininger. "Then we need to respond to the claim He has on our lives."

Under the general theme, President Mininger has chosen to use the Creation, the Incarnation, Christ's death, the Resurrection, and Pentecost, showing how God works.

Enrollment figures at Goshen are going up. J. B. Shenk, registrar, predicts that over 1,150 students will register, including part-time and seminary. All college classes except the seniors are over the 200 mark. These tabulations were not complete at this writing; official count will be released later by the registrar.

Central Christian High School

Central Christian High School opened for the first time Sept. 5, 1961, and registered 156 students: freshmen, 45; sophomores, 44; juniors, 30; and seniors, 37. There are 74 fellows and 82 ladies. They represent 40 different congregations (3 non-Mennonite), and transferred from 28 different schools. Supt. C. L. Swartzentruber reports a good spirit within the new student body group, and excellent co-operation from the 14 faculty and staff members.

Faculty and staff met in workshop sessions from Aug. 31 to Sept. 2. Gerald Studer, former pastor at Smithville and now serving at Scottdale, Pa., was lecturer and discussion leader. Subjects discussed included "By Whose Authority," "What Is Truth," and "Christ Is All in All." The speech by William E. Mayer, Army psychologist, entitled "The Educational Methods of the Communists," was presented by tape at one session. The workshop was vital at this initial teaching stage for focusing the school's policy and philosophy of education and for challenging the faculty to renewed commitment to a Christ-centered education.

Sunday afternoon, Sept. 3, approximately fifty persons including parents, students, and teachers participated in a special prayer service for the school. Friends of the school are rejoicing in God's goodness and blessing, both in His providing excellent

physical facilities and in His leading together a good charter student body and faculty group.

Hesston College

Four students from other lands are enrolled at Hesston College for the 1961-62 school year. Gloria Chan from Hong Kong is a college freshman. Her family consists of a mother, remaining in the homeland, and an only sister, enrolled at Goshen College. In Hong Kong she attended a Church of England girls' school. She feels that the campus group at Hesston is like a family; everyone is friendly, Gloria says.



President Tilman R. Smith welcomes four students from other countries to the Hesston College campus. Left to right: Gloria Chan, Hong Kong; Bernard Muganda, Tanganyika; Hildegard Jordan, Germany; Liliane Widmer, France.

Hildegard Jordan is from Bavaria, a province in southern Germany. She frequently wears the native costume, a picturesque *dirndl*. Hildegard, too, is a college freshman. She came to America through contact with the Mennonite Central Committee. For seven years she worked in a village office close to Munich, Germany. She has parents, two sisters, and two brothers. Her father works in an electric motors repair shop.

Hildegard feels the land is very, very big; the food compositions are strange (She can't eat corn and the sausages are not so good as in Germany), and there is "not so much distance" between students and teachers.

Bernard Muganda comes from Musoma, Tanganyika, a large province in the southern half of Africa. His father is pastor of the Mennonite Mission and is attending a British school, majoring in science, and planning to be a biology teacher. Bernard's father visited America this past summer, including the Mennonite General Conference held at Johnstown, Pa.

Bernard came to the United States in a plane chartered by the East African Gov-

ernment to bring students to this country. Bernard says he was fearful of color prejudice in the United States, as they hear much about it in Africa. He is relieved to find he has met with none. He appreciates mid-western friendliness.

Liliane Widmer, from Montbéliard, France, is a college sophomore, and is in her second year at Hesston College. During the past summer she worked in a wealthy home in suburban Chicago, and says she saw another angle of American life and that coming back to Hesston in September seemed like coming home.

Liliane feels that the finest quality of American life is the freedom and informality between persons, the relaxed atmosphere of being just what you are. The weakest quality, she feels, is closely related to the strongest one—the excess of informality becomes lack of respect, of children to parents, students to teachers, individuals to officials.

Before coming to America, Liliane worked for four years in the office of Pierre Widmer, who is the editor of the official French Mennonite publication, *Christ Seul*, and the President of the French Mennonite Mission. In 1948 Pierre Widmer attended the Mennonite World Conference in America and spoke in a number of Mennonite churches in the United States and Canada.

Liliane is one of eight children; the family lives near Switzerland, and the father is Sales Director in a material construction company.

Faith for Funerals

You may mourn when loved ones go;

I shall then rejoice;

The resurrection will nearer seem,

Though sad my voice.

You may plant a kiss on the cheek of one

Whose soul has fled;

I prefer to think of the lovely times

We spent, instead.

I'm not boasting of self; it's only the Christ

Who makes me strong,

For the Holy One who abides within,

He gives me a song.

So now what I feared, nor dared to face

May come or stay;

My God shall give me sweet peace and rest

When they're laid away.

—Contributed.

Protestants in Spain seem to be experiencing a new wave of repression. According to *Church News Service*, the Spanish people in general are not hostile to the Protestant movement. Many sympathize with the evangelicals and criticize the injustices which are committed against them by the Catholic-dominated government.



PEACE AND WAR

That They May Be One . . .

BY RALPH BUCKWALTER

For ten years the Mennonite Church has been sharing in church planting in the rugged, rather sparsely settled southeastern quarter of Hokkaido. The Lord has raised up a working fellowship of believers who are grouped together in ten congregations, eight in rural villages and two in the larger cities of Kushiro and Obihiro.

In the same area other denominational groups such as the Episcopal, United Church of Christ, Salvation Army, Holiness, Nazarene, Church of Christ, Southern Baptist, Presbyterian, and Lutheran are also working. The Church Missionary Society of England pioneered here 70 years ago, and the Japan Baptist Convention built a church and sent in a young pastor just three years ago.

By the looks of things it may seem that the place ought to be overrun with Christians worshipping in meetinghouses on practically every street corner. It is certainly the Lord's will that His praises be sung in every home and along every road. But how small and weak the little flock appears! Must it be so?

Perhaps if all the churches would break out beyond their own little spheres of influence and shout together, "the whole wide world for Jesus," suiting action to vision by "jumping on one band wagon and going to town" for Christ, some miracle might happen and multitudes be swept into the church. Perhaps, but not very likely. The kingdom of God is like a mustard seed and sturdy buildings don't pop up overnight.

But what's wrong? Christ prayed, "that they may be one . . . that the world may believe." Is the heart of the problem the fact that we aren't really one, that we aren't truly united in Christ with (visible) Christians right around us?

What if we were united spiritually and organically, with one heart and mind, speaking the truth to one another in love, exercising the gifts of the Spirit, and confessing and practicing the lordship of Christ every day in everything? Then would the world believe?

That may be the wrong question to ask. But we know the *status quo* is not the Spirit's answer, for He wills that we grow into the fullness of Christ, to mature manhood—so that the offense of our lives shall not be hypocrisy or lukewarmness or uncertainty or party spirit, but only the cross

of Christ—bearing the marks of Christ in our bodies and in His body, the church.

The place and time to obey Christ, as the Holy Spirit reveals His mind to us through the written Word, is right where we are, right now. If Christ's prayer, "that they may be one . . . that the world may believe," means anything; and if Paul's appeal to Christians to exhort one another, to speak the truth in love, to be of one heart and mind, to put on the Lord Jesus Christ and make no provision for the flesh is really God's Word to us, then we must obey, now!



The Teshikaga Conference group. Several ladies of the local Nazarene Church are seated on the left.

What does this mean, spelled into action? Simply "blood, sweat, and tears" for Christ's sake, "to maintain the unity of the Spirit in the bond of peace." And we must begin with the brethren He has given us (all are yours; and you are Christ's and Christ is God's). And who are the brethren He has given us? The Mennonite family? Yes. Those who are "in Christ" around the world? Yes. But directly and fundamentally it means those in Christ's family in the village where we live or the city where we work or in the area where we are sharing in church building.

This has been our conviction and the spirit in which the Hokkaido Mennonite Fellowship has endeavored to work during the past decade. But we must confess that too much have we been grounded with the busyness of our own programs to the neglect of our Christian brethren of different family name in the same city or area. We have enjoyed the wider Christian fellowship both in missionary circles island-wide and with other denominational groups in Eastern Hokkaido. But the Spirit is calling us to a deeper encounter with our brethren.

The ministry of Melvin Gingerich and

Paul Peachey throughout Japan has been used by the Spirit to open doors and to challenge us to enter. They have served as representatives of the MCC Peace Section and we have been inspired by their self-giving example. However, since 1960 this ministry has been tied in more closely with the Mennonite Church witness by the appointment of Ferd Ediger of the General Conference Mennonite Mission in Kyushu to this task.

Bro. Ferd, now serving from Tokyo, is aided by an advisory committee made up of the chairmen of the co-operating Mennonite and Brethren in Christ missions. He has been given a heavy assignment in the area of peace witness, inter-Mennonite liaison, study conferences on missionary and pastor level, seminars for Christian students, and assistance in the united evangelistic witness in Tokyo of the above-mentioned co-operating groups.

Through Ferd's patient efforts three pastor-missionary seminars on "The Ministry of Reconciliation in a World of Conflict" have been held since the fall of 1960, one in southern Kyushu and two in Eastern Hokkaido. Although these meetings were missionary-initiated, area pastors responded enthusiastically and formed *ad hoc* committees to work out the programs and make all arrangements.

May we share a bit of the inspiration and challenge of the most recent meeting held at Teshikaga on April 17, 18. Eight pastors, four missionaries, and two laymen of the Nazarene, Baptist, Episcopal, Holiness, Mennonite, Presbyterian, and United Church of Christ fellowships met to wrestle with such questions as the relation of Christian faith to man's amazing scientific advance, the role of minister and missionary in the world of conflict, and effective communication of the Gospel in atomic-age Japan.

The seminar schedule had to be changed because the first speaker was delayed four hours by transportation difficulties. Consequently the afternoon was spent in informal sharing around the conference room tables and in the *ofuro* (hot bath). Incidentally, there is nothing to compare with the hot-bath method of ice-breaking for meetings such as this.

Ferd Ediger set the tone for the seminar with his opening message. Professor Takebe, Christian and natural scientist-educator of Kushiro, lectured on science and the Christian faith. He challenged us to communicate the Gospel dynamically. Pastor Koike, Presbyterian of Kitami, led the Bible study of II Cor. 5:14-21, emphasizing God's initiative in reconciliation and the resulting new creating. He shared experiences of personal reconciliation out of his four years of pastoral work.

There was much forthright and serious

(Continued on page 878)



FOR OUR SHUT-INS

Devoted I Would Be

BY THE LATE GERALDINE BENNINGTON

(Written during her long illness.)

Let me not pine when I cannot do all
My heart desires at times to do for Thee.
Needful for me to rejoice in Thy will,
Though great my limitations seem to be.

Heart, take that grace He offers and be still,
Let Love drown out all bitterness and fear;
God is not limited (but by heart's will)

If weakness He, in love, appoints thee here.

Could His refused healing be as good
A gift as healing? Grace as sure relief?
Better, for thee; His pity never could
Refuse, except His purpose suffer grief.

Lord, take what strength you gave to me today;
You daily set its measured boundary.
Thy glory be abundant now, I pray,
And strong or weak, devoted I would be.

We Septuagenarians Plus

BY MOSES G. GEHMAN

How old art thou? Genesis 47:9

Whether we like it or not, grow older we will as long as God wills that we remain here. Notwithstanding, one has the privilege of choosing between two alternates. One may pick the road of "Paul the aged" with the all-abounding grace of God flowing freely through all his being, transforming every thought, word, and deed into the idea: "Thanks be unto God for his unspeakable gift."

On the other hand, we older people (the writer is seventy-eight) are often tempted to neglect our duties, privileges, and God-planned compensations which He means we should be alerted to and enjoy in our particular age bracket. We may, if we so desire, grow old gracelessly. We may make ourselves grouchy, discontented, making it very unpleasant for normally minded young people to freely associate with us. We may thoughtlessly close our eyes to God's wonderful creation which has so many things that are "pleasant to the sight" and to the sweet melody which comes to the heart as from the Lord, even though we could still enjoy and be benefited by these means of grace.

Some writer past eighty made this statement: "Happiness is . . . an attitude of the heart and mind and may be found in one's own back yard, in one's own room, or even

upon a sickbed." When these old bodies are "filled with all the fulness of God," we are happy.

True it is, we elders, as we find ourselves on the last lap of our pilgrim journey toward our "long home," meet up with an inevitable desolation as far as the physical world is concerned. Our circle of near and dear ones dwindles down. Your bosom companion may be in glory already. Aches and pains visit this mortal frame in every limb and organ. Scripture verses we memorized in three minutes stuck for the threesome and ten; now they take thirty minutes to commit and in three days have faded out again. But we are not discouraged; the future is as bright as God's promises.

Though the faces of our loved ones vanish, God has promised divine replacement. I Cor. 13:12. Isaiah utters this self-evident truth: "We all do fade as a leaf." Now here comes Paul inspired by the same Holy Spirit and states the eternal counterpart for these our wasting bodies: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

And for that strange forgetfulness which plagues many of us aging ones, God has also made a provision. God has promised His children that the Holy Spirit shall "abide with you for ever," and this same Holy Spirit will "bring all things to your remembrance, whatsoever I have said unto you"—that is, the truth we need to guide us to heaven.

In our text Jacob, the patriarch, sits before the Pharaoh of Egypt. After the ordinary salutation, the king opens the conversation with the threadbare topic of "age," which is still in common use, especially among old people and the young before they are twenty-one. Jacob seems to be in a melancholy mood. His retrospect leaves a depressing taste in his mouth as he answers: "Few and evil have the days of the years of my life been." Why should this man whom God had chosen have such a depressive mood? Had he forgotten about the ladder that reached from earth to heaven? Where is the scene of the angels of God ascending and descending from the world of sense and time to the eternal? The Lord was still standing above the ladder, but the scene did not temper Jacob's outlook on the future at this time. God's promises to his grandfather were his, and should flow on to all "the families of the earth."

God had graciously said to him as a young man, "And, behold, I am with thee, and

will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Now in the gloaming of life's earthly day he wails, "Few and evil have the days of the years of my life been."

Why so? For one hundred and thirty years "the Lord stood above" him and the ministering angels ministered unto him. Well, that is how we humans are. The devil is here present in our old age and scrapes all our past sins and mistakes on a big pile before our eyes, and, lo, we often forget that "The eyes of the Lord are upon the righteous, and his ears are open unto their cry" (Psalm 34:15).

And here is another encouraging word from the lips of our Lord who saved us that will do us older Christians good in our desolation: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28).

Duties and Privileges of Old Age

Life is a sacred trust, and every added year increases the debt we owe to God and man. Even in old age a man may undo the good he has done in the prime of his life. The conflict continues through morning, noon, and night of life's day. Therefore: (1) Prayer is a duty and privilege for the aged Christian. The prayer habit of the psalmist is a good one: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psalm 155:17). God wants to be importuned. Luke 18:1.

Paul's admonition, "Pray without ceasing," covers all of life—teen age, middle age, and old age. Oh, my dear aged brethren and sisters, let us continue in prayer for our faithful, vigorous youth upon whom rests the burden and heat of the day as regards the work of the church! We can no longer march in line with them physically, but we can give them a cheer as they face the "spiritual wickedness in high places!"

(2) A second duty that we aged ones have is that of being cheerful. Jesus said: "Be of good cheer; it is I; be not afraid." I have no sympathy with that worldly view of cheerfulness, which goes only flesh deep, that originates in man's carnal human nature, and is but a casual, deceptive thrill. I would not commend a shallow brand of cheerfulness to my septuagenarian friends.

Our Lord gives us the real kind. It bears the imprint of the cross. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Again, the Bible says of our Lord: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Paul preached this type: "Rejoice in the Lord," "again I say, Rejoice." God help us to have a testimony of "joy in the Lord."



TO BE NEAR TO GOD

Questions to Be Answered

BY SADIE A. HARTZLER

Sunday, October 8

Read Matt. 16:13-17.

Dear Lord, help us to declare our faith in Thee.

"Whom do men say that I the Son of man am? . . . But whom say ye that I am?" We are happy these verses are recorded for us. Peter's answer has often inspired us, so that our hearts also say with him, "Thou art the Christ."

Do the people who live with us, with whom we work, who see us in action, know what we believe about Christ? Do they know what He means to us? Will they see and hear enough to make them hungry for Him? Does our real answer to the question mean a relationship that is satisfactory to Him?

Monday, October 9

Read Mark 8:14-21.

Lord Jesus, open our minds and hearts to understand.

"How is it that ye do not understand?" A teacher is sometimes discouraged because her pupils are not learning. She wonders where she has missed it. Here was a Teacher who did not miss it. Jesus knew His pedagogy. It was His class of disciples who were so slow to get His teachings.

How often does He look at us and say, "How is it that ye do not understand?" Here is my Word. Have you studied it? The Holy Spirit lives in you. Are you opening your heart to Him? Do you not remember all the evidences of my grace and power? "How is it that ye do not understand?"

Tuesday, October 10

Read Luke 8:46-49.

Dear Saviour, guide us into the ways of obedience.

"Why call ye me, Lord, Lord, and do not the things which I say?" Jesus knew many of His hearers had no mind to be doers. They did not really know what they were saying when they called Him Lord. They were like people, very modern people, whose attitude and life reveal, if their words do not, that they will not have Jesus "lord it" over them. Their house would fall into a great ruin, for there would be no foundation.

Have we called Him Lord these days? Was there love and obedience and devotion in our hearts when we said it? How little worth is in the life that makes self its lord!

Wednesday, October 11

Read John 8:46-49.

Dear Son of God, give us unflinching wills to follow Thee.

"Will ye also go away?" The crowds that

followed Jesus found His requirements too hard to obey. Jesus' teaching was too deep for people who were interested first in getting something for their stomachs. They were up against the problem of making a decision—they decided to leave.

There was longing in His voice when He said to the Twelve, "Will ye also go away?" We shall always be strengthened by Peter's answer. Does Jesus' voice come to us in the quiet of the night or through the noises of the day when He knows we are growing cold or wayward, "Will ye also go away?" Then what is our answer?

Sunday School Lesson for October 15

Growth in Knowledge of God

Matt. 5:17-20, 38-48; John 16:12-15

Our study of Christian growth begins with God. This is right. Why? We have our Christian life in Him. We can't grow in any other relationship until we are right with God. It is foolish to try.

Can we grow in knowledge of God by reading the Old Testament? What do we learn there about God? Let the class tell of specific revelations of God they got from the Old Testament. God did the very best He could, but He had to work with people.

God's full revelation of Himself was in Jesus Christ. We learn much more from this perfect human and divine person, Jesus is God. We learn from Jesus' teachings and from His conduct what God is like.

Only a few teachings are selected for our study. They were chosen from among so many, possibly because they were thought to be needed today.

Men are very smart today. They know much. They are conquering outer space. But what do they lack? Righteousness, love, wisdom are not their concerns. God is not in all their thinking.

Jesus says, "But I say unto you," and He is the highest authority from God. Let your pupils find what Jesus says. The order will not be important.

God's will is righteous. God acts as Jesus says. He does not retaliate. In what different situations are we tempted to return evil for evil? Personal attacks, being sued at law, enforced assistance, begging and borrowing may be some. See how retaliation is selfishness. Do you have room to grow in this spirit?

Thursday, October 12

Read Matt. 8:23-27; 14:22-33.

Dear Lord, increase our faith.

"Why are ye fearful, O ye of little faith?" "O thou of little faith, wherefore didst thou doubt?" Both of these rebukes came when the disciples were on the boisterous sea. He was right there in the boat with them in one case, and appearing, as if out of the storm, in the other.

Do we get His lesson for us today? The storms rise often enough of one kind or another. But Jesus is with us, right in the storm with us. He holds us fast as we are about to sink because we have looked at the circumstances, awesome and frightening. "Look away to Jesus" is the word for us. "Fear not; believe in me."

Friday, October 13

Read John 21:15-19.

Dear Jesus, teach us to love Thee more.

"Lovest thou me?" The last questions Jesus asked before He left were put to Peter.

(Continued on page 878)

God's will is love. How much are we to love God? Matt. 22:37. How much are we to love our fellow men? Our enemies? Notice the law of God in Christ Jesus does not say "we must not hate," but the law demands positive action.

Your pupils may recite instances in today's world that show the great need to know that God is righteous and demands righteousness, and that He is love and demands love. What troubles the lack of love and God and righteousness causes! In homes, in schools, in communities, in churches, among nations. Give time to consider that which your pupils need most. It is very easy to condemn those far away.

Notice that Jesus says we are to strive for perfection. This daily search is the great joy in the Christian life. Knowing God is the greatest satisfaction of the soul. He made us and He made us to live in tune with Him.

God's Spirit gives us understanding of His Word and of the happenings about us. In the Scriptures He speaks to us. To grow in knowledge of Him we need to sit at His feet and listen. Also as we serve Him we grow. We need to give expression to our love in worship and service.

Every person's greatest security is in God. He has the answer to all our questions. It pays greatly to come to know Him better.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Evangelical Spanish Literature

By Delbert Erb

In the maze of mission boards, national churches, and language groups which embrace today's world, Latin America presents a unique picture. Although not exempt from denominational divisions, south of the Rio Grande is a continent united with a common language, Spanish (except for Brazil and its first cousin, Portuguese), and with a religious background and need strikingly similar from San Juan to the Straits of Magellan.

This unity of language and domination by the Roman Catholic faith has made possible co-operative mission effort in specialized fields not possible in fields where one mission board works with one language group and another board with another language group, even within a given country. Often religious beliefs even of small language groups vary.

The field of Spanish literature, a unique one, offers opportunities seldom present in other parts of the world. Bookstores and printing presses seldom limit their services to one denomination or to one country. They are not limited in their volume of production or sales; thus they operate more economically and more effectively. Finances and talents are exploited so that many Christians benefit.

Latin America, a land of tomorrow, has a rapid population increase and youthful inhabitants. Its vast undeveloped areas and resources point to possible leadership in the West. Varied forces strive for control of the rapidly developing Latin countries. Past and present errors are quickly seized upon

by agitators who favor a more socialistic control. Communist literature by the millions of tons is being produced and distributed from one end of the continent to the other. Even the seemingly dominant Catholic Church is coming to life in this battle for tomorrow. It has proclaimed Latin America a mission field and is publishing magazines, books, and Scripture portions and distributing them in a way never imagined even ten years ago.

The Task Begun

The Mennonite Church first looked to Latin America when it sent two missionary families to Argentina during the First World War. These found little literature to help them in their mission task. As a result T. K. Hershey worked hard toward establishing a printery in Trenque Lauquen. From this press came a monthly tract, *El Camino Verdadero*, which served as a tool in evangelistic extension of the Argentine church. With time, news notes from different churches were included in the tract. Doctrinal content indicates it was often intended for members as well as the unsaved. Soon the need of a magazine for members was felt; in 1932 *La Voz Menonita* appeared. In addition to these two periodicals, tracts and miscellaneous church materials were produced.

These were not the only Spanish materials which missionaries used, however. Sunday-school literature was purchased from several denominational groups. Each had developed printing centers either in



Allen Martin supervises the work in the Campinas, Brazil, bookstore, one of the means of distributing evangelical literature. Other methods include bookmobiles and colporteurs.

Buenos Aires, Chile, Mexico, or South Texas. Books came from the same sources. In Buenos Aires several denominational and interdenominational bookstores distributed this literature.

In the area of books Mennonite missionaries felt the need of a specific Mennonite contribution which would explain church history and doctrine. For this reason *Menno Simons, His Life and Writings* was translated by Carmon Palomeque and printed in 1943. This was not printed by the Mennonite press but by the Methodist printery in Buenos Aires, which had developed the most modern printery of all evangelicals in lower South America. When this book was out of print, John C. Wenger's *Glimpses of Mennonite History and Doctrine* was translated and printed in 1960.

Following the Second World War mission work in Spanish-speaking countries expanded to include Puerto Rico, Uruguay, Honduras, Mexico, and Cuba. All these took advantage of printed materials available from other groups and areas. In addition Herald Press entered the Spanish field. A magazine, *El Heraldo Evangelico*, served Spanish-speaking churches in North America. Its subscription list expanded to include almost all countries of Latin America as well as Spain. Herald Press summer Bible school materials were translated into Spanish and received wide acceptance among all Latin-American evangelicals. In addition, the Mennonite Publishing House produced various Spanish tracts.

A Milestone

The year 1961 may well be a milestone in Mennonite Spanish literature. As this is printed, the first issue of the new magazine, *El Discipulo Cristiano*, is coming off the press of the Methodist printery in Buenos Aires. This monthly replaces both *La Voz Menonita* and *El Heraldo Evangelico* to become the "Voice of the Mennonite Church in Latin America." Its editors, Ernesto



In Sao Paulo, Brazil, as in many Latin American cities, the man on the street needs evangelical literature to lead him to Christ. The new Spanish magazine, "El Discipulo Cristiano," with its evangelical emphasis will attempt to reach Christians as well as the unsaved.

Suarez and Mario Snyder, are responsible to a newly formed Spanish publications committee, representing all countries where Mennonite churches exist, and several different Mennonite mission boards. This inter-Mennonite board is presently considering several book translations.

The Task Ahead

As one recognizes the potential growth of Latin America, its language unity, and forces seeking control, one realizes the important task of producing evangelical Spanish literature for tomorrow. Where talents and materials are available, they must be used to the greatest advantage for the benefit of the greatest possible number.



This Argentine summer Bible school class of juniors uses Herald Press materials, "Historias De Jesús." Similar materials are needed in other languages.



Summer Bible school materials translated into Spanish are used abroad as well as at home, as here at Second Mennonite Church, Chicago, Ill. Likewise, "El Discipulo Cristiano," the new Spanish magazine, will not be limited to countries south of the Rio Grande.

Evangelistic literature presents the greatest possibility for co-operation. Mennonites continue to depend on denominational and interdenominational publishers for supplying evangelistic tracts, books, and magazines. As a contribution to this field, *El Discipulo Cristiano* will carry a four-page evangelistic insert of which extra copies can be obtained for distribution. In the future writers must be trained who can supply materials for larger interdenominational publishers. In this area evangelicals must co-operate if they are to win out against the forces of Roman Catholicism on one hand and communism on the other.

Inspirational and doctrinal literature is a different area in which Mennonites may contribute. Apart from history and doctrine books, Mennonites have presented little to the evangelical world. Within a few months the Argentine publishing committee will print a translation of Millard Lind's *Answer to War* which will present to Spanish readers the nonresistant position. In other areas—doctrines of the second coming of Christ, the Holy Spirit, Christian family, and non-conformity—needs also exist.

In Christian education summer Bible

school materials exemplify what Sunday-school materials can do. Whereas materials are available from other groups, many feel they are inadequate. A translation and adaptation of Herald Press graded series would be a most important contribution.

In the area of instruction of converts

Lester Hershey has published a booklet, used in several areas. *Luz y Verdad* radio courses have reached an even wider group, however, and are used for instructional purposes in many churches as well. Novels, Bible commentaries, homiletical materials, and children's books are all future needs.

More important than printing is the task of distribution. Materials must get to the people. In Argentina and Uruguay Mennonites are members of an interdenominational bookstore organization, "La Aurora," which seeks to serve lower South America. But local bookstores must also be established. Colporteurs must go from church to church, from door to door. This is often an expensive, difficult task but without this final step, writers and printers work in vain.

The task, unlimited, must begin and move forward with haste. The door is open and the opportunity is great. How long this will last we do not know. Those who act and work now will probably win in the future. What are you doing in the name of Christ?

What's New in Literature

By URIE A. BENDER

Many of you have been hearing increasing reference to the use of literature in the church's evangelistic outreach. You are aware of the appointment of a Secretary for Literature Evangelism several years ago. And you know some district boards are working at this program as well. But undoubtedly you are still asking, "What is really going on?"

From time to time, I would like to bring you reports from the desk of the Secretary for Literature Evangelism at Elkhart. These reports will not necessarily be complete, but they will let you peek over my shoulder and

get a brief glimpse of some projects I am working on. I work at this fascinating, challenging job only as your servant. For this reason, among others, I do want to keep you up to date.

The church seeks to fulfill its task and meet its opportunities in different ways. One way is through the use of literature as a tool for evangelism and Christian nurture. Most of us are acquainted with the use of literature as a Christian nurture means. But perhaps we have not thought of literature as an evangelistic tool until quite recently.

In this issue of the GOSPEL HERALD you

will have noticed Delbert Erb's article entitled "Evangelical Spanish Literature." In his article Bro. Erb surveyed various materials published for Spanish-speaking people in Latin America. Probably the best example of recent effort is the development of the new magazine, *El Discipulo Cristiano*. By the time you read this article, the first issue should be off the press and ready for mailing to churches in both North and South America. The staff has been giving dedicated attention to this new periodical. It may well lead the way into other areas of Spanish publication.

Let us continue our survey of work being done in other fields through literature. We will make only short stops, with the hope that we can return and spend more time looking at various projects later in the future.

Literature Around the World

In London, England, workers are preparing manuscripts for the first five numbers in a proposed series of pamphlets. These messages are designed to speak specifically to those persons contacted through the London Student Centre. They will be published in simple format for ease of distribution. Content is aimed at the thinking



A young man at the London Student Centre, London, England, inspects a book. A proposed series of pamphlets will speak specifically to those contacted through the Centre.

inquirer with a witness to our understanding of discipleship.

Next to Uyo, Nigeria. Literature seems to be playing an increasingly significant role in plans for both outreach and nurture. Edwin Weaver hopes to use voluntary service personnel to assist him in his work and, among other things, to carry specific responsibility for a literature distribution program. The pattern of work developing here may well dictate where emphasis should be placed in the future, whether on the production of materials primarily or on distribution.

A big hop takes us to Dhamtari, India. Here a major adaptation, condensation, and translation project is gradually nearing completion. Working along with others, Marie Moyer has co-ordinated the planning, writing, and illustrating of a vacation Bible school series in Hindi, using Herald Press summer Bible school material (English edi-



Marie Moyer prepares and translates children's books in India. Some summer Bible school materials are already in use in the Hindi literature program.

tion) as the basis for translation. Alternate years with teacher's manuals were prepared first. These ten books, five pupils' and five teacher's, are now off the press. Already writers are busy working on the remaining books for production. Other evangelical groups in India have participated in this project, making possible a substantial contribution to Christian literature in Hindi.

Literature in South America

Halfway around the world from India lies Montevideo, Uruguay. A decision has been reached to plan for the establishment of a bookstore near the new seminary campus in Montevideo. A spacious store area, nicely located on a busy corner, has been leased. Next steps will include the securing of local personnel to staff the store, furnishing the space with adequate fixtures, and the purchase of inventory. This project promises to provide a significant outlet for Spanish and German literature in the community, to seminary students and to the Mennonite colonies.

Traveling north, we arrive at Campinas, Brazil. David Hostetter, missionary to Brazil and founder of the bookstore at Campinas, reports increasing acceptance of this ministry and steadily climbing sales. While Bro. Hostetter spends his furlough at the School of Journalism, Syracuse, N.Y., Allen

(Continued on page 876)



In the Argentine Chaco, where Albert Buckwalter and Elmer Millers serve, several young men in Pampa Aguara at Hilario Cabrera's house read "Qad'aqtaxanaxanc." New readers all over the world need something to read. Can the Christian Church provide them evangelical literature?

Missions Today

Who Will Go?

By J. D. GRABER

Advertising for mission has been undertaken by the Mission Board of the Canadian Conference of Mennonites in the Canadian Mennonite of May 26, 1961. Have you ever considered

Colonization Evangelism?

the advertisement asks. We have frequently heard pastors of struggling mission churches say that their greatest need is for a strong, dedicated corps of

Lay Workers.

Quoting Elton Trueblood speaking on "The Fellowship of the Concerned" in his book, *Alternate to Futility*, the advertisement says, "We need a number of men and women who will consider seriously their places of abode and their professional work in the light of the way in which they can foster the growth of redemptive fellowships. . . . Most people now live in cities and this is where most vocational Christians should colonize."

Following are further pointed quotes from the advertisement:

If you are a teacher, you may want to consider taking a school in one of the cities where a mission church is struggling to get started.

If you plan on opening a filling station, why not investigate the possibilities in one of those places?

If you are a bank clerk whose transfer is due and you have a choice, why not investigate which places have a mission that could use your help?

If you are a secretary, accountant, doctor, newspaperman, carpenter, or farmer, you too can add to that corps of workers which every church needs.

Your first vocation is that of building the kingdom of God. Your other vocation can provide you with the means of performing your primary task.

Speaking of every-member witnessing, the following quote was recently called to my attention: "Every Christian must choose a sphere of activity outside of his familiar circle of fellowship, with the determination that he will make a career of evangelical influence."

Why not pick up and go? Our forefathers migrated for "conscience" sake" or for economic reasons. Why are we so rooted down in our familiar surroundings? America is on the move, our reporters tell us, but the move is always for economic or social or some secular reason. Why not move in order to evangelize?



MISSION NEWS

Overseas Missions

Argentina—Nelson Litwiler, Montevideo, Uruguay, preached at the Villa Adelina church the morning of Sept. 3; he preached at Floresta and Ramos Mejia in the afternoon and evening respectively.

Amos and Edna Swartzentruber visited the Tres Lomas congregation the weekend of Sept. 10. Sister Swartzentruber spoke at a women's meeting Saturday afternoon, and Bro. Swartzentruber gave the Sunday messages.

Edna Swartzentruber held a series of three afternoon meetings Sept. 13-15 for the women of Mechita. The first two days were for members; the third meeting was evangelistic.

The Carlos Casares church enjoyed good crowds at their evangelistic meetings Sept. 2-15. Armando Cristi, Buenos Aires, was the evangelist. Over the weekend of Sept. 10 Daniel Comas from Bragado assisted with the music for open-air meetings. Agustin Darino, who had been freed from pastoral duties this year, helps young pastors plan and carry out evangelistic campaigns in their churches.

William Hallman reports results of prison visitation begun in 1960 by Rogelio Perugorria, pastor of the Santa Rosa church. This work began with tracts sent to a prisoner who had served 18 years of a life sentence for murder. Through visitation the prisoner was led to a commitment to Christ. This man's character changed so radically and his testimony was so convincing that within six months 32 other prisoners had accepted their Lord as Saviour.

Bro. Perugorria is able to make one visit a week to the prison. As a representative of a non-Catholic religion he is permitted to see only one man at a time. Bro. Perugorria has had additional opportunity to testify to persons in authority during his visits.

Japan—Seventy-five people, mostly young folks, participated in the Eastern Hokkaido church camp Aug. 11-13 at a lake between Kushiro and Shibecha. Bible study conducted by Howard Charles, discussion periods, worship services, campfire services, and recreation comprised the program. While the camp was in session an earthquake was felt, one of the most severe earthquakes in this area for a number of years.

Since more than half of the campers were not Christians, a witness opportunity was present and discussions revealed keen interest in Mennonite faith. Concerns expressed were, "I think I can understand now about the Trinity, but what all must I know to be saved?" "How can we know God?" "Though my contact with the church has not been very long, I am to the place now where I can begin to believe in the resurrection." "It is true that without a faith in a higher power, there is something lacking in our hearts."

Howard Charles left Japan on Sept. 16

for Taiwan, where he will teach in General Conference Mennonite churches and in various seminars on the island for two weeks. He and his family will be in Kyushu for two weeks following their Taiwan trip and four days in the Hagi area. After returning, scheduled for Nov. 8, he will teach in seminars and Bible school in Japan until Jan. 7, when they plan to return to Goshen, Ind. Missionaries report that Bro. Charles's visit has been an unusual experience for the Hokkaido field, and they feel God has blessed them through this ministry.

Seven Churches in Spain Interested in Mennonite Affiliation

Lester Hershey reported to the Spanish Broadcast Committee on Sept. 9 that he had contacts with two pastors in Spain who requested affiliation with the Mennonite Church. These men together are in charge of seven churches.

This interest prompted the committee to recommend that the Mennonite Board of Missions and Charities send a deputation of two Latin workers to Spain to investigate further the opportunities for witness in Spain. While much mission work in Spain needs to be done under cover, it is possible to carry on some activities in a limited way.

These contacts in Spain resulted from an investigation by Bro. Hershey concerning the possibility of establishing a branch office there to process correspondence from Spanish listeners.

It is estimated that in Spain there are



Lester Hershey, director and speaker on the Spanish broadcast, "Luz y Verdad," reported significant developments in Spain at a Spanish Radio Committee meeting held near Archbold, Ohio, Sept. 9.

Mrs. Yasuda, a widow 62 years old, was received into the church by baptism Sept. 10 in Taiki-machi, Hokkaido. Robert Lee and two other members from Obihiro attended this service. Bro. Lee with a local Taiki young Christian man, Takashi-san, will assume leadership responsibility in Taiki after the Blossers leave.

As of Sept. 23, Eugene Blossers' address was: 1, Nishi 1-chome, Minami 12 Jo, Sapporo, Hokkaido, Japan.

Harrisonburg, Va.—Aaron M. Kings plan to leave in November to serve in Mexico City under the Franconia Mennonite Board of Missions and Charities. They will likely be working near the Kenneth Seitz family. Along with preaching and doing general personal work they may be using the Bible courses, which Luz y Verdad offers by correspondence, as a way to reach people. Al-

30,000 to 50,000 evangelical Christians. Spain has a total of 30 million people.

Other Broadcast Developments

James Hess is now in charge of the new Honduras Spanish radio office, reported Lester Hershey. Listeners to the two Spanish broadcasts in Honduras are now given a Honduras address to write to.

Allen Kanagy, who is to operate a bookstore in Corpus Christi, Texas, under the general mission board, will assume responsibility for the Spanish Bible correspondence work in that area. He will work with Weldon Martin, director of the Spanish radio office in Texas.

The following four new Spanish broadcasts were begun during the past several months: WFID-FM, San Juan, P.R.; KFSC, Denver, Colo.; WSOL, Tampa, Fla.; and Trans World Radio in Monte Carlo, the latter to cover Spain.

Since 1955 over 8,000 persons have enrolled in five different Spanish Bible courses, with over 3,000 completions. One hundred and twenty-five first-time decisions have been reported to the office by Bible students during this period. Those making decisions are referred to a local pastor.

About 200 Cubans are entering Miami, Fla., daily. Since Henry Paul Yoder is located there working with many of these persons, it was recommended that a Spanish broadcast be started there.

With a growing number of Bible students in Mexico it was agreed that Aaron King should be contacted as to taking charge of a Spanish office in Mexico. Bro. King had served as director of the Cuban radio office until his return to the States. Soon the Kings will go to Mexico under the Franconia mission board.

Attending the Spanish Broadcast Committee meeting were Henry Weaver, Jr. (chairman), Lester Hershey, Paul Lauver, John Lehman, Samuel Miller, Earl Stover, and Kenneth Weaver.

though Mexico does not permit religious broadcasting, these courses can be publicized locally and used effectively.

Home Missions

South Bend, Ind.—Ervin Stutzman, Berlin, Ohio, member of the Martin's Creek church, has accepted service in Hope Rescue Mission here. He and his family planned to move to South Bend and begin service by the first of October.

On Aug. 13 Tobe Schmucker, superintendent of the mission, spoke at Ireland Road Brethren Church. During August five men confessed Christ at the mission.

Los Angeles, Calif.—Calvary Mennonite Church, where LeRoy Bechler is pastor, plans to hold a missionary Bible conference Oct. 8-15.

Alice, Texas—Boys' club for those 12 and older, under leadership of Joe Hostetter, reorganized here Sept. 1. The club will be engaged in leathcraft as well as an achievement program this winter.

London, Ont.—The official opening of the new London Rescue Mission building was held Sunday, Sept. 17. Participating in the ceremony were Mayor Gordon Stronach of London; Noble Drew of Toronto, representing the department of health and welfare; Leonard Hunt, Indianapolis, Ind., president of the International Union of Gospel Missions; and Orland Gingerich, president of the Ontario Amish Mennonite Mission Board. Frank Campbell, London, Ont., presented the key to the building.

Broadcasting

Germany—Listeners of *Worte des Lebens* continue to write their appreciation of the program.

"Many thanks for your radio messages that you always send me. Every time when I can I pass on these messages."

"With great interest I perceive your powerful words on the radio whenever I am able to. Hearty thanks for your good work."

"The broadcasts from Dr. Janzen are the dearest to me. I always hear them with a great desire. I thank you most kindly for interceding for me."

"I have been sick for many a year already and urgently need help in prayer. Through your radio messages I have won confidence in you, and ask you to remember me before God's throne of grace."

"The radio messages from Dr. Janzen repeatedly helped me further to a better understanding of the Bible and of the plan of salvation."

During August 53 letters were received, 19 letters were answered personally, and 263 copies of the weekly messages were sent.

Harrisonburg, Va.—On *The Mennonite Hour* and *The Way to Life* B. Charles Hostetter on Oct. 8 begins a series, to end Oct. 29, to show the deceptive character of Satan. Sermon titles are "Satan Is Real," "Satan's Power," "Satan's Strategy," and "How to Overcome Satan."

Bro. Hostetter says, "Perhaps Satan's master stroke of strategy is to convince people

that he is unreal. He likes for people to think he is a nobody, a mere myth, and that sin is only unimportant mistakes. We have more evidence that Satan exists than that George Washington was a real person."

Puerto Rico—The *Heraldo Melodicos*, seven men from Puerto Rico who occasionally supply music for Spanish programs, asked the Luz y Verdad men's group and a quartet to sing at their eighth anniversary to be held Oct. 6. This group is well known among evangelical churches in Puerto Rico and Central America for their singing.

Peru—A Mennonite Brethren missionary in Peru writes: "We hear Luz y Verdad over HCJB (Quito, Ecuador) and think it is a very good program—one worth broadcasting. I am writing about the possibility of having the program broadcast over a commercial station here in Peru. This would be over a station in the jungle city of Pucallpa. It has a population of about 25,000. The only other religious program, I understand, is broadcast by the Adventists. If this all materializes, we would pay the cost of broadcasting over this station. . . . We do not have a work in this city, but it is the nearest city to us, about 200 miles. . . . This city is the center for quite a large area."

Nicaragua—An English Bible course student from Nicaragua in writing to George Miller, in charge of the English branch office in Central America, says: "This course, 'The Bible, God's Word to Man,' was inspiring in its simplicity. I don't know what the next course is entitled, for I have lost my folder, but please send it to me on your earliest opportunity. I am anxious to get started on it. . . . The booklet entitled, 'Worldliness—What Is It?' was so sound I decided that Mennonites are trustworthy Bible teachers. The booklet was thorough."

New York, N.Y.—John Kraybill reports, "A 59-year-old man is soon to be received

into our church fellowship, D.V., who came to us through the WNTA broadcast and one of our invitation letters."

Recently a couple, contacted first through the broadcast, was received into the Richmond, Va., Mennonite Church.

Nigeria—Pray for a listener who requests spiritual help. He writes: "Where I am posted now to work, there isn't a single Christian there but myself. All are Muslims and I am rather forced by the authorities to teach on Sundays and rest on Fridays. I am asking them to transfer me to where classes are not attended on Sundays. Pray mostly for me to make a new life and go back to serve the Lord in teaching and leading songs during services as I was doing."

Harrisonburg, Va.—Kenneth Weaver, director of *Heart to Heart*, announces new additional outlets for the five-minute daily (Monday through Friday) program continuing for 13 weeks: KGVW, Belgrade, Mont., 630, 9:35 a.m.; KGAL, Lebanon, Oreg., 920, 9:00 a.m.; WBUX, Doylestown, Pa., 1570; WOHP, Bellefontaine, Ohio, 1390 1:00 p.m.; WEMC, Harrisonburg, Va., 91.7, 6:55 p.m.

Dixon, Ill.—WIXN now carries *The Way to Life* every Sunday morning at 8:30 a.m. The Science Ridge church sponsors this release in addition to WSDR, Sterling.

Perry, Iowa—*The Mennonite Hour* recently has been added to the weekly schedule of KDLS, Perry, 1310, at 9:00 a.m.

Calgary, Alta.—CKXL, Calgary, 1140, now releases *The Mennonite Hour* at 10:15 p.m., under sponsorship of Carstairs and Duchess churches. Formerly the program was heard on CJDV, Drumheller.

Jackson, Mich.—The penitentiary here now airs *The Mennonite Hour* over its public-address system weekly. Request for the program came by way of the Protestant chaplain of the institution.

Relief Budget Cut

Because current contributions for relief and service have not been adequate to meet this year's increased budget, the Relief and Service Committee at their Sept. 19 meeting in Elkhart, Ind., cut the monthly budget from \$24,565 to \$18,690, a cut of \$5,875 monthly. The committee hopes this will be a temporary measure to prevent deficit spending until the committee senses the church's direction.

To do this a 20 per cent cut will be made in monthly expenditures for foreign relief, a 20 per cent cut in monthly expenditures for the I-W program, and a 33 per cent cut in monthly expenditures in the voluntary service program.

Other actions at the meeting included the election of Atlee Beechey, Goshen, Ind., as chairman to replace Mark Peachey, Plain City, Ohio; the appointment of 49 volunteers for service in the voluntary service program; the adoption of the report of David Derstine, Blooming Glen, Pa., on the meeting with Billy Graham in Philadelphia.

The proposed insignia for I-W Services and voluntary service programs and pre-

service mailing materials was approved. The report that over 100 I-W men participated in I-W orientation schools last year was approved.

New voluntary service units were approved. Rural community service projects will be started at Culp, Ark., and in Mexico; inner-city community service projects will be started in St. Louis, Mo., and Chicago, Ill.; a juvenile delinquency rehabilitation project will be started at Divide, Colo.

In the overseas program, a six-person construction unit for Algeria with French Mennonite participation was approved. Approval was also granted to send a voluntary service unit leader-couple to Nigeria to help develop the community service program in co-operation with the mission program.

Additional reports revealed that 110 persons served in summer service under the committee. Two senior-high work camps were successful and well accepted.

Action was taken to co-operate in releasing a statement to the brotherhood on the Peace Corps.

Voluntary Services

Peoria, Ariz.—Voluntary Service Unit Leader Roy Yoder, Bally, Pa., at the Surprise unit, was appointed by the Arizona Migrant Ministry to the county migrant committee.

Phoenix, Ariz.—Arlie Weaver, on a year's

leave of absence from Black Mountain Mission, Chinle, Ariz., will teach the Navaho kindergarten here. This kindergarten was started by the voluntary service unit in Phoenix.

Stanfield, Ariz.—The Sunnyslope congregation in Phoenix, Ariz., has supplied the voluntary service unit in Stanfield with

Sunday-school materials for use in a Sunday school in the Alejandro migrant camp.

I-W Services

Elkhart, Ind.—There has been an excellent response to the census being taken on high-school girls and fellows. Pastors not having completed the forms as yet are encouraged to complete and return them as soon as possible to I-W Services, Mennonite Board of Missions and Charities, P.O. Box 316, Elkhart, Ind.

General Relief and Service News

Akron, Pa.—Additional sponsors for three European young men in the overseas trainee program will be needed by the end of October. One fellow is a member of the Bienenberg Bible School Choir now touring the United States and Canada; another is working at Mennonite Central Committee headquarters until placement can be found, and the third will arrive Oct. 26. The first trainee is a machinist and interested in farming; the second is interested in printing or other work. The third, a Dutch elementary school teacher, is interested in working with difficult children. Persons interested in sponsoring a trainee for six months should write to the Trainee Program, Mennonite Central Committee, Akron, Pa.

Akron, Pa.—Lois Cressman, Mount Forest, Ont., joined Akron headquarters staff as hostess. In May Sister Cressman completed a three-year term of relief service in Vietnam and India. She succeeds Isabel Gingrich as headquarters hostess.

Overseas Services

Jordan—Ada Stoltzfus, Morgantown, Pa., is returning to Jordan, where she and her sister Ida direct the Mennonite Central Committee orphanage at Hebron. Miss Stoltzfus has been home on furlough for three months.

Korea—Helen R. Tieszen, Marion, S. Dak., left Sept. 30 for Korea, where she will serve with Mennonite Central Committee in training personnel for work in children's welfare institutions. Miss Tieszen served in Korea as a relief worker during 1954-57. From 1957 to the present she has been a teaching associate at the Child Welfare Research Station, State University of Iowa.

The Jordan government has placed \$70,000 at the disposal of a special committee to seek the purchase of Dead Sea scrolls and fragments believed to have been hidden by Bedouin shepherds in the Judean desert. Experts have expressed fears that the Dead Sea Biblical treasures might get lost to science or be smuggled out of the country. Trusted representatives of the committee are touring Bedouin encampments along the shores of the Dead Sea, seeking to contact the shepherds and overcome any reluctance they might have to part with the priceless fragments.

Mennonite Disaster Service and Civilian Defense

At present, President Kennedy is urging the building of home fallout shelters throughout the nation. Many cities have authorized issuance of building permits for this purpose. Congress has appropriated \$207,600,000 as a start in developing a shelter program. Civil Defense is at present making a survey of buildings throughout the nation suitable as refuge spots for people at work away from home, particularly in industrial centers.

At this stage there is as yet confusion and uncertainty in all of this planning, even on the part of public officials. It is not surprising, therefore, that there is some uncertainty and confusion on the part of Mennonites as well. Unless there is an improvement in the international situations, public planning accompanied with much publicity will continue, and pressure for participation by all citizens will become greater. It must be remembered that Civil Defense itself considers its task twofold: (1) Saving of life in case of disaster; (2) Use of Civil Defense for military purposes. The fact that Civil Defense has recently been transferred to the Secretary of Defense suggests the seriousness of the problem.

Anticipating this development, Mennonite Disaster Service in 1956 and again in February, 1961, with the endorsement of Mennonite Central Committee Peace Section and various other Mennonite peace committees, emphasized the principle that in the event of nuclear war Mennonite churches through Mennonite Disaster Service must give service to saving lives and relieving suffering, but without involvement in the military aspects of the program. In order to safeguard this last point, Mennonite Disaster Service at its 1961 annual meeting emphasized that Mennonites should refrain from personal membership in and registration with Civil Defense; that instead, they should register with Mennonite Disaster Service, which in turn would work out proper relationships with Civil Defense for Mennonites collectively. With respect to this relationship it further agreed that Mennonite Disaster Service should not accept equipment from Civil Defense unless ownership and control of the same is clear.

The February meeting of Mennonite Disaster Service then adopted "A Plan of Action in This Time of Cold War," which was later approved by the Peace Section of Mennonite Central Committee, and by several conference peace committees. (On Aug. 24, 1961, Mennonite General Conference also took action endorsing this plan.)

Some of the principal features of the Plan of Action are as follows:

"That the Mennonite Central Commit-

tee and its supporting constituency be asked to seek recognition by the American and Canadian governments of such alternative status for Mennonite Disaster Service.

"That with all deliberate speed steps be taken to strengthen Mennonite Disaster Service at the national, state, and local level and to enlarge and develop its program in a manner enabling it to merit such status. Among other considerations this would include:

"a. Organizing to be ready and qualified to perform under its administration such cold-war-time services as are in themselves consistent with our peace witness.

"b. Enlisting and channeling the services of scientists and other specialists in our constituencies to give to our people as objectively as possible, and without contributing to a military spirit of war hysteria, necessary information concerning radiation, fallout, and possible means of protection against these dangers.

"c. Continuously studying needed preparatory measures which we as a church group are responsible to take in view of the possibility of atomic war (for example, such matters as shelters, food, water supplies, etc.).

"d. Registering with local Mennonite Disaster Service units the personnel, equipment, and services available within our constituency for the implementation of the above program; this to be an alternative to registration of such personnel, equipment, and services with Civil Defense."

Recently Mennonite Disaster Service in co-operation with Mennonite Central Committee inaugurated steps to expedite this program. C. L. Graber has accepted a six-month assignment to develop Mennonite alternative relationships to civilian defense. This task will be: (1) To clear relationships on national and state government levels. (2) To bring necessary information concerning these relationships to local Mennonite committees, assisting them in establishing relationships and rapport with local Civil Defense agencies which will be in harmony with our nonresistant principles and general program.

The plan is for the brotherhood to be informed of the details of the developing program through periodic releases to the church press. In the meantime local Mennonite Disaster Service units and offices, as well as pastors and lay leaders in local congregations, are invited to share problems, information, and helpful suggestions with the general Mennonite Disaster Services organization, by writing to Mennonite Disaster Service Office, c/o Mennonite Central Committee, Akron, Pa.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Orville Yoder of Goshen Biblical Seminary is assisting in the work at Benton, Ind., this year.

The men's chorus of the Central Church, Archbold, Ohio, accompanied by Assistant Pastor Dale Wyse, worshiped at Holde-man's, Wakarusa, Ind., the morning of Sept. 3.

Bro. Melvin Stauffer was ordained to the ministry at Pinckney, Mich., on Sept. 10. Bro. E. J. Leinbach preached the ordination sermon.

An MYF Youth Rally discussed the subject of courtship at Olive, Elkhart, Ind., the weekend of Sept. 24, with Bob Detweiler of Goshen as speaker.

Bro. Aaron Peachey and wife Katie, after twenty-three years of faithful service at the Old People's Home, Rittman, Ohio, have retired and are now living at 86 West Sunset Drive, Rittman, Ohio. Bro. and Sister Clayton Sutter are now in charge at the Home.

Bro. Harold Groh, Vineland, Ont., preached at Baden, Ont., on Sept. 3 in the installation service of his son, David, as pastor.

Bro. Irwin L. Witmer, Route 3, Elizabethtown, Pa., was ordained to the office of deacon on Sept. 3. He will serve in the Elizabethtown congregation. His phone number is EMpire 7-3037.

Bro. J. D. Graber was the speaker in a United Mission Conference held in the high-school auditorium, Mountain Lake, Minn., Sept. 10-17.

Emergency generators served well at the Mennonite Hospital, Alconito, Puerto Rico, when on Aug. 26 electric power was off for ten hours, in the aftermath of a hurricane.

Bro. Samuel Janzen, Glenwood Springs, Colo., gave the commencement address on Sept. 12 for the School of Practical Nursing at La Junta, Colo.

Voluntary Service units from Denver, La Junta, and Glenwood Springs joined in a weekend of fellowship at Rocky Mountain Camp over Sept. 10.

The American Heritage magazine, in a series of historical articles, gave a detailed story of the coming of Mennonites from Russia to Kansas in the 1870's.

Kraybill Mennonite School at Mt. Joy, Pa., reports an enrollment of 147, with 28 in the high-school department. This is the largest high-school enrollment since 1953. The school has six full-time teachers.

The Friendship Mennonite Church, Bedford, Ohio, of which Bro. Dale Nofziger is pastor, gave a program at Orrville, Ohio, on Sept. 13.

Employees from all Mennonite Publication Board bookstores attended a sales training conference at Laureville Mennon-

ite Camp, Sept. 18, 19. Gerald Studer, pastor at Scottdale, spoke at a Monday evening banquet.

Missionary education materials for the fall of 1962 were planned at Salunga, Pa., on Sept. 18. The next day the Missions Literature Committee planned the larger literature program for the next year.

The annual Allegheny Ministers' Retreat held its eighth session at Laureville Mennonite Camp, Sept. 15, 16. About 100 ordained men and their wives attended. Many of the laymen who contribute to make this retreat possible for their pastors joined the group for the final dinner. Pastoral counseling was the chief theme of the meeting, with Kenneth Good and Don Augsburgers as speakers. Gerald Studer spoke at the dinner.

A farewell service was held at Elmira, Ont., for Bro. Simeon Hurst and wife on Sept. 19, with Bro. Rufus Jutzi bringing the message; also at Breslau on Sept. 20. The Hursts are returning to Tanganyika.

Visiting speakers: Harold Springer, assistant superintendent of Peoria State Hospital, at Morton, Ill., Sept. 10. Lloyd Weaver, Sr., Newport News, Va., and Betty Wenger, Ethiopia, at Stuarts Draft, Va., Sept. 10. J. M. Nisley, Sarasota, Fla., at Bear Creek, Accident, Md., Sept. 10.

Calvin Herriott, of the Bible Meditation League, at Science Ridge, Sterling, Ill., Sept. 10. E. C. Bender, Martinsburg, Pa., at Roanoke, Ill., Sept. 3. Arthur Keeb, secretary of the Gideons International in Illinois, at Hopedale, Ill., Sept. 10. Samuel Hernandez, assistant pastor at Mathis, Texas, at Columbiana, Ohio, Sept. 10.

C. M. Helmeck, Elkhart, Ind., at Curtis, Mich., Sept. 3. Paul Schrock, editor of Words of Cheer, at Lebanon, Oreg., Aug. 27. Bill Pannell, Detroit, Mich., at Lebanon, Oreg., Aug. 20. John Wenger, Allemdale, La., at Oxford, N.J., Aug. 28. John Stoltz, who served two years in Japan, at Fort Dodge, Iowa, Sept. 24.

Edgerton D. Nix, American Sunday School Union, at Iowa City, Iowa, Sept. 10. Charles Forest, United Church, Millbank, Ont., at Riverdale, Millbank, Sept. 10. Grant and Ruth Stoltz, Harrisonburg, Va., in Family Life programs sponsored by MYF, at Neffville, Pa., Sept. 10. Eric Renno, Belleville, Pa., at Neffville, Pa., Sept. 17.

David Hostetler, Brazil, at Neffville, Pa., Sept. 3. Moses Gitlin, Philadelphia, Pa., at Glad Tidings, Bronx, N.Y., Sept. 3. Robert L. Hammond, Michigan Temperance Foundation, at Fairview, Mich., Sept. 3. Fred Brenneman, Souderton, Pa., at Warwick River, Denbigh, Va., Sept. 3.

James Kraz, who will leave soon for the Chaco of Argentina, at Finland, Pennsylvania, Pa., Sept. 17. Jesse T. Byler, Harrisonburg, Va., at Paradise, Pa., Oct. 1. Carl Wessel-

hoeft, Somalia, at Oak Grove, West Liberty, Ohio, Sept. 17.

John C. King, Orrville, Ohio, at Chestnut Ridge, Orrville, Sept. 10. V. David Miller, Somalia, at Bellwood, Milford, Nebr., Oct. 1. Vernon Leis, pastor at Blenheim, New Dundee, Ont., in conference-wide MYF meeting at Maple View, Wellesley, Ont., Sept. 17.

New members: three by baptism at East Goshen, Ind., Sept. 10; two by letter from another denomination at Arthur, Ill., Sept. 3; three by baptism at Mt. Joy, Optimus, Ark., Sept. 10; ten by baptism at Conneaut Lake, Pa., Sept. 17.

The United Missionary congregation at Breslau, Ont., were the guests of the adult fellowship of the Cressman congregation on Sept. 14. The guest speaker was Judge Austin, Guelph, who spoke on juvenile delinquency.

Bro. Eric Renno, Belleville, Pa., has been given bishop oversight of the Bart, Pa., congregation. He will hold meetings there Oct. 15-22.

Bro. Waldo E. Miller, Belleville, Pa., gave a rally day message at the United Church of Christ in Lewistown, Pa., on Sept. 17.

A series of midweek services, extending to the end of November, are being conducted by the Rocky Ridge, Bristol, Lambertville, Treves, Easton, Deep Run, Groveland, Perkase, Doylestown, and Blooming Glen congregations in the Franconia Conference. Speakers are Edward Stoltzfus, Carl Beck, Omar Showalter, Titus Gross, Charles Gohl, Warren Wenger, Elias Kulp, Earl Stover, and David Derrine, Jr.

Bro. Fred Brenneman is conducting a Tuesday evening Bible study at Worcester, Pa., using The Christian Nurture of Children, by Alta Mae Erb, as a text.

Bro. Milton Brackbill, Paoli, Pa., was guest speaker in the annual Holmes County Christian Workers' Conference held at Longenecker's, Winesburg, Ohio, Sept. 23, 24.

Bro. John F. Garber and wife, Burton, Ohio, are teaching in the Alden, N.Y., Mennonite School this year. Teachers in the church school at Burton are Ella and Phoebe Coffman.

Calendar

Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Morgantown, Pa., Nov. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 10, 11.
Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
School for Mennonite Teachers, Goshen Biblical Seminary, Scottdale, Pa., March 24, 25.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.

Bro. M. A. Yoder and wife, Hesston, Kans., spoke at Greensburg, Kans., the weekend of Sept. 24 on the Christian home.

Bro. Nelson Kanagy, West Liberty, Ohio, brought the message in the installation of Bro. Allen Ebersole as pastor at Leetonia, Ohio, on Sept. 17.

Bro. Elmer Kolb gave an illustrated message on the mission work in Mexico at Rocky Ridge, Quakertown, Pa., on Sept. 24.

Treasurer Ernest Bennett, Elkhart, Ind., led in a stewardship discussion at Emma, Topeka, Ind., on Sept. 10.

Bro. Isaiah Kauffman, Holsopple, Pa., passed away in his sleep the morning of Sept. 18. He had helped in the organization of congregations at Bloomfield, Mont., and Clarence Center, N.Y. He was a Sunday-school teacher for over 45 years. His daughter, Ellen, teaches at Johnstown Mennonite School.

Licensed to the ministry: Bro. Clifford Lind at East Fairview, Lebanon, Oreg., on Sept. 17 and Melvin Paul at Cascadia, Foster, Oreg., on Sept. 24.

Bro. John Lederach, Hubbard, Oreg., participated in investigating the possibility of starting a church at Pasco, Wash. A few families have moved there and the economy of the area is booming.

Life Songs No. 2 is being replaced with Songs of the Church as the second book in the racks at Elmira, Ont.

Bro. Daniel Kauffman, Secretary of Stewardship, conducted a workshop on planned giving at Olive, Elkhart, Ind., Oct. 1, 2. He will participate in a similar workshop for the Franconia Conference, at Christopher Dock School, Lansdale, Pa., Oct. 30, 31.

J. Harlan McMurtry, a Southern Presbyterian missionary to the Belgian Congo, is at Scottdale for two weeks studying printing procedures. His special interest is offset printing.

The annual editorial fellowship of the Publishing House was held at Laurelville Mennonite Camp, Sept. 22. The directors of the Camp Association held their meeting there over the weekend of Sept. 24.

Bro. Willard Roth, editor of Youth's Christian Companion, is attending a meeting of Friendship Press in Cincinnati, Sept. 29 to Oct. 9. He is a member of the Youth Planning Committee of this Press.

Sister Elizabeth Erb, India, spoke at the Ohio WMSA meeting at Continental on Sept. 16.

The Emma congregation, Topeka, Ind., was host of the annual meeting of the Indiana-Michigan Mission Board at the Shipshewana High School, Sept. 23, 24.

Bro. Ira J. Buckwalter, treasurer of the Eastern Mission Board, spoke at the monthly meeting in the interests of Jewish Evangelism at Vine Street, Lancaster, Pa., Oct. 2.

The Anderson congregation, Fort Wayne, Ind., expresses appreciation to ministers who have preached there during the vacancy of the pastorate. Bro. Onay Hathaway is now serving at Anderson.

The Sarasota, Fla., Christian Day School, which offers instruction in grades 1-10, had a record opening-day enrollment of fifty pupils. Teachers are Levi Miller, Ellen Kauffman, Norma Ropp, Mrs. Clayton Wenger, and Andrew Jantzi.

An editorial entitled "Make It International" in The Canadian Mennonite raised a question about making English the language of all addresses at the Mennonite World Conference in 1962. President Harold S. Bender replied in a later issue of that newspaper that the use of multilingual translation facilities would be very expensive. All English speeches will be translated into German, but it is estimated that only 150 headsets will be required. Since the language of Canada is English, and this language is understood by the vast majority of participants, the easiest thing is to use English with translation into German for those who need it.

Bro. J. C. Wenger, Goshen, Ind., spoke at the Philhaven Hospital educational meeting held at East Petersburg, Pa., Sept. 28.

Bro. John P. Oyer was installed as pastor for the congregation at Rocky Ford, Colo., on Sept. 17. This service was held in the morning, and in the afternoon he was installed as chaplain of the hospital. Bro. E. M. Yost and Bro. Glenn Martin participated in these services.

The Washington-Franklin Conference met in annual session the forenoon of Sept. 14 at Reiff's, Maugansville, Md. All forty members of conference and a good representation of lay brethren and sisters attended. There were thirteen visiting ordained brethren present from the Virginia, Lancaster, and Allegheny conferences. Permission was given for the ordination of one bishop, three ministers, and one deacon.

Bro. Willard Swartley was ordained to the ministry at Locust Grove, Elkhart, Ind., on Sept. 17. Bro. John E. Lapp, his father-in-law, preached the ordination sermon. Bro. John C. Wenger officiated in the ordination. Bro. Ralph Stahly presided.

Bro. Ben Springer has served forty years in the Christian ministry at Hopedale, Ill.

The Hesston, Kans., Mennonite Church has adopted the Every-Home-Plan for both Gospel Herald and Family Worship. These magazines are placed in every home at congregational expense.

An MYF House, a small building on one of the neighborhood farms at Hopedale, Ill., held open house on Sept. 21.

Sister Alta Mae Erb, Scottdale, Pa., conducted workshops in General Conference Mennonite churches at Waterloo, St. Catharines, and Leamington, Ont., the weekend of Sept. 17.

Bro. Menno Miller, Goshen, Ind., father of Mervin Miller, sales manager at Mennonite Publishing House, passed away on Sept. 26. He had had a one-car accident, the cause of which is not known.

Announcements

Correction: George R. Brunk will be at Sonnenberg, Apple Creek, Ohio, on Oct. 8 instead of Sept. 8, as we had earlier announced.

Bible Conference at Fairview, Reading, Pa., with Aaron King, Sanford Hershey, and Stanley Freed as instructors, Oct. 7, 8.

Homebuilders' semiannual inspirational meeting at 7:30 p.m., Oct. 12, Ephrata, Pa.

Mrs. Clayton Keener will speak. All women welcome.

Christian Day School Rally at Souderton, Pa., 7:30 p.m., Oct. 5. John R. Mumaw will give a devotional meditation; J. Lester Brubaker will speak on the future of our Mennonite day schools; and Joseph T. Bayly, author and publisher, will speak on "Why We Send Our Children to a Christian Day School." Music by a Christopher Dock quartet. Moderator: Howard W. Bauman.

Historical meeting and home-coming at Bossler's, Elizabethtown, Pa., all day Oct. 8. Nelson E. Kauffman, Secretary of Home Missions, Elkhart, Ind., at Breslau, Ont., Nov. 4, 5.

Weekend Voluntary Service units sponsored by the Eastern Board will serve during October and November at Camp Hebron, Black Rock Retreat, Messianic Fellowship in Philadelphia, Seventh Avenue in New York City, and Palo Alto.

Frontier Boys' Camp at Divide, Colo., of which Bro. Jess Kauffman is director, can add another unit of eight boys if the staff is available. Bro. Kauffman would like to hear from young men who are single and who would like to give from one to two years of work in this specialized program with juvenile offenders. Address Jess Kauffman, Frontier Boys' Camp, Divide, Colo.

Lancaster Mennonite Teachers' Institute at Lancaster Mennonite School evening of Oct. 5 and all day Oct. 6. Chief speakers are Sanford G. Shetler, Holsopple, Pa., and Harvey W. Bauman, Souderton, Pa. Other participants include Clayton Hartzler, Grace Wenger, and David Thomas. John R. Kraybill is moderator.

Change of address: B. Charles Hostetter from Box 66 to 1234 Parkwood Drive, Harrisonburg, Va. Erma Grove and Anna Marie Kurtz from Accra, Ghana, to Clinic, Amasaman, Ghana.

Dedication services for the rebuilt Souderton, Pa., Church evening of Oct. 7 and all day Oct. 8. Dedication sermon by Don Augsburg. Other messages by Winfield M. Ruth and John E. Lapp. Dedicatory prayer by Russell B. Musselman. Evangelistic meetings following with George R. Brunk preaching, Oct. 9-15.

Evangelistic Meetings

Eli Nissley, Plain City, Ohio, at Congo, Logan, Ohio, beginning Sept. 17. Rudy Borntrager, Millersburg, Ohio, at Blountstown, Fla., Sept. 22 to Oct. 1. Andrew Hartzler, Newport News, Va., at Edgemont, Harrisburg, Pa., closing Sept. 24, and at Gray Ridge, Millersburg, Ohio, Oct. 12-22.

Aquila Stoltzfus, Grayson, N.C., at Brutus, Ky., beginning Sept. 17. Abram Baer, Maugansville, Md., at Rainbow, Shouns, Tenn., beginning Sept. 25. Russell Krabill, Goshen, Ind., at West Union, Parnell, Iowa, Sept. 17-24. Melvin Barge, Ronks, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 25 to Nov. 5.

David Shwalter, Rowdy, Ky., at Sonnenberg, Apple Creek, Ohio, Nov. 19-26. J. J. Hostetter, Peoria, Ill., at Wideman's, Markham, Ont., Sept. 20-27. Daniel Wert, Manheim, Pa., at Lititz, Pa., Nov. 5-12. Nelson

E. Kauffman Elkhart, Ind., at Columbiana, Ohio, Oct. 22-29.

Amsey Martin, Glen Allan, Ont., at Biehn, New Hamburg, Ont., Oct. 1-8. Lloyd Eby, Ronks, Pa., at Bernville, Pa., Oct. 8-15. Raymond Erb, Elora, Ont., at Glen Allan, Ont., Sept. 20-24. A. J. Metzler, Scottsdale, Pa., at Fisher, Ill., Oct. 22-29. Paul M. Witmer, Manheim, Pa., at Oakwood, Conowingo, Md., Oct. 7-15.

WHAT'S NEW IN LITERATURE

(Continued from page 870)

Martin is temporarily supervising the store operation. Two Brazilian Christians assist also in this literature outlet. Kenneth and Grace Schwartzentruber have just left for language study in Brazil. He will be replacing Allen Martin in the store and working with David Hostetler on his return to the field in further evaluation of potential and the expansion of our literature distribution program.

Deep in the interior of Brazil lies its new capital, Brasilia. Plans are moving ahead for the development of an evangelical bookstore in this new city. Street-level store space in an excellent commercial location is being contracted for. There is full basement storage with underground delivery facilities. Construction of the building in which the store is placed will be completed quite early in 1962. It is hoped that shortly after midyear the store can begin operation, serving not only the rapidly growing city but surrounding satellite cities as well.

In Puerto Rico, along with a major contribution to the new magazine, *El Discipulo Cristiano*, the Puerto Rican church has become interested in distribution. One concern was the possible use of a bookmobile to serve throughout the island. This interest has led to plans for an experimental mobile unit to test the literature sales potential. A pickup truck with book cupboard will serve during this trial stage. Sufficient response will likely indicate the placement and scheduling of a fully-equipped bookmobile in Puerto Rico to support the work of Christian churches in providing nurture materials and to serve as an evangelistic arm in the building of new churches.

Literature in North America

Travel next to Texas. In Corpus Christi, Bible correspondence courses continue to play a significant role in Christian witness. Serious consideration is being given to some type of permanent literature distribution outlet in this south Texas city. The bookmobile, sponsored by the general board, has been based at Premont, Texas. This mobile unit has just left for the Mexican border where it will minister to the Spanish braceros during the next six weeks. These migrant laborers coming into Texas for short-term work have been quite receptive in past years and have afforded significant witness

opportunities. As soon as a regular operator becomes available again, it is planned to route the bookmobile into various towns on a preannounced schedule to serve both the Christian communities and the unsaved.

Now to Stuart, Va. Dr. Ivan Magal continues his work as editor of *The New Way* in Russian. Within the next year publication should move from six or eight issues annually to a monthly basis. Several tracts have been translated from English into Russian, with others to follow. The work of both Russian literature and Russian radio is being administered by the Russian evangelism committee under Mennonite Broadcasts, Inc.; there are plans to expand the literature ministry to include materials which are extremely scarce in the Russian language.



A bookstand in India is one way to distribute evangelical literature. But before literature can be distributed, it must be written and printed. Can the church continue to make funds available for literature evangelism?

Montreal, Quebec. Our missionaries in this large Roman Catholic province have participated with other evangelicals in an every-home campaign of literature distribution. The possibilities of a modest book outlet have been explored in an effort to expand the circle of witness in Montreal-North.

The Literature Challenge

In 1960, the communists spent enough money on literature to give every person in the world four copies of a 128-page book. Many of these materials can be purchased by the general public at a price one sixth to one tenth of actual cost.

Jehovah's Witnesses claim to be publishing in 162 countries. During 1954 they gained 995,787 new subscriptions to the *Watchtower* magazine and sold more than 29 million individual copies.

We should be careful not to enter a literature program simply to be in competition with other groups. But we should recognize the validity of a tool that has advanced these other causes in such a remarkable manner. The Christian Church cannot afford to be laggard in the quick and creative use of every medium of communication to share the Gospel of the Lord Jesus Christ.

This article would be incomplete without reference to increasing attention given to the literature program by our general board in its assignment of tasks in this area. As you know, A. J. Metzler was the first Secretary for Literature Evangelism serving on a part-time basis with minimal secretarial assistance. A little more than a year ago, the writer began his service on a full-time basis with only part-time secretarial assistance. On Sept. 5, Ruby Carol Lind, Salem, Oreg., began service in the Literature Evangelism office as a full-time secretary. This move has been anticipated for a long time and will certainly provide for more adequate assistance in the service function that the literature office seeks to provide for our churches around the world.

May I enlist your prayers and support for our outreach program through the use of Christian literature? This is really not my task alone. We, as members together of the body of Christ, are serving in every way we can to promote His kingdom. May God help each of us to be faithful to our primary responsibility in these days.

Your Treasurer Reports

One growing edge of missions is in literature distribution. Growing literacy in many countries has brought about the need for Christian literature for distribution to people in many lands. Without doubt, one of the greatest challenges before Christian missions today is helping supply Christian literature for the many people who have learned to read.

A special project approved by the general mission board for current development is a bookstore in the city of Brasilia. The new capital of Brazil, Brasilia presents a strategic opportunity for Christian literature and witness in a growing and significant metropolitan area. The executive committee of the board has authorized the development of this bookstore program as special contributions are secured for it. Some gifts have been received, but additional designated funds for this project are urgently needed.

About \$6,000 will be needed to equip and stock this store with books and other Christian literature. I would like to suggest this need as a special project for individuals or groups who may want to contribute to some special need beyond regular giving to the mission program. Contributions for this purpose should be designated for the Brasilia bookstore.

Congregations with planned giving may wish to use this as an example of the significant opportunities which their regular mission offerings cover in literature in other areas.

Treasurer of the General Mission Board.
Fraternally submitted,
H. Ernest Bennett,

OUR READERS SAY

(Continued from page 858)

conservatives hold the key to life—the Anabaptist vision of being a disciple of Christ, living according to the Word of God—we sit and are quiet. May God forgive us and before He gives us up, may we again see the challenges and needs around us—and speak out for God! We must focus attention on God's Word and make sure that we and our friends understand His Word and that we and they don't set aside the demands of the Word of God.

—Leland M. Haines, Lancaster, Pa.

ONE CHURCH

(Continued from page 858)

is a unique witness that belongs to those of the Anabaptist tradition, should those who bear the name Mennonite find a way to express their oneness in Christ and give a unified witness?

It has been my experience in working with various Mennonite groups that, underneath all of our external trappings, there is a profound unity of faith and concern. Strangely enough, while our forefathers came to this country and the forefathers of other Mennonite groups were making their pilgrimages to Russia and then to North America through all of the vicissitudes of life, whether pioneer life here or suffering and persecution overseas, we have maintained, without our knowing it, a common basic commitment to Christ and to the Word and to a way of discipleship. Perhaps the concept of *one church* would call us to see more clearly the resources that are ours for the one mission through our Mennonite brotherhood.

If you do not agree with this, are we then to say that the Mennonite Church of which we are members is the one church? To say this is to have our hopes dashed. For within our group there is not the oneness, the unity of which the Scriptures speak. Freedom of communication, acceptance, and fellowship among our congregations and conferences could well be improved. In fact, we are a loose assemblage of autonomous conference districts, and, more or less, each conference district is a law unto itself. The result is that in some cases a conference district may begin to think of itself as a little denomination within the brotherhood. Were the congregation to be the locus of the one church, again we would be dismayed to discover the hostilities and the conflicts within most congregations that sap the vitality and ruin the witness of the congregation.

Ultimately then the "one church" comes to be an individual. Does each of us say, It is I? and that fellowship and unity must be on the basis of what I think?

As a Mennonite Church we must face up to what "one church" means. What should we admit as a meaning of "one

body," of "one fold," "that they may be one"? Before moving into a discussion of the one mission, I feel the Lord would call us to repentance. For too long we have been dealing with the externals of the faith and with some of the problems of the larger society, important as some are, but we have been blind to one of the basic problems, that of the one church and the unity that Christ desired for His church. Each of us should repent for his share in keeping the church from being one.

One Mission

Let us turn now to the concept of one mission. For our purposes let us assume that there is one church and that we are part of that one church. What then is the mission of that church? The mission of the church is to communicate the Gospel of Jesus Christ to the world. The Gospel is the good news that the triune God is acting now and will continue to act in people's lives, that He waits and works for our response.

A. Allen Ranck says, "Because the church has one Lord, the church is one. It thereby has one mission, one purpose for its existence. That mission is to make Jesus Christ known to the world and to accomplish the mission Jesus Himself came to achieve." Jesus used the words of Isaiah to describe it: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Reuel Howe writes, "The church as the body of Christ exists today to continue the work begun by God in Christ and that work is to reconcile the world unto Him."

Dr. R. Pearce Beaver writes, "There is emerging with increasing clarity the understanding that mission is the primary function of the church between the ascension and the full coming of God's kingdom. What mission is can most simply be stated in the Biblical affirmation that God was in Christ reconciling the world unto Himself and that God has committed to the church this ministry of reconciliation. This has been the church's mission since Pentecost and it will remain its mission until the end."

Many of the persons who write concerning the mission of the church refer to Paul's statement in II Cor. 5. Perhaps we do well to hear exactly what Paul wrote, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of rec-

onciliation" (II Cor. 5:18, 19). If this is the one mission of the church, what does this mean to us?

(1) If communicating the Gospel is the great mission of the church, then all of church life must have this as its integrating objective. It must be the underlying assumption of all of our boards, agencies, committees, and congregations. Worship, nurture, fellowship, evangelism, service, and missions go to make up the mission of the church. Reconciliation to Jesus Christ must be taking place in worship, in nurture, in fellowship, in evangelism, in service, and in missions. It is my understanding that missions is an important part of the mission of the church.

(2) Because there is *one mission*, every Christian, therefore, being a part of the church, shares in the responsibility for the mission of the church. We must realize that mission is the responsibility of each member. This is going to do something drastic to us, for this means that the mission of the church is the ministry of the laity. "Wherever there is a church, or for that matter, an individual Christian," says Dr. Ranck, "the mission should be at work and from that center it should move out to participate in the evangelization of the world. Every Christian is a missionary. His attitude and actions will either advance the cause of Christ in the world, or they will hinder it. . . . If one layman fails as a witness, what a missionary is gaining in one place will be lost where the layman fails."

For too long we have thought that the good minister should be one who can make a good impression on the community, who should witness, who could make a clear presentation of who the Mennonites are and what they believe, that he could be a spokesman for the congregation and do the witnessing. On the other hand, we have thought that the good layman is one who is active in the work of the congregation when it is together, as a Sunday-school superintendent, or Sunday-school teacher. Or the good layman is busily engaged in working on the board of trustees, or the board of elders, or the church council. Somehow we must reverse our concept. The unordained layman is the real minister to the world. The good layman should be the one who is bringing the message of Jesus Christ wherever he is, at home, at work, in the shop or office, on the job. The ordained person should be at work providing the nurture, worship, and fellowship experiences that would strengthen the layman and inspire him for going out again into the world bearing the good news. Actually there is little or no difference between the unordained or the ordained in terms of mission, because each has been baptized and each is to be a bearer of the Gospel. The only difference may be that of function. The minister functions when the

church is gathered. The layman functions as the church is scattered. So, mission involves each member wherever he is. It involves all of the work of the church, at home and abroad.

(3) The concept of *one mission* should also lead us to repentance because we have fragmented mission by our own little imperialisms, as though the most important work of the church were that area in which we are actively engaged, whether it be in the educational work of the church or in missions or in leading of worship. We have allowed competition, expressions of self-will, and jurisdictional disputes to overshadow the mission. Regardless of where we work, all must contribute to the mission, all must have central the purpose of reconciling men to God. Finally,

One Church, One Mission

If we believe in one church and one mission, then there are some things that will need further study. First in the area of nurture. We will need to train our people to sense their responsibility for the mission of the church, which is to the world. Entirely too much of our teaching program is ingrown. We have been much concerned with making people good Mennonites, so that they will know what it means to be a Mennonite, what our doctrines and disciplines are, and what the distinctions are between our denomination and another. Consequently, much energy has gone into that which divides, rather than in creating an awareness on the part of our children and our adults that it is *Christ's church* to which we belong, and that it is the whole world for whom He died.

In the second place, we must train our people to carry forward mission. This will mean that instead of an emphasis upon denominational peculiarities, we will attempt by the power of the Holy Spirit to help people understand what Christian living is all about. How does one live a Christian life in a non-Christian world? What is the call of Christ to discipleship? How does the Gospel relate to the family, which is living in the world and which is to be a cell in which redemption has full sway? And what about the use of leisure time? We must teach how to witness. How can we speak to men on the job? How can we speak to our neighbor? What is it that we are to say? We must recognize that the strongest witness is the communication of the deepest experiences that are ours with God in Christ and with our Christian brethren. To be able to present flawlessly the doctrines of the church has its place, but not necessarily in witnessing.

We must teach missions as part of the total mission of the church. People must be made aware of the world need and of the problems of mission work so that they will become sympathetic to those working at home and abroad; so that they can feel

a part of this missionary outreach of the church and stand by it in prayer and in giving of money and sons and daughters.

We are now inaugurating a missionary education program. Last year our theme was home missions, this year Latin America, next year witnessing. As we become more of one church engaged in one mission, I hope that we can begin to speak in terms of the total missionary outreach of the church as an expression of its mission.

Here we are gathered as a general mission board. As a member of the Mennonite Church, I want to feel that the work done by our general board and the work done through the Eastern Board and other of our conference districts at home and overseas, is our missionary work. I want to be familiar with it all. I want to undergird it all with my prayer and with my support.

Our missionaries overseas found long ago ways to work with Christians of other denominations, ways that we have not begun even to explore here. This would lead me to the fourth consideration. As a first step, we must learn to find ways of working with our sister Mennonite groups. Our churches overseas are pointing the way to this. There is the co-operative seminary project in Latin America. There are the co-operative literature projects in Japan and in India. These are good. Perhaps if we were as deeply aware of the forces of evil here as those who are laboring in the church of Jesus Christ in other nations, we would lose some of our smugness, some of our self-centered divisive ways, for we would know truly who our opponent is: that it is the evil one, and not our brother.

In this country there is one unbeliever to every Christian. When one moves to India, there are likely forty unbelievers to every Christian. When one goes to Japan, there are two hundred unbelievers to every Christian. Where the forces for Christ are so small, certainly they sense more deeply than we the need for each other in moving ahead and in carrying out their mission.

"One church, one mission" seems to me to suggest that as we have moved ahead in establishing churches throughout the world, we must recognize them as part of the one church of Christ and not only part of our North American church. I have been asked to help write a resolution of welcome to the Japan Conference, should this church see its way clear to become a member of our General Conference. I would be very happy to see the Japanese church as part of our General Conference, for it is a young church, a vital church, a church with great enthusiasm, spiritual warmth, and dynamic. And yet if to become a part of our General Conference means that we would merely perpetuate in Japan our divisions here, I would have many questions.

We can no longer be paternalistic. We cannot think in terms of the church being founded by our money, and our personnel,

and that therefore this is our church. The younger churches are our sister churches in Christ. They have the same mission as we. They are part of the one church. I think of the churches in India and the churches in Africa, as well as the churches in Latin America. We are glad for the possibilities for co-operation and fraternal relationships, for continued support, and for sending fraternal workers. I feel deeply that the Holy Spirit is leading those churches, as the Holy Spirit has led us. Under no circumstances dare we in any way perpetuate our divisions there.

As I said at the outset we dare do nothing that would hinder the growth of the one church in fulfilling its one mission. The one church is the body of the redeemed. The one mission is to communicate the Gospel, so that men may be reconciled to God.

Scottsdale, Pa.

NEAR TO GOD

(Continued from page 867)

How often the same question comes to us, "Lovest thou me?" He means, "Do you really truly love me?" When we put the tests of love to our own hearts, how short we come! How much of unlove and self we find! But we want to allow Him to keep on probing and asking. We do want to love Him more. Peter was told what to do. He will tell us—that is, He will if we come close enough to hear His voice and to get His commission.

Saturday, October 14

Read John 21:20-25.

Dear Lord Jesus, strengthen our purposes to follow Thee.

"What is that to thee? Follow thou me." This is part of the very last question. And He asked it of Peter who had just declared his love. And now Peter-like he seemed to need to have something to say. Why was he concerned about John?

Jesus made following Him an individual matter. We may go with the crowd, but as an individual each one decides to do the going. Every one must give account of himself. It is as if He says, "You will show your love best by just following me. If someone is given a lesser or a greater place to fill, don't concern yourself about that. You follow me."

THAT THEY MAY BE ONE

(Continued from page 865)

sharing of convictions and experiences in regard to the Christian ministry of reconciliation. One pastor spoke out of his experience of spiritual anguish, explaining his motive for leading in the peace movement in his community as a way of repenting for his participation in the war.

Another pastor cautioned that the anti-war feeling among the Japanese may be merely a psychological reaction, a fear of

war itself, rather than a deep conviction and readiness to die for Jesus' sake.

One young pastor, in private discussion, justified the atomic bombing of Hiroshima and Nagasaki ("it opened our eyes") and defended the idea of a righteous war.

A middle-aged pastor told of his experience in prison during the war. He was not a conscientious objector but was persecuted for preaching the return of Christ and proclaiming Christ as Lord above the emperor.

The participants unanimously agreed to plan for another study conference and requested the Kushiro pastors to continue as a planning committee and invite the Tokachi area pastors to join in an all-Eastern Hokkaido continuing seminar.

Our united conviction is that God is working in our midst and that His Holy Spirit will lead us in the coming months into a deeper fellowship around the Word. May it be so. And to this end will you pray with us—"that the world may believe?"

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Avery, Edward and Mary (Decaire), Detroit, Mich., first child, Mark Edward, Aug. 5, 1961.
Beachy, Neil and Emma (Kramer), Goshen, Ind., fifth child, third son, Jeffrey LaMar, Aug. 30, 1961.

Beam, Omar K. and Ruth (Stoltzfus), Elverton, Pa., fourth child, third daughter, Diane Sue, Sept. 1, 1961.

Birky, LeRoy and Beverly (Klukas), Kouts, Ind., third child, first daughter, Colleen Sue, Sept. 2, 1961.

Christophel, Sanford and Miriam (Burkholder), Battle Creek, Mich., first child, Karen Sue, Aug. 24, 1961.

Collins, Ronald and Betty Lou (Delarange), San Juan, P.R., first child, Debra Lee, Sept. 4, 1961.

Ebersole, Lester and Lois (Weaver), Campinas, Brazil, fifth child, a daughter, Anna Nilza, Sept. 15, 1961.
Eby, Loren J. and Roberta (Sell), Mishawaka, Ind., fourth child, third daughter, Mary Ellen, Aug. 2, 1961.

Frey, Warren and Clara (Stuckey), Wauseon, Ohio, sixth child, third son, Allen James, Aug. 6, 1961.

Goertzen, Chris and Janice (Tschetter), Denver, Colo., second child, first son, Christopher Todd, Sept. 4, 1961.

Good, Laverne and Margaret (Detwicker), Waterloo, Ont., third child, second son, Byron James, Sept. 12, 1961.

Halteman, Ralph L. and Tillie (Burkholder), Red Lake, Ont., second son, J. Lyndon, July 17, 1961.

Hartman, Enos and Mildred (Good), Myerstown, Pa., fifth child, fourth son, Luke, Sept. 11, 1961.

Histand, Arthur H. and Doris (Derstine), Athens, Pa., sixth child, second son, Joel David, July 28, 1961.

Horning, I. Herbert and Mildred (Weber), Denver, Pa., third child, second daughter, Cheryl, Sept. 8, 1961.

Horst, J. Chester and Martha (Diller), Greencastle, Pa., third child, second son, Lamar David, Aug. 31, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Allebach—Moyer.—Abraham G. Allebach, Kulpaville, Pa., Ambler Mission, and Edith K. Moyer, Elroy, Pa., Towamencin cong., by Norman A. Hunsberger at his home, Sept. 2, 1961.

Beachy—Tewis.—Richard W. Beachy, Denver, Colo., Hartville, Ohio, cong., and Patricia A. Tewis, Denver, Colo., by Marcus Bishop at the First Mennonite Church, Sept. 15, 1961.

Buckwalter—Hershey.—Marlin Laverne Buckwalter, Greencastle, Pa., Cedar Grove cong., and Jean Louise Hershey, Lititz (Pa.) cong., by Maurice W. Landis at the Santee Chapel, Lancaster, Pa., Sept. 16, 1961.

Burkholder—Hershey.—Landis E. Burkholder, Denver, Pa., Indiantown cong., and Gladys Hershey, Ronks, Pa., Paradise cong., by Clair B. Eby at the future home of the bride and groom, Sept. 2, 1961.

Burkholder—Kuhns.—Delbert I. Burkholder and Elizabeth J. Kuhns, both of White Cloud (Mich.) cong., by Edward D. Jones at the church, Sept. 16, 1961.

Eberly—Martin.—Ray Eberly, County Line, Wayne Co., Ohio, and Carol Martin, Goshen, Ind., Yellow Creek cong., by William Ramer at Yellow Creek, Sept. 13, 1961.

Ellis—Schmitt.—Howard Ellis, Kitchener, Ont., Collingwood United Missionary cong., and Margaret Schmitt, Kitchener, Ont., Mannheim cong., by Osiah Horst at Mannheim, Aug. 19, 1961.

Good—Jackson.—Lester F. Good, Columbia, Pa., and Mary Jackson, Mt. Joy, Pa., both of the Chestnut Hill cong., by Christian W. Frank at the Mt. Joy Church, June 24, 1961.

Halteman—Bergey.—Harold K. Halteman, Lansdale, Pa., and Marilyn M. Bergey, Telford, Pa., both of the Franconia cong., by Curtis L. Bergey at Christopher Dock School, Sept. 16, 1961.

Hartman—Thompson.—Lloyd S. Hartman, Benton (Ind.) cong., and Judy Lee Thompson, First Mennonite, Indianapolis, Ind., by Cleo Mann at First Mennonite, July 2, 1961.

Kaufman—Mast.—James Kaufman and Naomi Mast, both of the Mountain View cong., Creston, Mont., by J. G. Hochstetler at the church, Sept. 1, 1961.

Kroecker—Halteman.—Alvin K. Kroecker, Lansdale, Pa., Plains cong., and Marilyn D. Halteman, Souderton, Pa., Franconia cong., by Curtis L. Bergey at Plains, Aug. 5, 1961.

Anniversaries

Martin. Henry E. Martin and Barbara Ernst were married on Aug. 31, 1911, at the home of the bride's parents, George W. and Mattie (Kuhns) Ernst, by Bishop John S. Burkholder. They observed their fiftieth wedding anniversary on Aug. 31, 1961, when open house was held at their home, Chambersburg, Pa. The previous evening 25 young people of the church gave a short program at their home in their honor. On Feb. 18, 1941, Bro. Martin was ordained to the office of deacon at the Pleasant View Church, where both Bro. and Mrs. Martin are serving faithfully. They are enjoying good health. They have one son, 4 grandchildren, and 3 great-grandchildren.

Schlabaugh. Bro. and Sister Sam Schlabaugh were married at the home of her parents, Mr. and Mrs. Jonas Yoder, Wellman, Iowa, on Aug. 27, 1911, by J. K. Yoder. They observed their fiftieth wedding anniversary with open house at Iowa Mennonite School on Sept. 10, 1961. Around 400 relatives and friends called. Open house was held on Sept. 10 rather than Aug. 27, because they had been involved in an automobile accident early in August. They have 3 sons: Eldon, Donald, and Gordon, all of Wellman. They are members of the West Union Church near Parnell, Iowa.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Daige, Florence, daughter of Francis and Denise (Pelletier) Chasse, was born at Claire, New Brunswick, Canada, June 5, 1892; died of a stroke at the Lewistown (Pa.) Hospital, Aug. 23, 1961; aged 69 y. 2 m. 18 d. Her husband, Henry Jr. Daige, died Nov. 1956. Surviving are 4 children (Lorina—Mrs. Jack Cooper, Los Angeles, Calif.; Raoul, Rockville, Conn.; Marc, Limestone, Maine; and Theresa—Mrs. Thomas Stuter, Belleville, Pa.), 10 grandchildren, and 5 brothers and sisters. Six children preceded her in death. In 1956 she was converted and became a member of the Woodland Mennonite Chapel, Reedsville, Pa., where she was a challenge and inspiration to all. Funeral services were held at the Locust Grove Church, Aug. 26, in charge of Louis Peachey and Ivan Yoder.

Frank, Harry N., son of Christian H. and Annie (Neff) Frank, was born in Manheim Twp., Pa., Jan. 14, 1886; died after a brief illness at his home, East Petersburg, Pa.; aged 75 y. 7 m. 10 d. On Nov. 17, 1910, he was married to Bertha E. Landes, who survives. Also surviving are one daughter (Anna Florence—Mrs. Mennel W. Helsey) and 5 grandchildren. One grandchild preceded him in death. He was a member of the Eastern Mennonite Board of Missions and Charities, and a member of the East Petersburg Church, where funeral services were conducted by Irvin Kreider, Christian Frank, and Raymond Chasles.

Gall, Allen A., son of Carrie (Gantz) Gall and the late Christ E. Gall, was born April 3, 1925; died at his home, Elizabethtown, Pa., after an illness of 3 months; aged 36 y. 5 m. 5 d. On Dec. 15, 1945, he was married to Alice Lehman, who survives. Also surviving are his mother, 5 children (Barbara Ann, Linda Faye, Marlene Elaine, Martha Jane, and Stanley Allen, all at home), and one sister (Mary Elizabeth—Mrs. Irwin L. Witmer, Elizabethtown). He was a member of the Elizabethtown Church, where funeral services were held Sept. 12, in charge of Clarence E. Lutz, Walter L. Keener, Jr., and Noah W. Risser.

Herr, Elmer J., son of David G. and Barbara (Hershey) Herr, was born July 25, 1880; died at the Hanover (Pa.) General Hospital, July 26, 1961, of injuries received in a car accident near Marysville, Calif., on June 22, 1961; aged 81 y. 1 d. He was married to Fannie Miller, who died in March, 1960. Surviving are 5 sons and 2 daughters (E. Grant, Spring Grove; John D., at home; Harold M., Gettysburg; Charles E., Hanover; Henrietta—Mrs. Lehman Longenecker, Harrisonburg, Va.; Allen H., Crab Orchard, W. Va.; and Mary E.—Mrs. Harold Weaver, Elkhart, Ind.), 21 grandchildren, and 13 great-grandchildren. He was a member of the Hanover Church. Funeral services were held at Bairs Church, July 29, in charge of Richard Danner, Harvey

Grove, and James Danner; burial in York Road Cemetery.

Kulp, Katie F., daughter of Henry and Catherine (Frederick) Kulp, was born at Salfordville, Pa., June 23, 1879; died of coronary thrombosis at Kulpville, Pa., July 29, 1961; aged 82 y. 1 m. 6 d. Surviving are 2 sisters (Maggie and Mrs. Aaron Metz) and 4 brothers (Rein F., Jacob F., Henry F., and Melvin F.). Two sisters and one brother preceded her in death. She was a member of the Salford Church, where funeral services were held Aug. 2, in charge of John E. Lapp and Henry L. Ruth.

Martin, Thomas Charles, son of Carl and Pauline (Darling) Martin, was born at Lyons, Nebr., June 2, 1947; drowned while on a family outing near Knox, Ind., Aug. 31, 1961; aged 14 y. 2 m. 29 d. Surviving are his parents, one sister (Mary Louise), 3 brothers (Michael, Robert, and David), all of Valparaiso, Ind.; and his grandparents (Mr. and Mrs. Ben Martin, Beemer, Nebr.; and Mrs. Paul Darling, Lyons, Nebr.). He was a member of the Hopewell Church, Kouts, Ind., where funeral services were held Sept. 3, in charge of Samuel S. Miller and John F. Murray.

Schisler, Rhea L., daughter of W. F. and Selena (Werner) Schisler, was born at South Cayuga, Ont., Dec. 13, 1894; died suddenly at the home of her sister, Mrs. Moses S. Bowman, Kitchener, Ont., Aug. 27, 1961; aged 66 y. 8 m. 14 d. She had been employed as dietitian at the Fairview Mennonite Home, Preston, Ont., for the past 18 years. Surviving are 2 sisters (Dora—Mrs. John A. Cressman, Preston; and Mildred—Mrs. Moses S. Bowman). Her parents and twin sister preceded her in death. She was a member of the Preston Church, where funeral services were held Aug. 30, in charge of Howard L. Good, assisted by C. F. Derstine; interment in the family plot at Vineland.

Yoder, Frances W., daughter of the late Jonas and Annie (Witmer) Landis, was born near Elizabethtown, Pa., Jan. 26, 1908; died in the Lancaster (Pa.) General Hospital after a brief illness; aged 53 y. 7 m. She was married to Albert Yoder, who survives. Also surviving are 3 daughters (Anna Ruth, Shirley, and Gladys, all at home), 2 stepsons (Vernon, Ephrata; and Clarence, Hershey, Pa.), and 11 grandchildren. Four infants preceded her in death. She was a member of the Good Church, where funeral services were held Aug. 29, in charge of Jay M. Bechtold, Ira Z. Miller, and Clarence E. Lutz.

Clergymen in England over 75 years of age outnumber those under 35. Half of the people in Scotland never go to church. These and other facts about the decline of religion in the British Isles are told in the July 31 issue of *Christianity Today*.

Three Negroes registered as undergraduate students for the second semester of the summer school at Wake Forest College (Southern Baptist) in North Carolina. These are the first Negro undergraduates ever admitted to the school. However, these students may not apply their credit toward a Wake Forest degree.

Protestant evangelism in Latin America "is not only necessary but urgent" in view of the "stark reality of the religious situation" in that area. So says Bishop Barbieri of Buenos Aires, head of the Methodist



ITEMS AND COMMENTS

BY THE EDITOR

Church in Argentina, Uruguay, and Bolivia. Three contributions by Protestantism to the religious heritage and development of Latin America, primarily since 1825, were cited by Bishop Barbieri. They were: (1) the popularization and widespread distribution of the Bible which, he said, until Protestants introduced it, had been considered a book beyond the comprehension of the common man; (2) the emphasis upon a personal religious experience which had much to do with the establishment of the concept of the worth of every individual; (3) the centralization of the Christian message upon Jesus Christ as Redeemer and Lord who can change the lives of people.

S. K. Mondol, a Methodist bishop from India, prayed in the United States Senate that the deliberations of that body would be "in the cause of peace for which man-

kind hungers," and that they would be "saved from the pessimism and cynicism that tell us that war is inevitable."

A group of private citizens in Jordan have formed a society to replant the Mount of Olives with olive trees. This will include the famous Garden of Gethsemane. Most of the trees on the Mount of Olives were cut down under Turkish rule in the eighteenth century. Others were destroyed in the fighting of 1947.

The official publication of Georgia Baptists complained not enough Atlanta ministers are forcefully preaching peaceful school desegregation. "Now is the time to stimulate the doctrines of human love," said the editorial. "Those who oppose the mixing of the races had their day in court and lost. There is now no arguing with reality."

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Scottdale, Pennsylvania

Gospel Herald

TUESDAY, OCTOBER 10, 1961
VOLUME LIV, NUMBER 40

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The ultimate test of genuineness in preaching is the actual communication of God's message.

The Church Preaching in Mission

By John R. Mumaw

The church has long professed to have a universal message. It has acted upon the Scriptural provision that "whosoever shall call upon the name of the Lord shall be saved." But they need a word from the Lord. They must learn how to be saved. They will not call upon one in whom they have not believed. And they cannot believe on one of whom they have not heard. They need a preacher to tell the story of Jesus and His love.

The pulpit is a symbol of proclamation. It stands for divine service in the worship of the church. It suggests evangelistic purpose. Through the centuries in all frontiers of the Christian witness, preaching was an accepted method of communication.

Congregations have sponsored revival meetings. Christian communities have conducted evangelistic campaigns. Churches have administered outpost congregations. Mission boards have gone overseas in mission. Laymen have gone into the factory to witness of Christ there. Rural missions have gone to the hills and plains. Christian workers have stood on city streets, in parks, and in Gospel halls to make Christ known. All of these are used as channels of outreach, and preaching is the major thrust.

Preaching is a proclamation of the "good news." To John the Baptist it meant



The church preaching in mission involves children, as well as adults. Here children attend a pre-Christmas open-air children's meeting in Hokkaido, Japan.

Sudden Wealth

By LORIE C. GOODING

My maple trees have turned to gold!
How wealthy now am I!
I own a million golden leaves
Beneath a turquoise sky.

Who said, "Gold doesn't grow on trees"?
I've heard that my life long,
The wisdom of some ancient sage;
But surely he was wrong,

For here upon my humpbacked hill,
Disproving words like these,
Is wealth beyond imagining—
Gold growing upon trees!
Killbuck, Ohio.

calling men to "repent . . . for the kingdom of heaven is at hand." To Jesus it meant proclaiming "deliverance to the captives, and recovering of sight to the blind." To the apostles it meant announcing the kingdom of God with "power and authority over all devils, and to cure diseases." To the early church it was proclaiming the good news about the kingdom of God and the name of Christ. To Paul it meant delivering a message "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Today it means the church is to "make disciples of all nations," inviting men and women everywhere to accept the lordship of Christ.

The church believes in mission. It takes seriously group responsibility for proclaiming the good news of deliverance from sin and of the privileges of Christian discipleship. There lies on its conscience a compelling conviction that men without Christ everywhere must know Him and learn how to be saved. It feels constrained not only to lead men to faith in Christ but also to bring judgment against those who refuse to obey the Gospel. The promise of blessing through faith is accompanied by warning against the perils of rejection.

The church relies heavily upon preaching as a major method of communicating its message. By this means people are brought into real confrontation with Christ. There is occasion to preach wherever unbelief and religious ignorance are found. In all parts

of the world there are people to be evangelized. The church carries its preaching mission into every area of need, there to proclaim God's saving grace.

Preaching, as a spoken discourse in divine worship, is a calling of God. Those who serve under divine commission are authentic heralds proclaiming the wishes and will of God. This creates an urgent situation like that of Paul, who said, "Woe is unto me, if I preach not the gospel!" There is no room for complacency. This message is a life-and-death matter. There is an inner compulsion to drive the honest preacher on in the face of opposition, or even danger. Neither outward hardship nor inner temptation dare alter the message. He must "preach Christ with crystal clarity and transparency of life."

The missionary message, designed to bring men to faith in Christ, is a proclamation of the crucified Redeemer who is the resurrected Lord. It calls for an acknowledgment of sin and presents the incentive to repent by offering forgiveness. It declares that in the death of Christ there is pardon and peace. In His resurrection



The church preaching in mission implies Bible study, prayer cells, and instruction in Christian nurture. Here J. D. Graber meets with some Indian Christians for Bible study.

there is victory and hope. Preaching is designed to lead penitent souls to the climactic confession that "Jesus Christ is Lord." Preaching calls for a personal commitment of loyalty to Christ and also summons the believer to accept the Christian ethic for daily living. The Gospel not only is an evangelistic proclamation (*kerygma*) to non-Christians to bring them to faith in Christ, but also is a message of instruction (*didache*) for Christians with a view toward spiritual growth and preparedness for the Second Coming. In this latter function preaching fulfills a mission

Our Readers Say—

I want to express my appreciation for men in our brotherhood with insights and the ability to communicate these insights as Bro. Linden Wenger has in his recent article, "Keeping Open the Channels of Communication" (Sept. 5). What Bro. Wenger has said is certainly apropos. This article has "communicated" to my mind which, to me, makes it all the more valuable.—Kenneth G. Good, Hyattsville, Md.

of the church in leading believers to a fuller comprehension of what God has accomplished through Christ, and in clarifying further the relationship of the believer to God with all its spiritual, social, and ethical implications. This is all bound up in the proclamation of saving grace to fulfill man's need for peace and hope.

The ultimate test of genuineness in preaching is the actual communication of God's message. It must speak to man's need, for this is God's greatest concern. It must be genuinely relevant to the human situation and convey accurately God's intention. Robert H. Mounce says, "To be genuinely relevant it must be addressed to man's ultimate spiritual need. It must deal with those questions that lie at the heart of human existence. It must answer man's predicament. It must deal with sin and offer salvation." This is an awesome task, involving the eternal destiny of men. Unless the proclamation is made in the "power of God unto salvation," men will be swept into eternity without hope. Preaching to be effective must bring about a redemptive encounter which confronts men with the realities of judgment and deliverance. To fail in this is to betray both God and man.

Preaching is a great privilege. It makes the preacher a co-worker with God in the saving elements of His present activity. He is a herald proclaiming eternal truth with divine authority. He shares the answer to the search for peace of soul and points the way to eternal habitation. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Harrisonburg, Va.



Wealth, when unwisely used, is likely to be a stone around a man's neck, a power for destruction.—John D. Rockefeller, Jr.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1884)

PAUL ERS, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTNA NITZSCHE, ASSISTANT TO THE EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa. Lithographed in U.S.A.



The Church in Mission

The lead article in this issue is the first of a series which will lead up to Missions Week in November. The phrase, "The Church in Mission," was the theme of the annual meeting in June of the Mennonite Board of Missions and Charities, and is the continuing emphasis of the Board throughout the year. It is the title of the Handbook which has just been made available to our churches, and should be in all homes. Its concepts are embodied in the program of every-member enlistment now being promoted in many of our conference districts.

This theme, "The Church in Mission," fits into our understanding of what the church is, and what the church is for. The Christian Church is truly the church only as it is engaged in mission. And it is functioning fully only as every member becomes involved in this mission. So we do not speak of the church as conducting missions—rural, city, overseas, but of being itself a mission. Every member is a part of this mission, and every activity contributes to this mission.

This concept, fully understood and accepted, and then fully implemented, will deeply affect the whole program of the church, giving it a Scriptural character and infusing it with new life and effectiveness.

The approaching Missions Week, then, is not to be thought of chiefly as a period of peak giving, but rather as a time when the church faces fully and frankly the question of what she is, and why she is in the world. Let us work to make that experience maximally effective.

But the financial aspect cannot be left out. For although our mission giving is so far a little better this year than last, the smaller balances at the beginning of the fiscal year give us a present situation of serious shortages in mission funds. Last week we carried the announcement that relief payments were being reduced because of lack of funds. And now the Mission Board's Executive Committee has requested a \$50,000 reduction in program.

All this seems so very tragic and useless, in view of continuing needs, and of the abundant living with which most of us are surfeited. Opportunities for evangelism beckon on every hand, and the calls of the world's hungry and homeless people grow louder.

So while we are emphasizing the total concept of mission and stewardship, we

must resolve particularly to replenish the treasures of our mission boards, so that the work may go on without interruption or hindrance, so that our workers may know the church is behind them in their ministry, so that the church may really be the church, and so that God may be glorified in His people.—E.

Confession of Faith

There has been a felt need for a new statement of the faith of the Mennonite. This does not arise from any desire to repudiate earlier statements, such as the Dordrecht Confession (1632) or Christian Fundamentals (1921). It represents rather a desire for a clearer answer to the questions raised in the life and thought of the Mennonite Church in the world today.

In 1957 Mennonite General Conference authorized the preparation of a new confession of our faith. A committee was appointed to work at this task. It was suggested that a progress report might be given in 1959, with a final statement ready for submission to General Conference in 1961.

The committee, composed of Harold E. Bauman, Clayton Beyler, Chester K. Lehman, John E. Lapp, and J. C. Wenger, worked according to this schedule. A tentative wording of the statement was presented to the General Council in September, 1960, and a major block of time in that session was devoted to its discussion. In the light of suggestions given there, still another version was prepared for submission to General Conference in the 1961 sessions held recently at Johnstown, Pa. Most of one session was given to its consideration, with the delegates divided into sections to give more persons a chance to participate in the discussions.

It was hoped by many that the new confession of faith could be adopted this year. But the suggestions given in the discussion groups on the style, content, and organization proved to be too numerous for the committee to give them due consideration in a few hours of time. Therefore the recommendation for adoption was tabled, and the committee was asked to make further revisions, so that there can be further, and it is to be hoped, final, consideration in 1963.

The Conference did "approve in principle the proposed confession of faith as being basically the doctrinal position of the Mennonite Church."

This means that there are no serious theological disagreements among us. The strains to our unity are in areas of practice and discipline, not in the matter of our common faith. We believe the same things; we just were not yet ready this year to agree on how to put our faith into words.

So we do have, even now, an agreed upon confession of faith. We have the 1632 and 1921 confessions, which we have had no intention of shelving. We have the various conference and congregational expressions in their constitutions of our basic faith. We have the several General Conference statements of position, as on war, nonconformity, and race relations. And we now have this new confession, approved as to its general substance.

Because it has not been adopted in final form, the new confession cannot be printed, distributed, and studied, as had been the plan. But the form presented to General Conference will be printed in the *Proceedings*, and will be available to all who want copies. Perhaps the additional study throughout the church, and the suggestions that will come to the committee by this means, will compensate for the disadvantage of not having the new statement officially adopted before 1963. Certainly all the mass consideration already given, and that which will be given, will be valuable in making the new confession indeed an expression of the faith of our entire brotherhood, rather than just of a committee, or even of the delegates of General Conference.

Certainly we want any confession that is adopted to be brought effectively into the thinking of all our members. We need a confession that is Scripturally stated, intelligently understood, fully accepted, and enthusiastically confessed to the world. All this we trust the Confession of 1963 will be.—E.

Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus: "Do you ever read your Bible?"

"Yes," was the answer, "but I get no benefit from it, because, to tell the truth, I feel I do not love God."

"Neither did I," replied the other, "until I thought of how much God loves me."

This answer produced such an effect upon his friend that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth, that it is not how much I love God, but how much God loves me.—Selected.

What About the Scripture Versions?

By J. ALTON HORST

Many persons have had serious questions to ask about the merits of the various versions of the Holy Bible. This has been considerably true in recent years when we have seen many new versions, particularly of the New Testament, brought to our attention.

One important thing to consider is that the original Scriptures were written in ancient Hebrew and Greek. Not one of the original writings is known to exist today. Therefore the Bible we have is both a handmade copy of the original and a translation of an obscure language. This shows to us the obvious difficulty of having any one translation totally perfect.

We owe a great debt of gratitude to Biblical scholarship. Men well versed in the ancient languages, ancient literature, customs and culture of ancient peoples, and archaeological and Biblical studies have teamed their efforts and have brought to us some excellent versions of the Holy Bible. Notable among these have been numerous English versions which underwent constant revision down through the years. One of these revisions, authorized by King James and published in 1611, has remained a popular version to this day. A revision of the King James Version, the English Revised Version, was made in England in 1881-84. This version improved on the textual accuracy of the King James but did not come up to the literary beauty of the 1611 publication and as a result has never replaced it popularly. In 1901 an American revision was published. This was called the American Standard Version. The latest revision has been the Revised Standard Version published in 1946 and 1952.

All major revisions and translations of the Bible have met with their share of bitter criticism. In the presentation of their work to King James, the 1611 translators said, "... that if, on the one side, we shall be traduced by Popish persons who will therefore malign us, because we are poor instruments to make God's holy Truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness; or if, on the other side, we shall be malign'd by self-conceited brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their anvil; we may rest secure, supported within by the truth and innocence of a good conscience, having walked the ways of simplicity and integrity, as before the Lord. . . ." This has a familiar ring to us who of these late years have heard of Bible burnings and have read

some caustic literature on the subject of Bible translations.

In all the great work of Bible translation and revision we need to acknowledge the presence and power of the Holy Spirit. He not only inspired the originals but preserved the truth through these many years. B. F. Westcott, a noted Greek scholar, said of the 1881 English Revised Version, "It cannot be repeated too often that the text of the New Testament surpasses all other Greek texts in the antiquity, variety, and fullness of the evidence by which it is attested. About seven eighths of the words are raised above all doubt by a unique combination of authorities; and of the questions which affect the remaining one eighth a great part are simply questions of order and form, and such that serious doubt does not appear to touch more than one-sixtieth part of the whole text." H. G. Herklots, in his book, *How Our Bible Came to Us*, adds, "This judgment has not been disturbed by discoveries made since Westcott's time." In *An Introduction to the Revised Standard Version of the New Testament*, F. C. Grant wrote: "It will be obvious to the careful reader that still in 1946, as in 1881 and 1901, no doctrine of the Christian faith has been affected by the revision, for the simple reason that, out of the thousands of variant readings in manuscripts, none has turned up thus far that requires a revision of the Christian doctrine."

The serious student of the Bible will carefully use several of the later revisions of the English Bible as well as the popular modern translations like Weymouth, Goodspeed, Williams, Phillips, Berkeley, and others. The current Roman Catholic Confraternity edition of the New Testament published in 1941 is of excellent textual quality. The notations in this volume, naturally, are intended to interpret the text in terms of

Roman Catholic doctrine and must be so considered. An exciting field of discovery and inspiration awaits the Bible reader who turns to alternate versions for reading and study. In every case, look to the Holy Spirit for the guidance and instruction He has promised.—*East Bend Trumpet*.

The Wandering Mind

While the World Burns

By ELIZABETH SHOWALTER

Sometimes the pace of my wandering mind is swift. Here is the harvest of the day, approximately:

4:15 p.m.—Newspaper headline: Aging Poodles Given Hair Dye Treatment. The hair stylist quoted says, "It's a good thing psychologically for the women to have a dog with hair matching their own."

4:50 p.m.—From a missionary's prayer letter I found while sorting papers: "Because we enjoy the work so much, we marvel that our mission boards are finding new recruits so scarce these days. Where are the parents who are raising and equipping their children to enter today's fields with the Gospel of Christ? It seems to us somehow the purpose of education for Christians must have been lost sight of, or if not, the wide open fields of the world would attract a host of prepared volunteers."

5:00 p.m.—From an article on an artist who destroyed about three million dollars' worth of his art and now sells small paintings made on burlap consisting of "little more than a few black forms swimming through solid color." And the artist each morning, I read, goes to his studio (designed by an architect) and contemplates for an hour "surrounded by favorite shapes and objects—a rotting rudder, a rusting anchor, a decaying sheet of metal, bits of pottery, and some toy turtles." He says concerning the masterpieces in his mind that because there is not much to them they are hard to do; that he cannot work until he is in a rage.

What is that bell ringing in the back of my mind? A quote from Tom Mboya (you know, that African leader in Kenya who keeps white men uneasy). I read it this morning:

"It has been said that for evil to triumph it is only necessary for the good to do nothing."

What are you doing while the world burns?

Apparently one may flee from ennui into frustration; or from inertia to purpose. God give us purpose! His purpose!

Sustenance

By GRACE V. WATKINS

I know a man whose daily food
Is rich and savory plenitude,
And yet his hovel soul is fed
With scanty crusts of moldering bread.
I know another man whose meal
Is always meager, yet his soul
Is nourished with a royal fare,
For Christ the Living Bread is there.

O Lord, may ministering hands be sped
Till everyone is amply fed;
And ministering hearts, that they may give
The shining Word to all who live,
That darkened souls may change to bright
Cathedrals filled with holy light!
Fargo, N. Dak.

How Provide Personnel for Church Vocations and Christian Leadership?

By Richard Yordy

When our Lord sent the seventy, He indicated that the harvest was plenteous, but the laborers few. Luke 10:2. In another place, "The fields . . . are white already. . . I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John 4:35, 38).

These words are indicative of the chronic need for Christian workers. We can never say that we have done all that ought to be done. The Lord's call bids us enter the harvest with a greater force. We constantly face the challenge for a larger and more effective witness to our generation. The needs in the Mennonite Church seem to be growing more acute and any human projections we can now make indicate there will be even greater needs in the future.

Why is this need evident in view of the Lord's call and priority in the life of each believer? Are we too material? Are we success-minded when we ought to be willing to hope for nothing? Have we failed to give the challenge to individuals? Are we not serious in answering God's call? Is our need for Christian workers evidence of need for revival, or evidence of a too rapid expansion in mission? Have we looked too much at social, intellectual, and worldly-wise qualifications and not enough at the gifts and qualifications of the Spirit? We must confess our need for revival. We need the spur of truth and the conviction of the Spirit to bring repentance and a greater realization of God's will among us. Our greatest untapped potential for leadership is likely in development of responsibility for calling and preparing Christian workers at the congregational level.

At present, we expect individual initiative to fill our need.

Perhaps we have become too individualistic by depending solely upon the Spirit's call to individuals. We have overlooked the possibility of the Spirit leading the church to call and prepare personnel for church vocations and Christian leadership before the need is present or even acute. Do we do enough to encourage people to consider the call of church vocations and engage in preparation for Christian leadership? An effective Christian witness in our time demands broad understanding, cultivated skills, positive experience, and Christian dedication with a clear sense of the Lord's call.

Our pastors have encouraged individuals to answer such a call. Valuable as this

emphasis has been, it has not given the certainty that the church is serious in calling people to dedicate themselves to church vocations. Neither has it been a consistent and uniform emphasis. Secular organizations expend calculated effort to prepare a continuing stream of leadership. A farsighted secular organization is constantly grooming persons for leadership, even though most of their needs are met from the currently available labor supply.

Most church needs for workers are met by members who take responsibility for a Christian witness seriously and serve Christ as their other vocation. There is to be no difference in the quality of dedication between the Sunday-school teacher and the lay leader, the missionary and the pastor. The gifts, abilities, preparation, amount of time given to church work, and the experiences gained, do differ greatly. Perhaps in the brotherhood emphasis of our church, we have failed to distinguish the essential difference between the two. It should be a difference of function, availability, preparation, and experience. It is not a difference of consecration, sincerity, desire to witness for Christ, or personal ability.

Obedience to Christ's command does not "make" our salvation, but disobedience to His commands will break our union with Christ.

—David W. Mann.

Therefore, should not each congregation accept the responsibility of calling, preparing, and guiding members for church vocations and Christian leadership? Each pastor and each church should consider their responsibility for calling and preparing Christian leadership. This does not mean that we should necessarily expect these persons to serve in the congregation which produced them. Neither does God limit His calls to individuals who happen to live where a minister or church worker is needed.

We should come to consider it the continuing goal of each congregation to have one of its members in preparation for church vocations or Christian leadership. This is need any less important in our world mission than the needs supplied by the Sunday school, the preaching and worship,

the evangelistic witness of our local churches?

There are committed people ready to answer the call, if the church will select and encourage them and stand behind them in the experiences of coming to usefulness for the church. Our local congregations will gladly encourage and prepare leadership from their membership, if they come to accept this as a part of the congregation's responsibility.—*Missionary Guide*.

The Parable of the Other

By JOHN M. DRESCHER

It came to pass that a certain missionary and his family went to a far country to seek souls for the Saviour. Now it was not easy, the culture being different, the language difficult, and the living at times even dangerous. But these things were not nearly so difficult to bear as when the natives whispered and lied about the missionaries and stole their goods. This I say was hard to take and keep on loving these people. In fact, the missionary seemingly could not take it. When someone stole from him, he began to avoid that person; and if one lied to him or whispered about him, he simply could not love him but rather ignored him from that very day.

Because of his attitude, the Mission Board called him home. And upon hearing of it, the home folks, those of his own home church, gossiped such things as, "Didn't he know before he left that missionaries must love the unlovely? What's wrong with him? The person who lies and steals is the very person who needs his help most." "He should have done everything to get next to those people spiritually rather than avoiding them when they stole from him." And with many other such expressions did they speak one to another.

Now it happened that in that same church there were many fine orthodox families. There were also nearby others who were unsaved, whom the pastor was laboring hard to win. It was known that these sometimes lied, even stole. And so it came to pass on a certain night that one whom the pastor and other saints were seeking to help to Christ stole a small item from a member of the church (at least it was reported so). Even worse, it seemed he lied about taking it. Ah, that was hard. What should be done?

This is what was done. From that day the soul that needed help, the soul who stole and lied, was avoided. "If he is in it, if he is going along, I'm out," said the church member. "If that's the way he acts, the best one can do is to stay as far from him as possible." "Don't give him a chance to get you again." And with many other expres-

sions did they speak one to another. And thus the one who needed help most, the one, of all people, who should not have been avoided, the one whom the pastor was seeking to see saved by the Saviour, was driven farther from Christ. And who shall reap the judgment of God?

Then it came to pass that one stepped forward and asked, "Pastor, what meaneth this parable? Make it even plainer."

And the pastor said, "The meaning of the parable is this: The one who lies and steals and cheats is unsaved, no matter where in the world he lives. It is always easier, when the love of God is lacking, to give money to support a missionary who is to love and win those who lie about and steal from him in some distant land than it is to love one who lies and steals from oneself. Love for Christ and the lost is tested more in how we treat our unsaved neighbor than by our giving and praying for the heathen in Africa and China.

"One who is a foreign missionary and lacks love is soon spotted and perhaps even sent home, but what shall be done for the home member? Let it be known that one who cannot love in the surroundings of a Christian community is a far worse sinner. Let such an individual repent and pray for Calvary love, lest his life come under the terrible judgment of God and that speedy."

Marshallville, Ohio.



This Is Why

This is why Christianity does not travel faster. Each Christian does not take his work seriously enough. Why think that the preacher can do it all?

You know many people who do not meet your preacher. You meet them in business or otherwise. If you are a true child of God, you will want to witness to them.

Spread the Gospel and help the church grow. This is a day of specialization, but we are inclined to carry the idea too far. Every Christian is to be a specialist in testifying, formal special training or no. Jesus picked men from all walks of life to be His testifiers and they made out all right, and so will you if you will answer Him as they did. Tell what Jesus has done for you; how He made you a new creature.

Tell of the happiness you have, for most people do not have true happiness. Point people to the Lamb of God.

After you have said your say, and found the interested ones, call for your minister's help. Don't expect him to find everybody the Lord would call. Thus will the Gospel travel a little faster in your neighborhood.

Our Mennonite Churches: Good Tidings



Sunday school and church services were held in a small home prior to the erection of the church building at Constant Spring, Jamaica. Dedication services were held April 14, 1957, two years after work began in this community, a suburb of Kingston, capital of Jamaica. Warren Metzlers have served here since 1955. John F. and Katie Shank arrived here to help in 1959. Forty-eight members presently are in the congregation.

What a Reviewer Says About—

Greek-English Concordance to the New Testament

By J. B. SMITH

"This is one of the most important publications of many years. The title is self-explanatory, but not as revealing as the subtitle which reads: 'A Tabular and Statistical Greek-English Concordance Based on the King James Version with an English-Greek Index.' In this subtitle there are suggested four of the most useful features of this valuable reference work.

"In the first place, this is a tabular arrangement, rather than the usual line-by-line arrangement of the average concordance. The result is that in sharp, clear tables, the reader can see at a glance the whole range of renderings of any given Greek word.

"Again, the statistical character makes this more than a commonplace concordance. Without difficulty the reader finds the number of occurrences of any word, arranged according to the various books of the New Testament, and also according to the New Testament as a whole, along with the number of occurrences of any particular translation of the Greek word.

"In the third place, there is the usual concordance value in that the actual occurrence of each Greek word is given by verse reference, again arranged according to the various English translations.

"Finally there is the greatly important

Index, arranged from English to Greek, so that one can easily determine what Greek word or words stand for the English, and then turn and investigate the range of translation of such word or words.

"These are not all the excellencies of this Concordance, and they do not even give a very good picture of it. It is difficult to describe. The fact is that it must be seen to be believed; it must be used to be appreciated.

"The author set out to provide for the average reader of the Bible the kind of tool that would open at least some of the treasures of the original language. This he has done, and by bringing to the task his considerable mathematical skill, has arranged the material in such a way that it is practical and useful. There is not a student of the New Testament, skilled or unskilled, who will not find this a great timesaver, and a stimulus to more thoroughgoing study.

"Dr. Smith did not live to see his Concordance through the press. The ones who have seen it through to publication deserve the congratulations and appreciation of all Bible students. As for the author's name, it will undoubtedly grow in fame through the years as this fruit of his lifetime work is increasingly used."

—Interpretation.

This \$12.75 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

In matters of concern, do not begin to speak before thou hast some sort of sketch of it in thy mind what to say; and a reason why thou speakest. Words are like arrows, that ought not to be shot without aim at a mark.—1817 Almanac.

The Vision of God

BY CLAYTON BEYLER

Irenaeus, an early church father, left us this quotation, "The glory of God is a living man; and the life of man is a vision of God." These words describe a cycle of living which is worth consideration. In order to live to the glory of God we need to receive a vision of God. The glory of God is best seen through the redeemed man, but this glory cannot be worked out in man unless man comes in contact with God. In the quotation from Irenaeus the phrase "living man" must be interpreted as man who is living in obedience to God. Obedience which does not spring from a vision of God will bring no glory to God. A vision of God which does not work itself out in the life of man is likewise of no glory to God. The cycle or rhythm of life which is necessary is composed of a vision of God followed by obedience to God. Both parts of the cycle are necessary. The vision of God without obedience develops into religious formalism. Obedience without the vision of God develops into legalism.

My study of the Book of Leviticus has been a blessing to me as an illustration of the cycle of worship and obedience. In the religion of Israel access to God, where man received a vision of God, was provided by sacrifices. This aspect of the believer's life is discussed with all its detail in the first part of Leviticus. After the vision of God, the people of God were expected to go and live the life of holiness before God. The detail of the life of holiness is discussed in the last part of the Book of Leviticus. The people of God are to distinguish between the clean and the unclean, the holy and the unholy. Only as they do this can they bring glory to God.

We as Christians say that all of life is sacred. In a sense this is true, but in practice man can never make all of life sacred. The world is too much with us. We become contaminated with sin and the attempt to make all of life sacred ends by making the sacred secular; the holy is brought down to the commonness of man. We are men and not God. As men we need special times of worship when the vision of God is renewed. The Book of Leviticus points out the cycle of seasons when Israel received the vision of God.

As Christians today we also need the cycle of the week, the month, the year, in which are special days to help us receive the vision of God. We need the special time of worship. We need the mountaintop experiences, but we must remember to come down and live out the life of holiness before our fellow men. The vision of God is to sharpen our perception of what is holy. In the daily life our perception grows dull. Without the vision of God we would be unable to distinguish between clean and unclean.

The tenth chapter of Leviticus contains an illustration of two priests who offered unholy fire before the Lord. We remember Nadab and Abihu for the blunder they committed and we read that they died before the Lord. We need to take care lest in our vision of God, in our worship experiences, we force the unclean and strange upon God. We come to God in worship as men, men who are willing to listen to God, men who are open to learn from God what is unclean. We can cause our own spiritual death by offering to God the strange gift of an unclean life. Our lives will become unclean if we always live on the level of men and never take time to draw near to God. After the untimely death of Nadab and Abihu the Lord spoke with these words: "I will show myself holy among those who are near me, and before all the people I will be glorified."—*This Month*.

Dedication

BY MERLE HARTZLER

Dedication is a setting apart for a religious purpose and a sign of honor. But in the heart of a Christian it should mean the full remittance of worldly cares and a striving to place Christ first in all phases of life. This can only be accomplished by first realizing our need as sinners. After accepting Christ as Head of our lives we must set forth to meet the needs of others who are in the same situation as we were. This is where we must set ourselves apart for a religious purpose, this purpose being the proclaiming of God's saving message as expressed in His most Holy Word. A Christian must not let anything interfere with his or her work for the Lord.

Too many Christians have time for almost anything else, but no time for God and His work. This is where we must review our definition of honor: "a sense of high respect." Do we really respect God and His work?

A first-class example of dedication is Christ Himself. He considered His Father's work so important that the violent grip of death could not keep Him from fulfilling His duties. If we are followers of Christ, we must be equally concerned with God's work. His work can only be done through the channels of a dedicated life.

Christ was presented with all the best that this world had to offer, but this did not become important in His life, because He realized He was placed on the earth to fulfill higher orders than any man could ever give. These orders were to evangelize all peoples. This could only be realized through a self-sacrificing and dedicated life.

We have orders from a higher source than can be found here on this earth. This command is found in God's Word in Matt. 28:19, 20, when Christ instructs us to go forth and teach all nations.

A Prayer

FOR THIS WEEK

Our Father,

In Jesus' name we come to you in thanksgiving for the personal and spiritual blessings which cannot be numbered for abundance. We come in penitence for so often taking these for granted. Forgive us, we pray, for our blindness to suffering, to need, to fear, our cold response to hungry hearts, our selfishness. Teach us to share, in compassion and in love, all that you have so freely given us.

We pray fervently for the leaders of our nation—our President and his advisers, and for the leaders of other nations as well. We ask for them wisdom based on higher motives than fear, retaliation, and greed. We ask for them an openness to seek divine guidance, and the willingness to follow it.

We pray too that our own faith may be firmly rooted in Christ Jesus, that in the critical days the world is facing we may have a confidence in you, a reliance upon your Spirit's leading, and a watchfulness for the return of our blessed Saviour that will overshadow all else.

We pray in the name of our Saviour, Jesus Christ. Amen.

—Eldon King.

Prayer Requests

(Requests for this column must be signed.)

Pray for a young couple who are having serious problems in their Christian life and in their home relationships.

Pray that the program of every-member enlistment in many of our churches may help us to really be the church that God intended.

(from Latin America)

Pray that the many old friends of Dr. Raimundo will come to hear his testimony when he goes back to visit Tres Lomas, Argentina, for the first time since his conversion.

Pray for the James Kratz family as they adjust to Argentina and the Chaco, where they will serve.

Pray for Amer Oyanguen as he directs an evangelistic campaign in his church at Tres Lomas, Argentina, Oct. 24-28.

If we have the talent for giving forth this saving message, we are held responsible if we do not.

Oh, that God would stir our hearts to a fuller dedication to Him and a lesser concern for the things of this world!

Carstairs, Alta.



OUR SCHOOLS

Purpose of Hesston College

(A statement prepared by the faculty and endorsed by the Hesston College Board of Overseers)

Education is growth, and to be complete it must recognize the total personality of the individual. A lack of balance will produce warped and twisted personalities. Man differs from every other part of God's creation in that man was created for spiritual fellowship with God and has a sense of moral responsibility to God. Man can develop his potential only in an environment which recognizes God and the spiritual base of life.

Our purposes spring from a sincere and firm belief that the Bible is the inspired Word of God, the complete and final revelation of God and from God, the infallible and adequate authority in spiritual life of both the individual and the church.

The American cultural and educational world is essentially secular and materialistic. Secular education cannot give to an individual the constraint and motives which spring from a heart regenerated by the Spirit of God. Hesston College seeks first of all to bring youth to accept the lordship of Christ and God's plan of redemption through Jesus Christ. She seeks also to prepare youth to take their part in sharing the Gospel of Christ and serving in the name of Christ. Christian education must help produce individuals who are creative and who are sensitive to the needs of a world which is always in a state of change.

Students who matriculate at Hesston College are expected to have a sincere desire to grow in faith and loyalty to Jesus Christ and His church. Through interaction with a Christian faculty, other Christian youth, and leaders in various fields of thought and activity, the student will be stimulated and encouraged in his growth. Hesston College desires to serve not only the intellectually gifted students, but also those young people of lesser gifts who sincerely wish to develop the resources which are theirs. The Christian faith has relevance to the daily life of all individuals; both the church and the world need dedicated and trained leaders and followers.

The life purposes, methods of teaching, and example of the faculty are most important and decisive factors for promoting or negating the objectives of the school. Faculty members must first seek to understand the nature of God and of man if they are to teach effectively in a Christian context. Every faculty member must be a dedicated, regenerated, articulate Christian, academ-

ically and socially competent, and fully committed to the highest Christian values and to the faith, practice, and principles of the Mennonite Church.

Hesston College must constantly seek to serve the church which brought her into existence and which continues to support her. The Anabaptist-Mennonite heritage has made a unique contribution to an understanding of God's revelation of Himself in history. Hesston College must continue to be one of the main centers of intellectual and spiritual stimulation of the Mennonite Church and should help interpret and promote the unique values which the Mennonite Church has developed and espoused. Hesston College must seek the true and unified voice of her supporting church, although she cannot follow each individual voice. She is responsible to serve first of all the group which supports her, but she should also keep her doors open to all honest seekers after truth. Institutions such as Hesston College must continue to provide superior educational opportunities for an expanding enrollment so that Mennonite young people may always have the opportunity to attend Mennonite colleges.

Hesston College purposes to be both a servant of the Mennonite Church and a guide in producing an effective witness of Jesus Christ to the world. To accomplish this educational program she must promote intellectual curiosity and honesty, guiding her students to truth through the One who is truth, for "the truth shall make you free." Hesston College must encourage stewardship of time, talents, and material things. Anything less than quality performance in the light of one's talents is not worthy of the church of our Lord.—*This Month.*

GOSHEN COLLEGE

President Paul Mininger recently announced the resignation of his Executive Assistant, I. E. Burkhardt.

Burkhardt, who has reached the voluntary retirement age, served as a teacher and administrative officer of Hesston and Goshen colleges for a total of 32 years. He served at Hesston from 1929 to 1934 and at Goshen from 1934 to 1961.

Reasons given by Bro. Burkhardt for his resignation were age, preservation of health, and family interests. He was responsible for all Goshen College's fund raising from 1937 to 1956, and since then has been in charge of the deferred giving program. These activities depend on strenuous travel and personal contacts regarding gift annuities, bequests, and special gifts.

Burkhardt graduated from Hesston Academy in June of 1922. He was ordained to the ministry the Sunday following graduation, in his home church at Floradale, Ont. He ministered under the direction of the Ontario Mennonite District Mission Board for the summer.

After two more years of study at Hesston, the Mennonite Board of Education urged Burkhardt to finish his college work and then take graduate study to prepare to join the faculty at Hesston College. He completed his graduate study for the M.A. degree in history at the University of Pittsburgh in three summers. During the three school years between 1926 and 1929, he completed studies for the Th.M. degree at Goshen College and Southern Baptist Seminary.

In the meantime, in 1927, Burkhardt was married to Gladys Loucks of Scottdale, Pa. They moved to Hesston in the fall of 1929, where he was pastor of the college church and instructor in the Bible department. In 1934, they moved to Goshen and he joined the faculty there as an assistant professor of Bible.

In looking back, Burkhardt says it was not without an intense personal struggle that he took up the position of Financial Field Secretary in 1937. Due to a need for funds supplementary to tuition, he was asked to transfer from the teaching faculty to the administrative staff to devote his energies to the financial program of the college.

In addition to the solicitation of funds, Burkhardt's assignment was intended to represent higher education to the church and to represent the desires of the church to the college.

During the years he was Financial Field Secretary, he found it necessary to represent educational work in speaking engagements in churches all over the constituency. He averaged between 80 and 100 public addresses each year.

In 1956, Burkhardt entered a more specialized type of fund raising. As Executive Assistant to the President, he specialized in the area of bequests, annuities, and property gifts.

During the nearly one-third century that he was connected with the two colleges, Burkhardt has served under five presidents—at Hesston, Daniel H. Bender and Milo Kauffman; and at Goshen, Sanford C. Yoder, Ernest E. Miller, and Paul Mininger.

For retirement activity, he plans to be associated with Investors Diversified Services, Inc., of Minneapolis, Minn., as a licensed investment representative. He said this work will not require extensive travel or fixed hours. He has also agreed to continue as a consultant to Goshen College from time to time in areas of development and deferred giving, where his previous experience and knowledge are needed.

Later on, Burkhardt plans to do some writing on his experiences in the development of church schools of higher education. He has written a few published works, including *The Historical Significance of the Thought of Menno Simons on the Incarnation of Jesus Christ* (thesis for Master of Arts degree from Pittsburgh University) and "The World Goal of Bible Missions."

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TEACHING THE WORD

Another Look at Winter Bible Schools

BY NEWTON L. GINGRICH

"That was an enriching experience to night in our New Testament studies. Would you care to join us?" Such has been the testimony of many students of the Word.

Yes, a personal acquaintance with the Word of God has been a continuing emphasis of evangelical Christianity. We owe a debt of gratitude to our forefathers who have highlighted the Biblical injunction to "search the scriptures." A personal encounter with Christ, which comes alone by the discovery of revealed truth, has been our privilege.

Numerous forms of Bible instruction have been instituted in the various denominations. Within the past sixty years our own church has inaugurated a number of programs of Christian education. One of these movements has been the Winter Bible School. It was preceded by the Bible Conference approach to Christian nurture. From this experience grew the desire for more extended periods of Bible study. There arose a number of schools offering day classes in the winter months. The length of term ranged from two to twelve weeks. These were sponsored by church colleges, district conferences, or groups of churches. Such schools have made a unique contribution. They have helped many youth to greater spiritual maturity, equipping them with a basic knowledge of the Word and challenging all to a life of service.

However, Winter Bible Schools have also been affected by change. Greater urbanization means fewer young people with free time in the winter. A larger number of them have been attracted to formal education in high school and college. Perhaps the demand of a higher standard of living has robbed some of the opportunity to attend in recent years. We trust the desire to study the Word has not lessened in a day of many competitive attractions.

What is the Winter Bible School potential for this decade of the sixties? In 1961 over 900 students were enrolled in Winter Bible School day classes. Over 1,300 attended evening courses sponsored separately or in conjunction with these day schools. Evening studies received a ready response. Extension courses from the regular day classes conducted in local churches was a good indication of this interest.

There are approximately 4,000 youth of high-school age and over in our North American constituency not enrolled in any

high school or college. Many high-school graduates do not go on to college and could well benefit from a period of concentrated Bible study. Some areas of the Mennonite constituency have not become involved in higher education and are increasingly interested in Winter Bible School.

These schools are not competitive with congregational programs of Christian education. Nor are they intended to rob our high schools and colleges of potential students. In fact, quite frequently Winter Bible Schools have been a recruiting channel for our church colleges. They have strengthened congregations' nurture programs.

What is the existing schedule of Winter Bible Schools? They are being sponsored in at least six states and two provinces.

- Ontario has a twenty-week Institute, a twelve-week and two four-week schools.
- Michigan and Ohio each have a six-week school.
- Pennsylvania has a five-, three-, and two-week school, plus seventeen evening schools meeting twice a week for five weeks.
- Florida has at least two schools of three weeks.
- Minnesota has a one-week school.
- Alberta sponsors several schools of one to two weeks.
- Arizona has one school of two weeks.

Check the calendar of events during the next few months for exact dates and location.

There is also a growing interest in providing studies for adults unable to attend Winter Bible School. Specific courses that can be offered in local congregations with ten to twelve lessons are being suggested. This year a course in Christian Stewardship is recommended, using either Milo Kauffman's book, *The Challenge of Christian Stewardship*, or C. W. Hatch's book, *Stewardship Enriches Life*. The former costs approximately \$2.50, while the latter sells for about \$1.00. Although no credit is given for this course, you are invited to enter the studies for your personal edification. May it become a guide and challenge for every congregation to engage in Bible study.

A balanced Christian needs both prayer and Bible study. D. L. Moody said, "The Bible read without prayer makes an intellectual Christian, while a great deal of

prayer with little study of Scriptures will produce a fanatical Christian."

The latest look at Winter Bible Schools indicates a continuing challenge. Leaders, parents, and youth, let us give due consideration to the spiritual assets of an active program of Winter Bible School.

Markham, Ont.

The Bible in Your Heart

Dr. Martin Niemoeller recently addressed the British and Foreign Bible Society in a capacity crowd in St. Paul's in London. Particularly impressive was his narration of prewar and wartime experiences. Dr. Niemoeller contended that the Bible, unlike other books, does not become antiquated. He testified quietly and earnestly about the comfort and strength derived from the Scripture; about his arrest in 1935, when he publicly opposed the Nazi pagan doctrines; his imprisonment in 1938, and transfer to a concentration camp for 3½ years, where in gratitude to God for allowing him to retain his Bible, he repeated texts to unseen fellow prisoners passing by his cell window.

He put two heart-searching questions to his audience: "Do we read our Bible regularly every day? More than 52 years ago my father told me, 'The Bible doesn't belong on the shelf but in your hand, under your eye, and in your heart.' Do we need Jesus in our heart? Each one of us can give it only from his own experience. You can help each other by honestly expounding our experiences."

Dr. Niemoeller concluded with a Biblical assessment of the value of the individual and the place of freedom and responsibility in society. "God would never have allowed His Son to die for world progress or an earthly fatherland. It was for the individual people of the nations that God offered Him—that you and I might inhabit forever the new heaven and the new earth. . . . This witness we owe in love to the communists. I am disappointed that all over Christendom a spirit of fear is abroad; it is communism which ought to be afraid of Christianity. . . . We ought to be the salt of the earth and the light of the world!"

—Selected.

Have you ever wondered whether people in remote parts of the world, who have no Christian background, can understand the Bible when it is presented to them?

One of the wonderful things about God's Word is that such people have no difficulty understanding the Bible, because the Bible tells about basic situations, and human emotions that are universal; and because so many of the people being reached by missionaries for the first time are nearer culturally to the lands mentioned in the Bible than we are.—American Bible Society.



STEWARDSHIP

Stewardship—Planned Giving: Are They Related?

BY DANIEL KAUFFMAN

For some years we have been talking about the spiritual implications of stewardship. We like to hear our ministers say that stewardship is a way of life and that it is the Christian's grateful and obedient response for having received God's love through salvation. We like to hear sermons which say stewardship is not primarily a matter of money and methods, but it is a matter of men and how they relate themselves to God. Some of us have memorized the classical definition of stewardship: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities, and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind." We give lip service to this definition by agreeing, "That is a beautiful way to say it."

There comes a time, however, when we must stop theorizing about stewardship and realistically put into practice what we talk about. It is at this point where some of us begin to squirm. We tend to say, "Now they're telling me what to do." It reminds me of the story told about John Wesley and the responses he received to some of his sermons. He is supposed to have said in a stewardship sermon, "Get all you can." There was a ready response of "A-men" from a brother. Wesley's second point was, "Keep all you can," and again the brother said in a loud agreeing voice, "A-men." Finally Wesley gave his last point, "Give all you can," and the brother responded with, "What a pity to spoil a good sermon!"

I suspect the reason some respond negatively to a sermon on giving is because they don't understand the real motivations for stewardship. Some of the basic motivations for stewardship were written in an article in the Aug. 8, 1961, issue of the GOSPEL HERALD. This article is its sequel. Giving becomes a genuine joy when we become aware that money makes possible the realization of a church program which puts into action our basic beliefs about God and His plan for man.

Money a Symbol

Stewardship rightly understood is the equivalent to a program for putting Christ into all aspects of daily life. There needs to be some kind of measure, some kind of medium of exchange, which becomes a sym-

bol of our dedication and commitment. One of these measures or symbols we use is the giving of money. Planned giving is a method whereby church members bring their tithes and offerings to the church and together the members plan how they should be distributed. It is based on the premise that the giving to God of one's "treasure" is, by and large, a measure of one's stewardship of time and abilities, as well as of the material things of life.

We cannot teach stewardship in a way which removes it from reality. It is possible to say so much about the spiritual aspects of stewardship that we essentially say nothing at all. We must connect with life at some point. For instance, we teach stewardship by saying, "everything we have belongs to God and God is owner." This is perfectly true—but how is God's program going to move forward if we don't have a way, a plan, to get some of these "material things" back into service for Him?

A person who is a true steward of God's bounty will return a fixed and generous amount of this bounty to God each year through gifts to his church. It is true that not all stewardship is encompassed in this, but without it no stewardship is really present.

Much of our daily living is concerned with the accumulation and spending of money. This was not true in Colonial America when many homes were self-sufficient. When each family raised most of its own food, made its own clothing, cleared its own land, and constructed and furnished its own home, money was relatively unimportant.

Today very few people in America come near approaching a state of self-sufficiency. Food, clothing, transportation, and housing are mass-produced. A farmer may raise tons of wheat, but his wife buys bread at the market. A plumber may install his own kitchen sink, but hires a carpenter to build the cabinets. This is a day of specialization.

We are paid in money for the one service we render in our vocation. In turn we use this money to buy the hundreds of services and goods available on the market today. Money then becomes a common denominator through which we translate service to things and things to service. Money is a symbol; it represents us, our sweat and blood.

Money and the Church in Mission

The Bible has a great deal to say about personal service and witness. A Christian can never fully delegate this personal responsibility to someone else or to an organization, but he will become a partner with other Christians through the local congregation and the world-wide outreach of the fellowship of the church. By contributing money, he enables others to provide a ministry and service for which he himself may not have the talents, or where he himself is not able to go because of distance or because of the nature of the task.

Thus the Christian's money and his other possessions become an all-important phase of his stewardship. The Christian's money becomes a symbol of his dedication and commitment. Since he cannot personally serve at more than one geographical location, his money, as a medium of exchange, makes it possible for him through others to be the church in mission throughout the world.

Planned Giving

Planned giving is a systematic procedure used by a congregation to determine how gifts brought to the church can be distributed in an equitable way to the various causes of the church in mission. The Menonite Board of Missions and Charities has over 700 accounts which require gifts. The General Conference and Commission for Christian Education have forty to fifty accounts. The average district conference will have forty to fifty accounts, and the local congregation a similar number. It is at once apparent that if a congregation took an offering for each cause, it would take better than twenty years to get around once to each cause. This is an impossible situation.

However, with the planned giving program accepted by many conferences and churches, a congregation may plan with confidence its distribution plan a year in advance and know that all the causes in the church are being supported weekly. The various church boards have apportioned their needs on a per member basis. These figures are very helpful to a congregation in determining what proportion of the total offerings received should be distributed to missions and what proportion to education, General Conference, district conference, local expenses, or other causes.

A Spiritual Experience

The planning of a giving program for a congregation involves every member. There is the self-study, the proposal committee's recommendation, the every-member enlistment, and finally the adoption of a year's giving plan. No one is left out. No one can say, "I don't know what I'm giving to." To plan a giving program is to take a new basic

(Continued on page 901)



TO BE NEAR TO GOD

The Bases of Christian Stewardship

BY EDWIN ALDERFER

1. God Is the Creator-Owner of All Things

Sunday, October 15

"In the beginning God created the heaven and the earth" (Gen. 1:1).

How long has it been since you first learned to say these words from the first sentence in the Bible? Does it say anything more to you now than it did in your early childhood or youth? Does it speak only of history—an event lost in the ages of the past except for this statement? If someone has made something, does that say anything about his right to say how it shall be used?

Monday, October 16

"Thou, even thou, art Lord alone; thou has made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9:6).

The walls of Jerusalem had been rebuilt. A religious reform and revival had been experienced as the Word of the Lord was read to the people. The Levites led the people in a public confession of faith. Renewal of faith, as the beginning of faith, must confess that God is the Maker and preserver of all things.

Tuesday, October 17

"For the Lord is a great God. . . . In his hand are the deep places of the earth. . . . The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our maker" (Psalm 95:3-6).

The vastness of the sea, its rolling breakers, its swelling tides, its restive nature speak of power and majesty, and so we think worshipful thoughts of God. The lofty mountain peaks, the deep valleys, the wide fertile plains of the earth also move us to say, "O Lord our Lord, how excellent is thy name in all the earth!" But God said, "Have dominion over the earth and subdue it"; that is, use it, don't worship it.

Wednesday, October 18

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

Can you see any place here for saying my, or mine, to anything, or for anyone to say, "I am the captain of my soul," in the sense of full and complete ownership? Does my use of the things of the earth and of my own person today reflect the ownership of God?

Thursday, October 19

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). "For every beast of the forest is mine, the cattle on a thousand hills. . . . For the world and all that is in it is mine" (Psalm 50:10-12, RSV).

The fact of God's ownership of all things doesn't compel anyone to be wise in the

use of them. However, our use of God's things is a determining factor as to what our continuing relationship with Him shall be. If all things are God's and I am God's, then I have all things needed to do the whole will of God. And God doesn't need anything from me; He needs me.

Friday, October 20

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:33, 36).

This is the progression of all things—"of him, . . . through him, . . . to him." To most Christians the "of him" and "through him" are gladly acknowledged through faith and worship. But many Christians can't see the "to him, are all things." Can you? How is this progression operating in your

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Sunday School Lesson for October 22

Growth in Christian Relationships

Phil. 2:1-18; Col. 3:1-4:1

Each one of us comes into contact with many people. With them we must have Christian relations. Let your pupils name individuals in home, community, church, and school, those whom they meet and have responsibility and opportunity to relate to. Are any of these relationships difficult? Then we are continuously meeting new people in new situations.

How Christian we are in these relationships is a big test of our true religion. It is also a big testimony for our Christ. Christian immaturity shows up very readily in this area. Our study today should help us to grow stronger in our social relations.

The Apostle Paul commented at length on vices and virtues that belong especially to the social life. What six vices does he cite first? Consider how each of these spoils unity and instead produces friction. The sins of the spirit are just as bad as the sins of the flesh.

What virtues are we to cultivate to help us in our relations to others? Take time to see how one or more of them make for good relations, such as humbleness of mind and forbearing. All of these virtues come from what vital central virtue? Do we really love if we don't forgive? If we are not kind to our neighbors or to the store clerk? If we can't suffer long with a friend's criticism? Love fulfills the whole law.

How can we grow into better relationships with our fellow human beings, old and young? Gather suggestions from Paul's writings.

"Put off" and "put on" he advises often. What can we do to grow more Christlike in social relations? We are told to reckon ourselves as dead to the vices, and in Christ

we are renewed to live the virtues. We live as resurrected people. In Christ we do not act in love to one kind of people and in hate or derision to another. Verse 11. In Christ we catch His spirit. Our greatest help is to abide in Him and let His mind be in us. Then we will want to rightly relate, and will get power to put away the anger and other vices. Above all, His love will mellow all relations.

What help do we learn from verse 16? Let pupils testify how fellowship around the Word does make for better relations.

There is always room for growth in our social relations. Christian attitudes need to be cultivated. We need to consider seriously how some of our prejudices may have developed. We need to be honest. We need to appreciate the living conditions of others. We need to be more thoughtful of others. Phil. 2:4. We grow by serving others.

Let your pupils discuss relationships that give them trouble. One lesson can't cover too many problems effectively.

Paul pleaded with the Philipppians to grow in unity and humility. If each member of your class could humble himself or herself and pray and seek God's face and turn from any wicked social conduct, then God would give us good relations with all men. We could attract people to Jesus Christ by our love.

Let us not be satisfied with our social contacts. They can always be made better.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Report on Berlin

By Peter J. Dyck

MCC Director for Europe and North Africa

"Hymns from home come to you from Berlin," said the announcer of the quarter-hour radio program and we all knew what he would say next. "Voices of a free people lifted in praise to God," we all said in unison with him. The singing was actually quite good and the introductory and closing words could have an almost majestic ring were it not for the propaganda lurking in the background. "Voices of a free people—Berlin." It is not necessary to say that this means West Berlin.

While the choir sang "Faith of Our Fathers" and a quartet continued with "God Will Take Care of You," our oldest daughter told us about a new game that the children in her German school play, an exciting game with players divided about evenly into two groups. Between them is a line drawn on the ground.

"That is the Iron Curtain running right through Berlin," she explained. Some children from the "East" side try to get over to the "West" side, but that is not easy because others on the "East" side try to stop them. A circle represents a lake and the child inside the circle is one trying to "swim" across to the West. The child might get "shot" in the attempt by a child



East Zone children enjoy games on the back lawn of Menno Heim during summer Bible school. Usually 30 children from East Germany attended this German Mennonite center in West Berlin. This year only 23 attended, and the school was abruptly terminated by the closing of Brandenburg Gate.

from the "East" side lifting her arm and pointing at her saying, "Bang-bang-bang!"

Thirty children from East Germany had been registered for attendance at the vacation Bible school to be held in Menno Heim, center for Mennonites in Berlin and East Germany, located in West Berlin. On the day of opening only 23 came. The parents of seven apparently felt uneasy about letting their children go, feeling the restlessness of the political situation and wishing to take no chances. For the 23 that came it was a glorious and blessed retreat with Frieda Fast of Agape-Verlag and the Gerhard Heins throwing themselves wholeheartedly into the work. Gerhard Janz, Canadian Pax man, and other volunteers also helped to make it a success.

Then came the fateful Aug. 13. The Brandenburg Gate was closed. Barbed wires, machine guns, and tanks were amassed along the borders of the divided city, and finally a brick wall was built where traffic had passed from East to West hours before.

A relief worker from Berlin writes: "We have seen the closed borders and it looks as if they are trying to do a permanent job of it." One Mennonite family from East Germany slipped across the border into West Berlin at 11:00 p.m. One hour later the borders were closed and the sealing-off process along the 25-mile frontier that divides East and West Berlin was begun.

Vacation Bible school in Menno Heim

was abruptly terminated. Two young people who were to receive baptism about a week later were quickly baptized and sent back into the East Zone. The only thought of the Menno Heim leadership was the safety of the 23 children. Would they be able to cross the border and reach their parents safely before it was too late? In previous years parents had come to Menno Heim at the conclusion of the vacation Bible school, stayed for a worship and communion service, and then taken their children home with them. That was quite impossible now. So all the children were taken to the border and fortunately were allowed to cross back to the East. Kind people on the other side helped them get on the right trains and saw them safely to their homes. How grateful everyone was when finally the last child had been put on a train and was on his way to the anxiously waiting parents in East Germany.

The future of Menno Heim has become uncertain through the events which began Aug. 13, but, of course, some Mennonites living in West Berlin will continue to use the place as their center of worship and church activity.

The second Mennonite project, that of Amish Mennonite Aid operated at Friedensheim, is being carried on as usual. The good work done here in ministering to the physical and spiritual needs of a poor community is not so much affected by East Germany or the border trouble, since it is a ministry to people resident in West Berlin.

More uncertain is the future of the third Mennonite center in Berlin, the refugee home at Hammersteinstrasse. Since the home was opened for refugee mothers and children in January, 1958, it has been more or less filled to capacity, sometimes overflowing, accepting its share of the steady stream of refugees. What will happen now that the borders are sealed and no more can get across, and when those presently in the home are resettled elsewhere, remains to be seen.

During the past ten years the average flow of refugees, though fluctuating with the seasons of the year, political events in the East, special festivals, and other factors, has been about 300 persons per day. In the days immediately preceding Aug. 13 it reached a peak of nearly 2,000 people a day, almost approaching the record high of 1953, just before the June 17 uprising of that year. In a time when one speaks of "population explosions" East Germany stands out as a singular exception to this phenomenon with a population decline of more than a million people since 1950. The present population of East Germany is approximately 17 million, only about a million less than Canada.

But statistics do not tell the whole story. The high percentage of population drain-off (in any event higher than the birth rate) is seen in its real perspective when one notes



A corner of the playground of the Amish Mennonite Aid community center, "Friedensheim" (Home of Freedom). The center, dedicated in April, 1959, is located in a neighborhood where many refugees from the East Zone live. It is dedicated to the rendering of material, moral, and spiritual aid in the name of Christ to destitute and needy people.

that not only are about 30 per cent of the refugees young people, but many of the others are teachers, doctors, and skilled workers—the most valuable part of the population. Even farmers who lived on the land belonging to the family for generations left their farms and fled with nothing but a suitcase. In some instances, they killed all their cattle and other animals, leaving the carcasses lying in the field and yard before they escaped.

But that is now all past. The borders in Berlin are sealed. No one knows what will happen next. Few people fear a repetition of the 1948-49 blockade which resulted in the dramatic airlift by the West. Why should the East repeat the same tactics when these did not work in their favor the last time? Some people are heard to say that since a final showdown by military force between East and West is unavoidable, the sooner it comes, the better. They maintain that sixteen years' delay since the end of World War II has definitely worked in favor of the East. The majority of the people believe that the *status quo* will be maintained—"There is a lot of bark, but there won't be any bite." These people are too busy making money, buying cars and television sets.

Our own position is one of "wait and see." We have a work to do and it ill behooves us to panic or run away. We trust in God and pray for peace. A relief worker from Berlin writes: "So far the changes that are taking place have not affected us here very much, and we are carrying on as usual and waiting to see what will happen next. Our women are under more tension, as most

of them have families in the East whom they have no hopes of seeing in the near future. Some have relatives who were expected to come over but put it off too long."

The Berlin Crisis

Berlin is not the cause of the tension between East and West. It is one of a number of evidences or expressions of that tension. In other words, if the volcano would not erupt in Berlin, it would likely erupt somewhere else. The pressure and the heat are on and the weakest spot feels it most.

The purpose here is to show opinions and convictions in the West which differ from those commonly heard in the Western press, radio, and television. The fact that they are in the minority does not in itself make them less relevant, and certainly not less trustworthy. But the fact that they are opinions and convictions of Christians, many of them pacifists, ought to find us the more ready to listen—though this is also reason enough to suspect them in other circles.

Berlin has been a powder keg for sixteen years. Germany is still divided. Why is this? And before putting all the blame on one side, we need to remember the postwar history of Austria. In 1945 Austria was divided, like Germany, into four zones of occupation and Vienna, like Berlin, into four sectors. On May 15, 1955, the occupying powers, including the Soviets, withdrew from Vienna and Austria, leaving the country to itself. It has been a neutral nation and a member of the United Nations ever since. Could this not have happened with Berlin and East Germany?



Relief workers assist refugees from East Germany and East Berlin with food and clothing during their stay in West Berlin. The refugees find a meager but free haven in the refugee camps until they are flown to West Germany.

Some say it could, if the Western Powers would really want it, but they don't. To be sure, there is a lot of talk about the reunification of Germany, but is not France afraid of a strong united Germany? Would England welcome it? Two world wars with the same enemy are enough. The *status quo* is preferred. Are people who think thus informed?

Others say the problem is not one of East-West tension alone which finds expression in the Berlin crisis, but is in a large measure a Germany problem as such, a problem which would find expression in one way or the other, even if Germany and Berlin were not divided and the Soviets were not on German soil. Speaking at a recent Prague Peace Conference, a German from West Germany lamented the fact that the Social Democratic Party had chosen for one of its recent campaign slogans the doubling of the living standard in one generation. He went on to say: "If the Germans have nothing else to expect, nothing else to offer, then they are once again the defeated ones of the Hitler war; then they have once again forfeited the opportunity to make a positive contribution to the world."

Germans like to think of themselves as the "navel" of the world, this speaker went on to say, but it is high time to think soberly, less conceitedly, and quit imagining that the whole world turns around Germany. This "navel-thinking" must stop. Suggesting that instead of thinking only of themselves, Germans ought to think about helping underdeveloped countries, he concluded: "I believe that we will be able to advance a bit if we learn to put ourselves in the background. But this is a new task, a task for which no normal German person has a vision."

At the same conference a minister from Poland, who had survived a German concentration camp, said that the people in



In 1955 people continued to flee from communist domination in the East Zone of Germany through Berlin to find a new way of life where they could give freer rein to their religious expression. These refugees found a haven of refuge in Menno Heim. Today, with the new Cinderblock Curtain between East and West Berlin, what will be the new role of Menno Heim?

the East are afraid of the Germans just as the Germans are afraid of communism. But why should one fear the Germans? He asked, and without any visible traces of hatred or bitterness, he supplied the answer in the one word "Mythus."

After he had read Rosenberg's book, *Mythus des Zwanzigsten Jahrhunderts* (*The Myth of the Twentieth Century*), he thought he understood Germans somewhat better. He thought he understood why it was possible for one person to inflict inhuman suffering upon another. The answer he found in "Mythus."

He said: "We in the East are afraid too. We are afraid; shall I say we live in fear of the German soul? Please do not be offended if I say this. We are afraid of the German soul. I am reminded of the words of Clemens who said 'the Germans love death.' What he wanted to say, if I remember correctly, is that there is something in the German soul which leads man to his death. There are different descriptions of this. It is called heroism, courage, boldness, soldierliness, etc., but all these describe merely the outward and visible frame of that which is in the German soul and about which I am talking.

"Somehow death has an attraction for the German soul. There are different ways of picturing and describing this, but there is something to it. And that is why we live in fear of the German soul in which these varying possibilities lie buried and which can suddenly emerge—and we all know the consequences. It is a danger not only for the Germans; it is a danger for all of us."

It was interesting that a number of subsequent speakers from Germany picked up this theme, and, rather than denying it, verified and substantiated it.

Addressing herself to the question of what we Christians have to say to each other in regard to the German problem and the Berlin question (the two cannot be separated), a professor from West Germany in a moving address said: "The German question is a cardinal problem of the peace in Europe. This question can only be solved through the will for understanding and the will for reconciliation. But why is this so difficult? Why are the politics of the Federal Republic permitted to say this in all frankness, the politics of rearmament, supported by so large a segment of the population of West Germany? It is not only because the people in our country are economically well off, better off than ever before. . . .

"The people in our country are afraid. They are afraid of an attack from the East and they are afraid of communism. Until a few years ago one lived in the Federal Republic in continuous fear of an attack from the East. Today that is not so much the case any more. One is still afraid of such an attack but even more afraid of

the kind of peace that would result if one were made. . . . The unsolved German problem is a decisive question for peace, the peace which the world needs. And there is no use talking 'around the bushes.'

"We need to recognize, especially as Christians, the real danger of war. We Christians in the West need to say to ourselves, Maybe we have not warned seriously enough, not loud enough for Hitler. That has been said also in the Stuttgart confession of guilt drafted by the Evangelical Church. Perhaps, no, certainly, it is our duty today to tell our people that there is imminent danger of war so long as the German problem is not solved. . . . It is certain that with the steadily continuing rearmament, not safety but the danger of war is promoted. And we Christians must testify to this fact.

"We also have to testify to the fact that it is an impossible situation that sixteen years after the war no peace has been negotiated in Europe. And I would like to say here in Prague we Germans unexpectedly attacked this country in 1938 and 1939 and inflicted upon it terrible wrong. It was the prelude to World War II and it was not Hitler alone who fought it. Millions marched and millions died for it. We dare not forget that. That is why it seems important to me that we Christians here honestly confess we must clasp the hand of our neighbors Poland and Czechoslovakia in peace and reconciliation.

"For us Germans the German problem is actually nothing else than the question, permit me to express it in Christian terms, the question of our willingness to repent. The German question is the question of our will to turn about. And we Christians must call our people to this repentance even if it is already very late, perhaps too late as some think. But how can we do this?"

The International Fellowship of Reconciliation which has about 30,000 members in 23 countries met in France Aug. 9-14 and released a "Statement of Berlin Crisis" which is one attempt to do something concrete about the deteriorating condition of the German problem before it is too late. Advocating negotiation between East and West, the fellowship pointed out in which possible direction such negotiations might proceed. They suggest the following:

"(1) Either the inclusion of all of Berlin in an internationally guaranteed and supervised free city, or the agreement to maintain the present sectors, East and West, under their present political and military authorities until the whole city of Berlin can take its proper place in a neutralized confederation of German states;

"(2) The early recognition by the Western Powers of the German Democratic Republic and of the Oder-Neisse line as Germany's eastern frontier;

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Missions Today

Every Member

Enlistment

By J. D. GRABER

Are you a hitchhiker? Most likely not or else you would not be reading this. If you assume your share of the work of your church, you will have an interest in the program of your church and this interest will show through in regular reading of the church's official paper, the Gospel Herald.

There are too many free riders in our churches. They have never asked seriously, "What is the program of my church?" Since they have not really known what their church is trying to do, they have never had much of an urge to support the program. Their ignorance has been bliss because it was cheap. It costs them nothing in prayer, concern, or in financial support. They have been riding along in the church without paying their fare.

Every member enlistment is not a scheme to get money out of the church members. It is an attempt to face every single member with the task, the responsibility, and the program of his church. We believe that there will be very few members of our churches who will not say, when fairly confronted with the program of their church, "I do not want to support my church; I do not believe in her mission program, nor in her other programs; I want to ride along free."

Every member of the body has its job to do. If one member fails, the body becomes sick. It is when every organ and every single member of the body works harmoniously together that the body is healthy and happy. So it is in the church. What the body, the church, is trying to do is of utmost interest and concern to every member of the church. No member may say, "I am a member of this church, but I choose not to do my part."

There are many good givers in the church. Likely these can give still more. But the next forward step in the work of our church is to enlist the uninterested, or at least the non-co-operators. These are sometimes called "hitchhikers" or "free loaders." In a beehive they call them "drones." If every single member will begin to do his part, the task of the church in the world will be able to go forward.



I am only one, but I am one. I cannot do everything, but I can do something. And what I can do I ought to do and by the grace of God will do.—D. L. Moody.



MISSION NEWS

Overseas Missions

Trujillo, Honduras—Six persons accepted Christ in evangelistic meetings conducted by James Hess recently. One boy already has had to endure threats and mistreatments. His mother burned his Testament and correspondence lessons and threatened to drag him out of the baptismal services if he seeks baptism. He indicates he loves the Lord most and wants to go on serving Him.

Salunga, Pa.—Farewell services were scheduled to be held for Calvin and Marie Shenk at River Corner Mennonite Church, Sept. 28. The Shenks, appointed for missionary evangelism service in Ethiopia, were scheduled to leave New York City by boat Sept. 29.

Farewell services were scheduled to be held for Harold and Constance Stauffer at East Petersburg Mennonite Church Oct. 1. Stauffers, appointed as business manager couple for Somalia, were scheduled to leave New York City by air Oct. 4.

Abiriba, Nigeria—Darrel Diener, son of missionaries Daniel and Carrie Diener, who spent seven weeks as a Voluntary Service worker at the Abiriba hospital, returned to Calabar recently. After a week at home, he began work at Nsuka University.

Surgery began at Abiriba Hospital Aug. 15. The staff now utilizes the full hospital and experiences higher census. Outpatient work varies little from month to month. Passageways between wards and operating theater in the hospital have been completed, which eliminate need of pushing patients through the mud on their way to surgery.

Regular midweek prayer meetings have been held each Wednesday for the staff, which are followed by an hour's study for those desiring to learn more about the Scriptures, preparatory to church membership.

Dr. S. Browne, of the Leprosy Research Center, spoke at the monthly prayer fellowship August 22 on "The Christian Attitude Toward Leprosy."

The Sunday afternoon Sunday school continues and will be shortly joined by Sunday evening worship services to be held in the staff lounge. These services will be the basis of not only patient and staff worship, but it is hoped that eventually they will grow into a church to serve the entire hospital community.

Kingston, Jamaica—Vacation Bible school was held at Good Tidings Church, July 24 to August 4. National Christians taught classes, held in the morning for 4-to 8-year-olds and from 6:00 to 8:15 p.m. for 9-year-olds and older. Two hundred and fifty enrolled with a peak attendance of 251 for both morning and evening school. Warren Metzler taught the adult class, in which 32 enrolled.

Approximately 350 appreciated slides of Mennonite medical work in Haiti, presented by John Bender, M.D. Another service was held for the Benders at the closing program of Bible School.

One hundred accepted Christ as a result of reading a tract distributed in the Every Home Crusade. Over seven hundred students are enrolled in the free Bible correspondence course offered by the crusade.

Kenneth Brunks, Denbigh, Va., arrived August 15 to assume missionary work at Retreat and Content. They will take Heatwoles' place, since they will soon leave for furlough.

Executive Committee Meets

The Executive Committee of the General Mission Board met at Elkhart, Sept. 26. Members of the committee include John H. Mosemann, Goshen, Ind., president of the board; Jacob R. Clemens, Lansdale, Pa., vice-president; J. B. Martin, Waterloo, Ont.; Earl Buckwalter, Hesston, Kans.; and Simon Gingerich, Wakarusa, Ind.

Committee work included: —a review of finances which revealed a debit balance in mission operating funds in spite of a decrease in disbursements and an increase in contributions compared with a similar period last year. After extensive discussion and an intensive prayer period, the committee asked the administrative staff to review the mission program and bring back to its next meeting recommendations for reducing expenditures for the next six months by \$50,000.

—appointment of Wilbur Hostetler, staff member in Home Missions and Evangelism, to act as recording secretary for the Executive Committee, the Overseas Committee, and the annual meeting.

—a report by Earl Buckwalter on his visit to Corpus Christi, Texas, and approval of the purchase of a site for the developing Corpus congregation which will build its own church building. The fellowship is also purchasing a parsonage for its pastor, J. Weldon Martin.

—Nelson Kauffman's report on an information center in Aspen, Colo., under the leadership of David Alderfer, to supplement the work of the Aspen hospital and to witness to the many thousands of skiers and musicians who visit Aspen at various times of the year. Bro. Kauffman also reported other home missions developments.

—a discussion of need for a Voluntary Service couple to assist the work at St. Louis, but a decision was deferred pending a financial report which was not given until later.

—appointment of the Home Missions and Evangelism Committee—Paul M. Miller, Goshen, Ind.; Laurence Horst, Chicago, Ill.;

Plans are being made for a November three-day missionary convention at Good Tidings, during which harvest services will be held. Daughters of Dorcas (a club for community girls), who embroider and sell their work, will also make cakes to sell. All proceeds from the sale of harvest and handcraft items will go to missions and building of churches in Jamaica.

Tokyo, Japan—This past summer two weeks of clean-up detail was arranged in Nagano Ken, under the leadership of Ferd Ediger, after torrential rains had beat down upon fruitful mountainsides. Four-to five-foot walls of muddy water cascaded, uprooting fruit trees, tearing up rice paddies, and destroying everything in their paths. Tons of sand, gravel, rocks, and boulders were deposited along the way. Seven farmsteads were washed away, while twenty or more sturdier houses withstood the slides. Several persons were killed.

Orland Gingerich, Baden, Ont.; Eugene Witmer, Lancaster, Pa.; and Linden Wenger, Harrisonburg, Va., members.

—the report of Student Services Committee by Virgil Brenneman, indicating 900 Mennonite young people studying in non-Mennonite colleges and universities.

—the Mennonite Broadcasts, Inc. report by Lewis Strite, indicating stronger support and good financial situation in broadcasts this year along with an enlarged ministry.

—review of the proposed 1962 annual meeting program to be held at Harrisonburg Va., June 19-24.

—the Relief and Service report, reflecting a strong program and committee plans to reduce budget by nearly \$6,000 monthly because of insufficient funds.

—the appointment of H. S. Bender, Atlee Beechy, H. Ernest Bennett, and J. B. Martin as Mennonite Church members on Mennonite Central Committee. The Lancaster Conference arranges its own MCG representation in addition.

—E. C. Bender's report of Health and Welfare activities, including approaches from the Mathis, Texas, community for help with a hospital program or an enlargement of the Maternity Home program, plans to reduce expenditures, the resignation of Glenn Martin as Denver hospital chaplain, and plans of the La Junta, Colo., community to assist in enlarging the Mennonite hospital's geriatrics service and improve its plant to meet state health requirements.

—Urie Bender's literature evangelism report.

—Boyd Nelson's information services report, including the mission enlistment developments in a number of conferences.

—appointments of local boards for all institutions and wholly administered home missions, as well as advisory committees for certain overseas and home missions concerns.

—an all-day meeting with the New Overseas Committee.



A work camp group of university students, under the leadership of Ferd Ediger, helped clean up Nagano Ken after torrential rains this summer.

As soon as the rain was over, Fred Ediger organized ten Tokyo university students to be work campers to dig out schools and homes. Water, unavailable in the area, was brought in. Sand, rock, and big boulders required two men to move them; scooping sand from cracks was another job.

The students witnessed to this traditionally Buddhist town quietly and unobtrusively in this service in the name of Christ.

Mexico—Four young people were baptized in Colonia Viaducto Piedad recently. All four live in environments that are not too encouraging. Two live in homes where the mothers were recently converted Christians, but in one of these is a rebellious father. Another lives in a family where no one is Christian. Another one lives in a large city not conducive to a young Christian.

Esther Derweiler from Pennsylvania recently arrived here to assist in various classes for children, Bible study, and other youth activities.

Nepal—J. G. Yoder, M.D., has been busy here since he arrived at Shanta Bhawan Hospital, Katmandu, because two doctors recently left to go to another part of Nepal. Another doctor is hoping to go to East Nepal to look for another place to begin work. The board surgeon will not arrive until next spring, and then he will have to study language at least half time for about a year.

Sicily—Twenty boys attended summer camp during July near Palermo. Thirty girls were scheduled to attend in August. Out of this number will be selected a few who will be eligible for Christian day school sponsored by Waldensian Evangelical Church. Last year 39 attended.

Two young girls were received into the church of Schiavi D'Abruzzo, May 21.

I-W Services

Elkhart, Ind.—The I-W Council will meet in Chicago Oct. 13. These brethren from district conferences and representatives from several church-wide agencies have been responsible for developing the service counselor program and I-W orientation. Items for consideration at the meeting are the need for providing more material on the I-W program to pastors, new goals for the I-W program, and possible enlargement of the council's area of responsibility.

Elkhart, Ind.—Alvin Hostetler, Mission

Board photographer, and Dick Martin, assistant I-W director, spent Sept. 28 in Indianapolis taking pictures of I-W men at work. These pictures will be used in Youth's Christian Companion, I-W publicity, and a I-W slide set to portray the types of work I-W men are doing.

Voluntary Services

Winslow, Ariz.—Levi and Elsie Kuepfer, Newton, Ont., have been accepted by a local committee of Winslow, Ariz., to direct an Indian center. Having started their duties Oct. 2, they will direct a program

New Overseas Mission Committee Meets

The General Mission Board's new Overseas Missions Committee met in its first session conjointly with the board Executive Committee on Sept. 27. Members of the new committee are John H. Hess, Toronto, Ont.; Adam Martin, Maugansville, Md.; John R. Mumaw, Harrisonburg, Va.; Paul Erb, Scottsdale, Pa.; Ivan Kauffmann, Hopedale, Ill.; David Mann, Albany, Oreg.; John H. Mosemann, Goshen, Ind.; Carl Kreider, Goshen, Ind.

The committee will carry administrative responsibility for the overseas program delegated to it by the Executive Committee and the board itself, including the work and welfare of nearly 200 overseas missionaries, the concern for the developing national church and new believers in nearly a score of countries, and the more than three fourths of a million dollars which the church uses each year to carry on this program.

The day's agenda included:

—review of overseas missions staff arrangements, committee functions, and program by staff members.

—report of finances (see report on Executive Committee meeting).

—furlough plans for a number of India and Nepal missionaries, with authorization of furloughs of Paul and Esther Kniss, spring, 1962; Marie Moyer and Blanche Scell, summer, 1962; Lena Graber, early 1962.

—property liquidation progress in India, along with authorization to use funds accumulated from property sales for school and medical program capital needs in India.

—inviting A. J. Metzler to visit the Mennonite churches and missionaries in the Bihar and Dhamtari areas and paying his travel costs from New Delhi, India, to make this possible.

—appointing some of the members of India educational and medical program boards.

—receiving greetings from the Toba church in the Argentine Chaco which arrived too late for the Morton board meeting.

—discussing proposals for various ways of broadening and strengthening the work among the Tobas.

—reviewing requests from the Argentine Conference for a visit from J. D. Graber this winter, deferring action pending more staff study on the implications of such a visit. Among the concerns reviewed were those of various constituency interests regarding the amount of overseas travel by staff members, the urgent needs and desires of missionary personnel for the help and strength which come from such visits, the limitations of staff time and strength to spend long periods in strenuous activity (frequently 18 to 20 hours a day during such visits), the beneficial effects in program resulting from such visits, the costs of such visits in time and travel.

—deferred action on an urgent request from the Uruguay Evangelization Board for funds to meet a shortage which developed because of a misunderstanding, pending the results of the general study on program reduction requested the day previous by the Executive Committee.

—heard Urie Bender review new administrative arrangements for the Campinas bookstore and the prospective Brasilia bookstore in Brazil.

—received requests from overseas conferences which began as a result of mission endeavor for assistance with travel costs of world conference delegates from these conferences.

—appointed Earl and Genevieve Schwartzentruber to Argentina in view of special need there.

—heard of the need for missionary personnel in Araguacema, Brazil.

—approved arranging loan funds to purchase a house for the B. Frank Byler family who are relocating on call from the Montevideo, Uruguay, seminary, at the request of the seminary.

—asked John H. Yoder, administrative assistant in overseas missions, to accompany Robert Kreider to Nigeria in connection with Bro. Kreider's work for Mennonite Central Committee.

—asked S. Jay Hostetler, missionary to Ghana; Edwin I. Weaver, missionary in Nigeria; and I. U. Nsagak, secretary of the Nigeria Mennonite Church, to attend the Mennonite Discipleship Conference near Nairobi, Kenya (East Africa), in March, 1962.

for Indians coming off the reservation to visit the town. The program will include a place for people to meet inside of the streets and activities for parents, young people, and children.

La Junta, Colo.—Mary Gnagay, Kalona, Iowa, who has been serving for the past year in Mennonite Hospital as ward clerk, has volunteered to continue for an additional four months in La Junta as an assistant to the unit hostess in the Voluntary Service unit home.

Bethesda, Md.—Pauline Sawatzky (unit leader), Pawnee Rock, Kans.; Marquette Abrahams, Newton, Kans.; and Rita Thompson, Logan, Iowa, began service recently as normal contact patients at National Institutes of Health. Anne Toews, Winnipeg, Man., will work with mentally retarded children at Children's Center, Laurel, Md.

Washington, D.C.—Sam and Luanna Schrag, Pretty Prairie, Kans., and Fern Stutzman, Watsburg, Pa., began service here at Junior Village, which provides a temporary home for children of broken homes until permanent placement can be arranged. Bro. Schrag will be leader of the unit.

Smithville, Ohio—Irvin and Donna Driedger, Osler, Sask., joined the unit at Boys Village, a home for emotionally maladjusted boys 12 to 18 years old. Bro. Driedger will work in maintenance and agriculture and will also be unit leader at Boys Village; Mrs. Driedger will teach in the public school at the village.

Esopus, N.Y.—Betty Jane Barkman, Hillsboro, Kans., and Kay Vogt, Winnipeg, Man., two V-Sers, began service at Wilwytch School for Boys, a home for boys sent there by the children's courts of New York City because of emotional disturbances and social retardation.

Akron, Pa.—Ruth J. Miller, Uniontown, Ohio, and Katherine Knutsen, Berne, Ind., began service recently as psychiatric aides at Kings View Hospital, Reedley, Calif., and Brook Lane Farm Hospital, Hagers-town, Md., respectively.

Haiti—Harold and Jean Kauffman, West Liberty, Ohio, joined the unit at Hospital Albert Schweitzer, where Harold will do agricultural work with the community development and Jean, a registered nurse, will work in the hospital.

Mennonite Mental Health

Hagerstown, Md.—D. C. Kauffman, administrator of Brook Lane Farm Hospital for the past four years, will terminate his service with Brook Lane Nov. 1 and return to his home town of West Liberty, Ohio, where he will serve as acting pastor of Bethel Mennonite Church.

The successor to Bro. Kauffman at Brook Lane Farm will be named after the meeting of the board of directors Oct. 14.

Bro. Kauffman will serve at Bethel Mennonite Church from Nov. 1 to June 10, 1962, while Ed Stoltzfus, pastor of the church, attends seminary at Princeton University. The licensing of Kauffman for this charge by Bishop Roy Koch took place at a service Sept. 10.

During his service as administrator Bro. Kauffman witnessed significant developments at Brook Lane, among them the renovation of the barn into a modern occupational therapy facility, and construction of a duplex staff house, a new administrative building, and a dormitory for girls. Recently ground was broken for the construction of a chapel building.

Mennonite Disaster Service

Akron, Pa.—Mennonite Disaster Service investigators and field directors from Kansas, working with representatives of Mennonite congregations in Texas, have reported work that Mennonite Disaster Service may be able to do in the Galveston, Texas, area. The hurricane-damaged area in Galveston, also hit by a tornado the day after Hurricane Carla struck, covers an area of about two blocks wide and twenty blocks long. It is in this area of double damage that present disaster operations are set up.

However, the slow and uncertain responses of the insurance companies have hindered the development of clean-up work. Men from eastern Pennsylvania and eastern Ohio were prepared to leave Sept. 20 on two buses but were delayed for this reason.

Overseas Services

Frankfurt, Germany—Mr. and Mrs. Cornelius D. Toews and son Walter, Abbottsford, B.C., began service at Frankfurt, Germany, as houseparents at the relief center. Bro. Toews will also assist the pastor of the local Mennonite congregation which meets at the center and will teach at European Mennonite Bible School, Liestal, Switzerland, during the four-month school term.

Europe—Pax men going to Europe after the recent orientation school at Mennonite Central Committee are Henry Fast, Kinderley, Sask.; John Lester Yoder, Belleville, Pa.; Erwin Klaassen, Weatherford, Okla.; David Kulp, Telford, Pa.; Wendell Kauffman, Moundridge, Kans.; Ira Landis, Strasburg, Pa., and John Robert Landis, Lancaster, Pa.

Richard D. Kauffman, Middlebury, Ind., will become part of a new service unit in Kastelli, Crete. He will teach in the areas of mechanics and electricity at a boys' vocational school.

Hong Kong—David Bartow, Goshen, Ind., will assist in material aid and rehabilitation work with refugees in Hong Kong as a Pax worker. He completed orientation school at Mennonite Central Committee offices Sept. 24.

Akron, Pa.—Mr. and Mrs. Lorne Ruegg, Stayner, Ont., are returning to Jordan for another term of relief service after a nine-month furlough. The Rueggs will be in charge of material aid and rehabilitation projects for the assistance of Bedouins at Ma'an, a new relief location in Jordan.

Broadcasting

Chicago, Ill.—Moody Press reports that through Sept. 22 they have distributed 77,661 copies of "Keep Yourself Pure," a booklet of four sermons by B. Charles Hostetter. Also 7,670 copies of the sermon series on "How to Grow in the Christian Life" have been sold during the past year.

A new sermon booklet has just been released by Moody on "Drinking—Distinction or Delusion." The three publications are reprints of sermon series earlier released on *The Mennonite Hour*.

Harrisonburg, Va.—Recently Bro. Hostetter spoke on "How God Leads" on *The Mennonite Hour* and *The Way to Life*. Among letters of appreciation were two from Manitoba and Indiana. A missionary in Manitoba writes, "For years I have enjoyed many blessings from your radio work, but I have never told you so. The messages on divine guidance have been a God-sent message to help me through struggles I never imagined I would have on a mission field. . . . I am a teacher at Pauingassi, under the Mennonite Pioneer Mission. I have enrolled 31 Indian boys and girls and one white pupil."

Harrisonburg, Va.—WEMC, Harrisonburg, Va., 91.7, is releasing *The Mennonite Hour* at 8:00 p.m., Saturday; *The Way to Life* at 7:45 p.m., Tuesday; and *Heart to Heart* at 7:30 p.m., Tuesday.

Knoxville, Tenn.—*Heart to Heart's* weekly broadcast is being released over WKXV, Knoxville, 900, at 2:45 p.m., Monday and Friday.

Harrisonburg, Va.—The daily release of *Heart to Heart* is being aired over these stations for the next 13 weeks: KHOF, Los Angeles, Calif., 99.5; WDW, Dowagiac, Mich., 1440, 11:30 a.m.; WKPR, Kalamazoo, Mich., 1420, 9:45 a.m.

Your Treasurer Reports

A current need in missions is adequate training facilities. Some mission fields need schools for training missionary and national Christian children. A number of fields are establishing training programs to help promote Bible study and training for Christian leadership in national churches, such as Mennonite Biblical Seminary at Montevideo, Uruguay. Training workers is a major task of the Christian church if leadership is to be trained adequately.

This year special emphasis is being placed on the need for a school for missionary children in Hokkaido, Japan. The General Board needs to make available \$5,000 for this development during the current year. We are thankful for a rapidly growing church in Japan and for the missionaries who serve there. Assistance in developing the school would make a fine project.

Fraternally submitted,
H. Ernest Bennett,
Treasurer of the
General Mission Board



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Marcus Bishop, Denver, Colo., participated in a youth rally for the Beth-El Mennonite Church and the Brethren church in Colorado Springs on Oct. 1.

Bro. John Ventura was ordained to the ministry on Oct. 8 at Denver, Colo., with Bro. E. M. Yost officiating.

Bro. Clayton Beyler, Hesston, Kans., who is teaching this semester at Goshen Biblical Seminary, spoke at North Goshen, Ind., on Sept. 24, at the installation of the new Sunday-school staff.

Even unto Death, a new book by Bro. J. C. Wenger on the history, witness, and martyrdom of the sixteenth-century Anabaptists, was published Oct. 9 by the John Knox Press. This is probably the first book on Anabaptism by a Mennonite to be published by a non-Mennonite press.

An all-day Bible meeting was held on Oct. 1 at Strickler's, Middletown, Pa., with Earl Graybill, Wilbur A. Lentz, and Jesse Neuschwander as speakers.

A farewell service was held for Harold and Constance Stauffer on Oct. 1 at East Petersburg, Pa. They left New York by air for Somalia on Oct. 4.

Bro. Noah Landis, Wellman, Iowa, has been given bishop oversight of the congregation at Manson, Iowa.

Young people at Beech, Louisville, Ohio, are enrolled this fall at eight different colleges, universities, or nursing schools, and five different high schools.

Bro. Harold Zehr, pastor at Bloomington, Ill., served as Protestant chaplain for the week at St. Joseph's Hospital.

A farewell service was held at Waterloo, Ont., on Sept. 24 for the Orval Jantzi family. Bro. Jantzi has been called to Zurich, Ont., to serve as pastor there.

Bro. David Lehman, who practices dentistry at Elkhart, Ind., is featured in a story in October Decision, published by the Billy Graham Association. The article tells how Bro. Lehman has come to make his office a place of Christian witness.

Bro. Clifford Lind was licensed to the ministry for one year at East Fairview, Lebanon, Ore., on Sept. 17. Officiating were bishops N. A. Lind and Marcus Lind.

The Springs Choralists, directed by Bro. Alva Yoder, gave a program at Stahts, Johnstown, Pa., on Oct. 8.

A Glimpse Ahead

Lead articles in next week's GOSPEL HERALD will be "Strengthening Mission by Service," by J. Paul Kraybill; "A Few Words to the Church in America," from our Tanganyikan brethren, written by Omar Eby; and a report from Kirchentag by Clarence Hiebert.

The Pennsylvania congregation and the Hesston Mennonite congregation are co-operating in planning the erection of a second Mennonite church in Hesston.

Speakers in a youth rally at Poole, Ont., Oct. 7-9, were Cleon Nyce, Easton, Pa.; Orland Gingerich, Baden, Ont.; and Dale Schumm, Shakespeare, Ont.

A farewell service was held at Allensville, Pa., on Oct. 1 for the James Payne family, who flew from the Idlewild Airport in New York on Oct. 2, for missionary service in Ethiopia. Their address there will be 1165 Addis Ababa, Ethiopia, East Africa.

Bro. Carl Kreider, dean of Goshen College, spoke at the faculty retreat of Huntington College in Indiana on Sept. 7.

Golden-age persons numbering 48 attended a luncheon in their honor at Kidron, Ohio, on Sept. 19. Their average age was 74 years. Bro. Aaron Peachey addressed the group.

The committee appointed by the South Central Conference to effect an organization of the new Rocky Mountain Conference are E. M. Yost, Marcus Bishop, Samuel Janzen, Paul H. Martin, and M. M. Troyer.

The church choir from Denver, Colo., gave a vesper program at Beth-El, Colorado Springs, on Sept. 24.

Bro. David Alderfer, Aspen, Colo., spoke and had a display of church publications at Glenwood Springs on Oct. 8, which was World Literature Sunday.

A carload of men from Garden City, Mo., assisted in the construction of the new parsonage at Versailles, Mo.

Bro. John Oyer, Goshen, Ind., spoke in a church school day emphasis at Beaverdam, Corry, Pa., on Oct. 8. Bro. Richard Hosteler, pastor at Beaverdam, serves as secretary-treasurer of the Corry Ministerial Association.

The chorus from Lynside, Lyndhurst, Va., sang at the First Christian Church at Waynesboro, on Sept. 19.

The Maple Grove Mission, Millersburg, Ohio, where Bro. A. A. Miller is pastor, has purchased a used school bus to transport people to the services at Maple Grove.

Bro. Henry Mast, head of the maintenance department at the Mennonite Publishing House, will serve as treasurer for the International Gideon Convention to be held in Pittsburgh, July 17-22, 1962.

Bro. C. F. Derstine, who spoke in Spiritual Emphasis meetings at Flanagan, Ill., Sept. 6-10, and at Lowville, N.Y., Sept. 20-24, will speak at Central Christian High School, Kidron, Ohio, Oct. 16-20, while he is conducting a series of meetings at Martins Creek, Berlin, Ohio, Oct. 15-22.

Bro. Ellis Croyle was installed as associate pastor at Zion, Archbold, Ohio, on Sept. 24, with Bro. Paul M. Miller, Goshen, Ind., as guest speaker.

Visiting speakers: Jacob F. Weirich, Glenwood Springs, Colo., at Perryton, Texas,

Sept. 27. Calvin King, Goshen, Ind., at South Union, West Liberty, Ohio, Sept. 24. Richard Martin, Elkhart, Ind., at Seventh Avenue, New York City, Sept. 3, and at Greystone Park, N.J., Sept. 10. Milton Vogt and wife, Bihar, India, at Greensburg, Kans., Sept. 30 and Oct. 1. Carl Beck, Japan, at Holdeman, Wakarusa, Ind., Sept. 24.

Sanford G. Shetler, Hollsopple, Pa., at Erisman's, Manheim, Pa., Sept. 30. Maynard Rohrer and wife, Araguacema, Brazil, at Bon Air, Kokomo, Ind., Sept. 24. Robert Stoltzfus, Caney Creek, Ky., at Clinton Frame, Goshen, Ind., Sept. 24. Jess Yoder, Goshen, Ind., at Zion, Birdsboro, Pa., Aug. 27. John Noble, former Russian prisoner, at Beth-El, Colorado Springs, Sept. 18.

Roger Jones, Arizona Alcoholic and Narcotic Association, at Sunnyslope, Phoenix, Ariz., Sept. 24. President Tilman Smith, Hesston College, in Sunday School Conference at Protection, Kans., Oct. 15. Gerald C. Studer, Scottsdale, Pa., to Beech MYF of Louisville, Ohio, at Laurelville Mennonite Camp, Sept. 30 and Oct. 1.

D. Walter Miller, former pastor at Wooster, Ohio, at Kidron, Ohio, Sept. 17. Arthur Cash, Fort Wayne, Ind., at Pleasant View, Goshen, Ind., Aug. 27. Iver Grover, Cherokee Indian, at Englewood, Chicago, Ill., Sept. 24. Carl Beck, Japan, at South Bend, Ind., Sept. 24. L. S. Weber, Scottsdale, Pa., at Waterloo, Ont., Sept. 24.

The Lancaster Conference met in regular fall session at the Mellinger Church, Thursday, Sept. 21. Including most of its 429 ordained brethren, there were over 700 in attendance. Amos Horst preached the Conference Sermon and the two representatives from Tanganyika brought challenging messages. Visitors were present from the following conferences: Indiana-Michigan, Ohio, Allegheny, Virginia, Washington-Franklin, Franconia, Conservative, and Tanganyika. One action of the conference was approval for special singing in young people's meetings and other related meetings.

Calendar

Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 20 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 1-5.
Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
Summer Bible School Conference, Antrim Area High School, Greensville, Pa., Aug. 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollsopple, Pa., July 28.
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.

New members: three by baptism at Pi-goon, Mich., Sept. 24; eighteen by baptism at Grand Island, Nebr., Sept. 17 (eleven as members of Cairo, Nebr., congregation), also one on confession of faith; one by baptism at Crossroads, Gulfport, Miss., Sept. 24; one by baptism at Sunnyside, Elkhart, Ind., Aug. 27; two by baptism at Concord, Tenn., Sept. 17; three by baptism at East Goshen, Ind., Sept. 17; twenty-eight by baptism at Mellinger's, Lancaster, Pa., Sept. 10; one by baptism at Cheraw, Colo., Sept. 10.

Two by baptism at Lebanon Ore., Oct. 1; four by baptism at Clinton Frame, Goshen, Ind., Sept. 24; five by baptism at East Chestnut Street, Lancaster, Pa., Sept. 17; six by baptism at First Mennonite, Fort Wayne, Ind., Sept. 24; three by baptism at Oak Grove, West Liberty, Ohio, Sept. 24; one by baptism at Midway, Columbiana, Ohio, Sept. 24; two by baptism and one by confession of faith at Line Lexington, Pa., Sept. 24.

Bert. Virgil Vogt, Grabill, Ind., gave his Funk Lectures on "The Christian Calling," at the Indiana-Michigan Mission Board meeting and also at the College Mennonite Church at Goshen, on Sept. 24.

The annual service and retirement dinner of the Publishing House was held at Howard Johnson's Restaurant, Uniontown, Pa., on Sept. 25. Sixty-seven employees, retired workers, and guests attended. Service awards were given to Minnie Stull (a Bible for 35 years employment), Marlin Lauer, Chester Shank, Orlo Brenneman, Sterling Millsagle, Milford Paul, and Harry Maust, Jr. (certificates for 15 years employment). Devotions were conducted by John L. Horst, Harrisonburg, Va.

Announcements

James Roth, Mexico, at Zion, Hubbard, Oreg., Nov. 5, and at Lebanon, Oreg., Nov. 12.

Richard Detweiler, Perkase, Pa., in harvest home service at Oxford, N.J., Oct. 14. Annual Sunday-school meeting of Columbiana County, Ohio, congregations at Leetonia, with Willis Breckbill, Canton, Ohio, and Arnold Cressman, Scottsdale, Pa., as speakers, Nov. 4, 5.

Family Life Conference at Mt. Vernon, Oxford, Pa., with Samuel and Ella May Miller as speakers, Oct. 14, 15.

All-day Bible meeting at Hershey's, York Co., Pa., with Nelson Landis, Lancaster, Pa., and Noah Boll, Lititz, Pa., as speakers, Oct. 14, 15.

B. Charles Hostetter, Mennonite Hour pastor, at Garden City, Mo., Oct. 24, 25.

A bishop ordination is planned, the Lord willing, at Reiff's, Hagerstown, Md., 9:00 a.m., Nov. 8.

Helen Good Brenneman, Goshen, Ind., speaking to annual women's fellowship, Tiskilwa, Ill., Oct. 27.

Change of address: J. Howard Kauffman from Goshen, Ind., to Sophienstrasse 32, Frankfurt/Main, Germany. Orpha Zimmerly from Orrville, Ohio, to c/o The Bishop of Kissamos and Selinos, Kastelli, Crete, Greece. Harold Zehr from Roanoke, Ill., to 417 Warren Ave., Normal, Ill.

Phone: 822-4744 Blooming. (During the day, Monday to Thursday, at Ulrich Foundation, Phone WA 3-2811, Roanoke, Ill.) Norman Derstine from Harrisonburg, Va., to 115½ West Cleveland, Elkhart, Ind. Phone: JA 3-0325.

To Every Congregation: January and February are planned for the Teacher Training program for 1962. The course to be offered during these months will be "Bible History Survey." A new leader's guide will be used for this course along with the text. Plan now for your Teacher Training course during these months. For more information, write Don Augsburg, Eastern Mennonite College, Harrisonburg, Va., or to the Mennonite Publishing House, Scottsdale, Pa.

Papers presented last December in a seminar on "The Nature of the Holy Life" at the Institute of Mennonite Studies, Elkhart, Ind., have been made available in booklet form. This booklet may be secured from Institute of Mennonite Studies, 3003 Benham Ave., Elkhart, Ind., for fifty cents.

Evangelistic Meetings

Sanford G. Shetler, Hollsopple, Pa., at Line Lexington, Pa., Oct. 31 to Nov. 5. Virgil Brenneman, Goshen, Ind., at Bon Air, Kokomo, Ind., Oct. 29 to Nov. 5. Nelson E. Kauffman, Elkhart, Ind., at Wawasee Chapel, Syracuse, Ind., Oct. 11-15. Paul Y. Martin, Bowmanville, Pa., at New Holland, Pa., Oct. 28 to Nov. 5.

Kenneth G. Good, Hyattsville, Md., at Westover, Md., Sept. 9-13. Nevin Bender, Noxapater, Miss., at Estella, Forksville, Pa., Sept. 29 to Oct. 8. Orvin Hooley, Sturgis, Mich., at Kouts, Ind., Oct. 6-15. Paul M. Miller, Goshen, Ind., at North Goshen, Oct. 19-29.

Wilbur Yoder, Middlebury, Ind., at Alma, Ont., Nov. 6-12. R. P. Horst, Kansas City, Kans., at Evening Shade, Warsaw, Mo., Sept. 24 to Oct. 1. Harold E. Bauman, Goshen, Ind., at Harper, Kans., Oct. 1-8. Martin Brandenberger, New Haven, Ind., at Crumstown, North Liberty, Ind., Oct. 8-15.

William R. Miller, North Liberty, Ind., at Elmira, Ont., Oct. 22-29. John M. Lederach, Hubbard, Oreg., at Logsdon, Oreg., Nov. 24 to Dec. 3. Elias Kulp, Bally, Pa., at Lambertville, N.J., Oct. 1-8. Paul Erb, Scottsdale, Pa., at Yellow Creek, Goshen, Ind., Nov. 1-12.

Noah Boll, Lititz, Pa., at Hershey's, York

Co., Pa., Oct. 15-22. Harry Shetler, Davisville, Pa., at Olive, Elkhart, Ind., beginning Nov. 12. Isaac Risser, Harrisonburg, Va., at Staunton, Va., Oct. 8-15. Bob Detweiler, Goshen, Ind., and Bill Detweiler, Kidron, Ohio, at Springs, Pa., Oct. 15-22.

Church Camps

A business meeting of Lakeside Mennonite Camp was held at Pershing State Park, Laclede, Mo., on Oct. 7. A trail-clearing camp was held there Oct. 9-11.

NEAR TO GOD

(Continued from page 891)

life with regard to the land or property you possess or use? your energy? your pay check?

Saturday, October 21

"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me" (Lev. 25:23).

Although God gave the people of Israel a land for their possession, He yet made clear to them that He and not they had ownership of it. "For ye are strangers and sojourners with me." The American Indian, and many other primitive peoples, regarded land as common property for use, and so all were free to roam over it for food. When the early settlers came and purchased land from the Indians and sought to make the land their private property by not permitting the Indians to trespass over it, trouble arose. When we forget that we are but sojourners on the earth and try to make part of it and its products a matter of personal ownership, we can expect trouble in our relationship with God.

REPORT ON BERLIN

(Continued from page 894)

"(3) The simultaneous withdrawal of the German Federal Republic from NATO and the German Democratic Republic from the Warsaw Pact;

"(4) The disarmament of the two Germanies by phases, beginning with their joint renunciation of all nuclear arms and other weapons of mass destruction;

THE CHALLENGE OF CHRISTIAN STEWARDSHIP

by Milo Kauffman

Accumulated wealth, tithing, covetousness, the Scriptural basis for stewardship, and the "blessedness of giving" are treated with fresh insight in this book. The practical aspects of Christian stewardship are emphasized.

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Scottsdale, Pa.

"(5) The opening of negotiations between the three Western allies, the USSR, the Scandinavian governments, Poland, Czechoslovakia, Hungary, and the two Germanies, with the aim of creating without delay a demilitarized belt in the center of Europe and, in the following phase, a completely demilitarized European heartland;

"(6) The preparation of a German Confederation through direct negotiations between the two disarming German republics; the further negotiation between the German Confederation and the Berlin authorities of the role of that city within the Confederation;

"(7) The establishment of a treaty of peace between the German Confederation and the states that were at war with the National Socialist Reich;

"(8) The commitment of all states engaged in the foregoing series of negotiations to work simultaneously for effective, world-wide disarmament, beginning with nuclear weapons and their testing."

Are the above expressions to be taken seriously? If not, there are still two alternatives—maintain the present status, which is not a likely prospect and the long record of history is against the maintenance of the *status quo*, or else meet head on in war, which will likely be an all-out nuclear war. Never before has there been greater need for peacemakers than in this crucial hour. If the storm clouds pass over once more and spare the human race, it will not be because of our merit, but the long-suffering of the Almighty who holds the destinies of mankind in His hand. But if the storm clouds do not pass over—may God have mercy on us all.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Essential Nature of New Testament Preaching, by Robert H. Munce; Eerdmans, 1960; 161 pp.; \$3.50.

This presents a thorough exposition of the meaning of "kerygma" in the New Testament sense. This book is marked by "sound scholarship, fresh treatment, and evangelical warmth," as F. F. Bruce puts it. The author is to be commended for the logic he uses, for the comparisons he makes, and for the conclusions he draws in this significant study. Not all readers will agree with his conclusions, but they will surely be stimulated to further study. The essential burden of the book is to discover what actually was the proclamation in the days of the apostles and what is the preaching of the Gospel for today. The constituent elements of both are the death, resurrection, and exaltation (lordship) of Christ. The

author handles his thesis very well until he speaks of the nature of revelation and applies it to present-day preaching. To say that "preaching is revelation" (p. 152) confuses the issue. He really does not clarify the matter adequately and leaves the reader without a rudder in the midst of the contrary winds of doctrine on the contemporary scene. The total emphasis of the book is good, however, and stresses the vital significance of preaching in the evangelistic thrust of the Christian Church. One needs a background of theological training to appreciate fully the treatment of the subject in this book.—John R. Mumaw.

The Gospel of John, by V. Wayne Barton; Baker Book House, 1960; 96 pp.; \$1.75 (paper).

The Epistles to the Corinthians, by Herschel H. Hobbs; Baker Book House, 1960; 127 pp.; \$1.95 (paper).

Paul's Gospel, by Earl C. Smith; Greenwich, 1960; 103 pp.; \$2.50.

The paper-bound manuals by Barton and Hobbs are of the Shield Bible Study Series and are guides for the study of the Bible. Each consists of a detailed, analytical outline followed by a careful commentary. Both make use of the Greek transliterated into English characters, but Hobbs is far more prolific in such usage than is Barton. These manuals are useful, therefore, for students who do not know the Greek as well as for those who do. The discussions are brief and practical and are useful for study groups in local congregations, for Bible study classes in schools, and for private study by ministers, Sunday-school teachers, and studious Christians in general.

Smith's book contains compact outlines followed by analyses and expositions of the Epistles of Paul to the Romans, Galatians, Ephesians, Philippians, and Colossians. He rewrites these epistles in condensed and summarized form, and simplifies and clarifies so that readers can easily get the gist of Paul's message. There are appendices in which are excellent refutations of deterministic predestination and unconditional security of believers. Roman 6 (baptism) and 1 Corinthians 11 (prayer veiling) are not interpreted by Smith and Hobbs, respectively, as the Mennonite Church interprets these passages.

—Edwin L. Weaver

The Prisoner Leaps, by David Bently Taylor; China Inland Mission, 1961; 352 pp.; \$3.50.

The author, an Englishman, member of the China Inland Mission, is an example of what a foreign missionary should be. Throughout the book he keeps himself and his achievements modestly in the background while he presents with understanding, kindness, and sympathy the victories and successes and also failures of the Javanese church leaders among whom he and his wife worked two and a half years. The book is, for the most part, his diary, which gives it unique freshness.

The chief character is Rufus, pastor of the East Java Church, a Javanese, im-

prisoned by the Japanese in 1944 and released from prison after Hiroshima in 1945. The unbelievable happened when after his release he returned to his pastorate, was transferred to another church and, maligned by his own people, was imprisoned again. Through his meditations in prison he came to the conviction that what his people needed was not more religion, not even a superior religion. Power was not even the right word. They needed a Person—Jesus Christ. As he made this discovery, he began to understand God's strange ways with him.

After release he faced hardships, but the essence of the book is his struggles and victories until on February 8, 1959, seven scattered village congregations, with a membership of 500, the fruit of Rufus's labors, were officially united into one church, and a pastor was installed.

Many Javanese church leaders, with their strengths and weaknesses, are told about in the diary.

It is a good book for persons working in other lands or intending to go. It is inspiring to note the many times the author and Rufus prayed together.

—Mary M. Good

Another Builder First

Something new has been added to the Builder: a new quarterly feature aimed directly at teachers. Every third month an article by Daniel Hertzler giving a bird's-eye view of the coming quarter will appear. This quarter's title is "Three Months on Christian Growth." In his first article in the October issue, Bro. Hertzler has suggested several books for different Sundays. Not only are the books listed, but the particular chapter in the book which is of relevance to that Sunday is specified. This allows you to spend your time on the chapters which are of actual benefit rather than spending time scanning through the whole book.

As a further aid in helping you prepare for teaching, there is a suggested aim for the quarter. Along with this, the lessons have been arranged according to a suggested outline. This outline gives a sense of direction about where the studies for this quarter lead. Pertinent questions help you decide how you can best present the material to your class. If you are not already using Builder, write Herald Press, Scottdale, Pa., for free sample copies.



Money itself is lifeless, impotent, sterile . . . but man with his brain, brawn, and imagination, using money as servant, may feed the hungry, cure the diseased, make the desert places bloom, and bring beauty into life.—John D. Rockefeller, Jr.

OUR SCHOOLS

(Continued from page 888)

President Miner, in accepting the resignation, commended Burkhardt for his many years of service to Goshen College. "Over these many years, you have succeeded in securing funds from the church which have enabled the college to pay off indebtedness, balance its operating budget, construct essential buildings, and increase the permanent assets of the college," said the president.

"You have also helped the church to understand the meaning of Christian stewardship and to practice stewardship as one of the opportunities of the Christian to respond to the grace of God in Christ as well as one of the responsibilities that goes with membership in the church," he continued. "Goshen College students and faculty will always be indebted to you for what you have made possible to them through your sacrificial and dedicated efforts."

Work Drive Project

Goshen's work drive project has two major thrusts this year. A major portion of the earnings from the annual two-day effort will go toward new library facilities on campus. Students are urging the college and church to do something about the need for added library facilities in the near future. The 120 spaces in the reading room are completely inadequate for a student body of 900, and bookshelves are seriously crowded.

Three thousand dollars of the earnings will be shared in a school-to-school effort with a school in Nigeria. Students felt that even though there were great needs at Goshen the needs of a sister institution, the Hopewaddell School in Nigeria, were drastic. After hearing of the lack of scientific equipment in Hopewaddell School from Professor Frank Bishop, who conducted an investigation in Nigeria for the Mission Board, the students felt compelled to earmark part of their work drive earnings for the African mission school.

A new emphasis is being tried in this year's work drive. Committeemen Ron Massanari and Mary Miller are stressing service instead of fund raising. A specific goal has not been set in dollars and cents. They feel that money given freely and willingly most effectively expresses the purpose of a work drive.

Campus Visitor

Dr. Hichiro Yuasa, president emeritus of the International Christian University at Tokyo, Japan, visited the Goshen College campus during the first week of school. He renewed his acquaintance with Dean Carl Kreider, who was the first dean of the International Christian University from 1952 to 1956.

Two students from Japan who attended the university are attending Goshen this year. They are Tatsuo Suzuki, a junior majoring in economics, and Hisako Kaito, a seminary student.

Dr. Yuasa stopped in Goshen on his way back from a conference at Yale University. He spoke informally to a group of Goshen College international students at a tea in his honor.

STEWARDSHIP

(Continued from page 890)

look at your own dedication and commitment.

The manual on *Planned Giving* which the General Conference has published says in the opening section:

This manual is a guide to a great spiritual adventure. It outlines an exciting journey into the realm of what God expects us to be like and what He intends that we do. It leads to the discovery of new opportunities and new potentialities. It confronts men with a test of faith. It insists upon Christ's lordship and our own submissiveness. It demands self-examination, repentance, rededication, discipleship, and stewardship. It promises a deep religious experience. This adventure is in store whether you are a new member or one with years of fellowship in the church, whether your congregation is a new mission or a 150-year-old church.

Around the World Each Week

One might think of it this way. "Today I went to Puerto Rico and taught a Sunday-school class in a mission outpost, to the Amazon Valley and assisted in a clinic, and to the Tobas in Paraguay to teach the Bible; I then went to Nigeria and assisted Ed Weavers in the work there, and then on to India and Japan for a spiritual ministry. I also sat on a committee in Elkhart to determine mission strategy, taught a class in our church colleges, assisted the Commission for Christian Education in planning for next year's MYF convention, and helped the Peace Problems Committee on some of the church's witness concerns. I also worked at home in the pastor's study, and helped to buy Sunday-school supplies for our local church. You see, I gave to my church, which has accepted planned giving. Every dollar helps to build the whole church."

This is thrilling to me. How can one's dollars (money) do so much, you ask? If we see money as a symbol of dedication and a medium of exchange to express our commitment and stewardship, can we separate stewardship and planned giving? They are only different sides of the same coin.

Scottdale, Pa.



Francis Bacon, English philosopher of the sixteenth century, once said: "It is not what men eat but what they digest that makes them strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learn; and not what we preach but what we practice that makes us Christians."

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Bender, Elam and Mildred (Miller), Vassar, Mich., fifth child, fourth daughter, Norma Jean, Aug. 24, 1961.

Berkheimer, Andrew L. and Mary K. (Gehman), Port Trevorton, Pa., fifth child, fourth daughter, Marian Gay, June 20, 1961.

Coblentz, Monroe and Katie (Zook), Sarasota, Fla., third son, Lynn David, Sept. 15, 1961.

Cressman, Irvin and Elaine (Schmucker), Kitchener, Ont., third child, second daughter, Brenda Marie, Sept. 16, 1961.

Diener, Willard and Erma (Miller), Hutchinson, Kans., fifth child, first daughter, Marlene Faye, Sept. 9, 1961.

Drawbond, Emmett W. and Tillie (Miller), Fortuna, N. Dak., fourth child, first daughter, Sharon Kay, July 9, 1961.

Gable, Donald and Mable (Miller), Orrville, Ohio, first child, William Edward, Aug. 31, 1961.

Garcia, Greg and Beatrice (Sanchez), Denver, Colo., sixth child, fourth son, Gabriel Lee, Sept. 6, 1961.

Gingerich, William and Bertha (Borntrager), Burton, Ohio, third child, second daughter, Marilyn Jean, Aug. 4, 1961.

Gisel, Merle D. and Carolyn (Rufenacht), Elkhart, Ind., first child, Cedric Rufenacht, Sept. 3, 1961.

Graber, Harry L. and Roberta (Scheritz), St. Louis, Mo., first child, Cheryl Lynn, Sept. 21, 1961.

Halligan, Ray M. and Ruth Ann (Reich), Ephrata, Pa., second daughter, Suzanne Denise, Sept. 12, 1961.

Hess, John C. and Anna Mary (Engle), Washington, D.C., first child, Linda Jane, Aug. 19, 1961.

High, Clyde W. and Martha R. (Forry), Ephrata, Pa., second child, first daughter, Patricia Ann, Aug. 30, 1961.

Hosetter, Roy C. and Ruth (Blough), Roanoke, Ill., second child, first daughter, Rhoda Ann, Sept. 14, 1961.

Hunsecker, Richard E. and Louise (Strite), Chambersburg, Pa., fourth daughter, Marilyn Lois, Sept. 7, 1961.

Landis, Paul and Doris (Landis), Collegeville, Pa., third son, Stanford, Aug. 30, 1961.

Leaman, Clinton and Peggy (Zimmerman), Denver, Colo., first child, Deborah Marie, Sept. 4, 1961.

Lichty, Ralph and Mary Ellen (Miller), Oakland, Md., first child, Steven Wayne, Aug. 29, 1961.

Martin, John R. and Mariam (Landis), Elkhart, Ind., third child, first daughter, Ann Louise, Sept. 19, 1961.

Mellinger, Leonard and Darlene (Neuhauer), Sterling, Ill., second daughter, Julie Kay, Sept. 6, 1961.

Miller, Elmer J. and Martha Ann (Stutzman), Arthur, Ill., first child, Gregory Ryan, July 20, 1961.

Minnich, Forrey N. and Frances (Oberholtzer), Elizabethtown, Pa., third child, second son, Mervin, Aug. 15, 1961.

Mullett, Ernest and Lois Miriam (Bender), Greenwood, Del., third son, Michael Ren, Aug. 12, 1961.

Mullett, Kenneth and Lizzie Ann (Kauffman), Nappanee, Ind., first child, Pamela Sue, Aug. 29, 1961.

Nesselrodt, Forrest and Patsy (Dove), Harrisonburg, Va., third daughter, Donna Kay, Sept. 13, 1961.

Newswanger, Luke and Marianna (Merkey), Lancaster, Pa., first child, Arlene Lois, Sept. 19, 1961.

Peachey, David and Beverly (Kauffman), Harrisburg, Pa., first child, Debra Jean, April 5, 1961.

Ranck, Harold J. and Ellen Mae (Smoker), Gordonville, Pa., fourth child, second son, Paul Robert, Sept. 8, 1961.

Roes, Elmer and Beatrice (Kipfer), Millbank, Ont., second daughter, Donna Kathleen, Aug. 19, 1961.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., sixth child, third daughter, Eunice Joy, Sept. 10, 1961.

Rudolph, Amos H. and Pauline (Kimble), Greencastle, Pa., tenth child, sixth son, Sept. 2, 1961.

Schmidt, Carl V. and Freda (Roth), Towner, Colo., second daughter, Esther June, July 30, 1961.

Schrock, Joseph and Lee (Thompson), Denver, Colo., fourth child, third daughter, Lori Ann, Aug. 18, 1961.

Shantz, Willard and Jean A. (Ruby), Baden, Ont., second daughter, Colleen Annette, Sept. 15, 1961.

Shetler, Robert D. and Leah Beth (Stoltz), Irwin, Pa., second child, first son, Robert Craig, July 28, 1961.

Sherzer, A. Willard and Anna Lois (Enck), Harrisonburg, Va., second child, first son, Willard Lynn, Sept. 8, 1961.

Siegel, Chester and Ruth (Harder), Weatherford, Okla., fourth child, third daughter, Elaine Denise, Sept. 21, 1961.

Sommers, Elson James and Anna (Gingerich), Apple Creek, Ohio, first child, Naomi June, July 18, 1961.

Stamm, Paul and Delilah (Birky), Waldron, Mich., fourth daughter, Marcia Lynn, born June 16, 1961; received for adoption, June 19, 1961.

Stauffer, John S. and Lena (Weaver), East Earl, Pa., fourth child, second living son, Percy W., May 14, 1961.

Stoltz, Jonathan K. and Lillie (Burkholder), Red Lake, Ont., third child, second daughter, Pearl Jeanne, Aug. 28, 1961.

Waas, Adam and Delores (Schwartzentruber), New Hamburg, Ont., first child, Krista Lynette, Aug. 31, 1961.

Wagler, Daniel and Audry (Bender), Shakespeare, Ont., fourth daughter, Margaret Elaine, Sept. 5, 1961.

Wilbers, Eric and Ruth (Moyer), Perkasie, Pa., fourth child, first daughter, Twila Ruth, Aug. 11, 1961.

Wittmer, Amos M. and Lily Mae (Graber), Montgomery, Ind., fourth child, second daughter, Linda Jeanne, Aug. 18, 1961.

Wolfer, Melvin, Jr. and Caroline (Jantzi), Shedd, Oreg., third child, second daughter, Gwen Mildred, Aug. 25, 1961.

Yoder, Amzie and Fanny Ellen (Miller), Middlebury, Ind., first child, Ronald Lynn, Aug. 28, 1961.

Yoder, Henry and Edna Mae (Yoder), Gosport, Ind., second son, Wilbur Lynn, Aug. 3, 1961.

Yoder, Mr. and Mrs. John H. Yoder, Pettisville, Ohio, sixth child, third son, Douglas John, Sept. 12, 1961.

Yoder, Richard and Barbara (Yoder), Columbiana, Ohio, second son, Kevin Lee, Sept. 11, 1961.

Youngquist, Rodney A. and Ann (Maniscalco), Manila, Philippines, third son, Daniel Peter, May 6, 1961.

Zehr, John and Betty (Birky), Roanoke, Ill., third son, Brent Eugene, Aug. 26, 1961.

Zeisler, Ellis Z. and Lois W. (Beyer), Lititz, Pa., second son, Nelson B., Sept. 7, 1961.

Zimmerly, Harold and Joanne (Hartzler), Orrville, Ohio, first child, Linda Kay, Sept. 15, 1961.

Zimmerly, Jacob and Ila (Long), Sterling, Ohio, first child, Terrence Jacob, July 10, 1961.

Zimmerman, Levi and Doris (Brubaker),

Rehrersburg, Pa., fourth child, third son, Leon, Aug. 20, 1961.

Zook, J. Marvin and Margaret J. (Custer), Lancaster, Pa., third child, second son, Keith Brent, Sept. 13, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Boley-Gilson.—Lawrence Boley and Virginia Gilson, both of the Burton (Ohio) cong., by J. F. Garber at the church, Sept. 9, 1961.

Brenneman-Kauffman.—William Brenneman, Elida, Ohio, Salem cong., and Joyce Kauffman, Haven, Kans., Yoder cong., by Edward Yutzy at Yoder, Aug. 19, 1961.

Burkholder-Sitler.—Harvey Burkholder, Edmontown, Alta., Duchess cong., and Darlene Sitler, Edmontown, Salem cong., by John B. Stauffer at Salem, Sept. 2, 1961.

Good-Hallman.—Glen Jay Good, Kouts, Ind., Hopewell cong., and Elinor Elizabeth Hallman, Goshen, Ind., College cong., by Wm. E. Hallman, father of the bride, assisted by John H. Mosemann, at the Eighth Street Church, Aug. 26, 1961.

Kinsinger-Schlabach.—Freeman Kinsinger, Middlefield, Ohio, Maple View C.M. cong., and Retha Marie Schlabach, Marilla, N.Y., Alden C.M. cong., by David P. Beachy at Alden C.M., Aug. 4, 1961.

Lantz-Klopfenstein.—Charles Lantz and Sharon Klopfenstein, both of Archbold, Ohio, Central cong., by Jesse J. Short at the church, Sept. 9, 1961.

Leatherman-Yoder.—Arthur L. Leatherman, Souderton, Pa., and Marie B. Yoder, Lansdale, Pa., both of the Plains cong., by John E. Lapp at the Yoder residence, Sept. 16, 1961.

Longenecker-Linder.—Nevin Longenecker, Brethren in Christ cong., West Milton, Ohio, and Lorna Jane Linder, West Liberty, Ohio, South Union cong., by Andrew Slagenweier at South Union, Aug. 20, 1961.

Mass-Schwartzentruber.—Paul Edward Mast, Berlin, Ohio, Longenecker cong., and Anna Katherine Schwartzentruber, Fredericksburg, Ohio, Wooster cong., by Paul Brunner at Wooster, Sept. 1, 1961.

McCready-Gunzenheiser.—Robert W. McCready, Presbyterian cong., Peoria, Ill., and Shirley Ann Gunzenheiser, Ann Street cong., Peoria, by J. J. Hostetler at Peoria, Sept. 9, 1961.

McElmurry-Landis.—Leon McElmurry, Hess-ton, Kans., and Rosalee Landis, Lebanon, Oreg., by Louis Landis, father of the bride, at the Plainview Church, Aug. 16, 1961.

Miller-Beachy.—David Miller, Corfu, N.Y., and Brenda Joyce Beachy, Darien Center, N.Y., both of the Alden C.M. cong., by David P. Beachy, father of the bride, at the church, Aug. 4, 1961.

Miller-Overholt.—Gordon Kay Miller, Wellman (Iowa) C.M. cong., and Iva Virginia Overholt, Hartsville (Ohio) C.M. cong., by Roman H. Miller at Hartsville C.M., June 17, 1961.

Quinter-Himmelreich.—Harry R. Quinter and Mary Ellen Himmelreich, both of the Oley (Pa.) cong., by Omar A. Kurtz at the church, Sept. 9, 1961.

Ramer-Shawalter.—John Robert Ramer, Duchess (Ala.) cong., and Phyllis Joan Shawalter, Trisell cong., Broadway, W.Va., by C. J. Ramer at Trisell's Aug. 19, 1961.

Reinford-Hunsberger.—Floyd L. Reinford, Souderton, Pa., Skippack cong., and Mary Jane Hunsberger, Souderton, Franconia cong., by Curtis L. Bergey at Skippack, Sept. 9, 1961.

Richard-Schlatter.—Wesley D. Richard and Sue Carolyn Schlatter, both of Mt. Pleasant, Iowa, Pleasant View cong., by Glen A. Richard, father of the groom, at the church, Aug. 31, 1961.

Roggie-Lehman.—Donald Roggie, Lowville, N.Y., and Janet Lehman, Castorland, N.Y., both of the Lowville-Croghan C.M. cong., by Lloyd Boshart at the Lowville Church, Sept. 2, 1961.

Shantz-Gingrich.—Lorne M. Shantz and Mary Gingrich, both of St. Jacobs, Ont., by Roy S. Koch at the home of the bride, July 30, 1961.

Shultz-Witzel.—Ronald Shultz, Wellesley, Ont., Maple View cong., and Beatrice Witzel, Tavistock (Ont.) cong., by Henry Yantzi at Tavistock, Sept. 23, 1961.

Smith-Nozfiger.—Paul Smith, West Unity, Ohio, and Delores Nozfiger, Wauseon, Ohio, both of the North Clinton cong., by Glen E. Nozfiger at the church, Aug. 19, 1961.

Swartzentruber-Kilmer.—Robert Paul Swartzentruber, Orrville, Ohio, and Marilyn Joan Kilmer, Sheridan, Oreg., both of the Wooster cong., by Paul Brunner at the church, Sept. 3, 1961.

Wood-Weber.—Monroe Edward Wood, Swift Run, Va., Beldor cong., and Charlotte Lorralwe Weber, Harrisonburg, Va., Pike cong., by Daniel W. Lehman at the home of the bride, Sept. 16, 1961.

Yoder-Miller.—John Arthur Yoder, Wellman, Iowa, West Union cong., and Marilyn Joyce Miller, Conneaut Lake, Pa., Sunnyside cong., by Harvey Schrock, assisted by A. Lloyd Swartzentruber, at Sunnyside, Aug. 21, 1961.

Yoder-Shank.—Stanley E. Yoder, Scottsdale, Pa., Kingview cong., and Roxie Shank, Scottsdale, Market St. cong., by A. J. Metzler at the home of the groom, Aug. 26, 1961.

Yoder-Yoder.—Leonard Paul Yoder, Belleville, Pa., Locust Grove cong., and Ruby Lois Yoder, Belleville, Maple Grove cong., by Waldo E. Miller at Maple Grove, Sept. 10, 1961.

Zimmerman-Good.—Lester Lee Zimmerman and Thelma Mae Good, both of Lititz, Pa., Erb cong., by Homer D. Bomberger at the church, Sept. 16, 1961.

Anniversaries

Shoup. Allen Shoup and Lenora Rhode were married on April 16, 1911, at the residence of Minister Aaron Heestand, near Wooster, Ohio. They observed their golden wedding anniversary with a reception held at the Orrville Church on April 16, 1961. Their marriage was blessed with nine children: Ira, Wadsworth; Ethel—Mrs. Vernon Miller, Berlin; Arthur, Canton; Mabel—Mrs. Glenn Calame, Dalton; Harry, Bremen, Ind.; Walter, Orrville; Roy, Wooster; Lena—Mrs. Frank Fato, Tullahoma, Tenn.; and Owen, Westville, Ind. They also have 24 grandchildren and one great-grandchild. The Shoups are members of the Orrville, Ohio, Mennonite Church.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Elmer J., son of Joel J. and Mary (Bixler) Amstutz, was born near Dalton, Ohio, Nov. 11, 1892; died as the result of an automobile accident, Sept. 11, 1961; aged 68 y. 9 m. His last residence was on the farm in the community of his birthplace. On Dec. 15, 1917, he was married to Etta May Steiner, who survives. Also surviving are 4 children (Arthur, Arlin, Eunice, and Cletus), 9 grand-

children, 2 brothers, and 2 sisters. He was a member of Martins Church, where funeral services were held Sept. 13, in charge of John King, Elmer Yoder, and Stanford Mumaw.

Beachy, Gusta Ann, daughter of Jacob and Fannie (Fodenwalt) Beachy, was born in Wayne Co., Ohio, Aug. 15, 1877; died at the Mennonite Home, Rittman, Ohio, Sept. 8, 1961; aged 84 y. 24 d. Five sisters and 3 brothers preceded her in death. Surviving are 2 brothers (Harvey, Wooster; and Melvin, Orrville). She made a particularly noteworthy contribution to the sewing circle work of the church. She was a member of the Smithville Church, where funeral services were held Sept. 11, in charge of Gerald Stutter and David Eshleman; burial in Oak Grove Cemetery.

Bender, Grant Aaron, son of Howard and Loraine (Yantz) Bender, was born at Tavistock, Ont., Jan. 24, 1961; died suddenly at Tavistock, June 26, 1961; aged 5 m. 2 d. Surviving are his prents, 2 brothers (Philemon and Anthony), grandparents (Mr. and Mrs. Peter Z. Bender, and Mr. and Mrs. Aaron Yantz, all of Tavistock), great-grandmother (Mrs. Amos Baechler, New Hamburg), and great-grandfather (Christian Erb, Tavistock). Funeral services were held at the East Zorra A.M. Church, June 28, in charge of Henry Yantz and Dale Schumm.

Bender, Noah S., son of Solomon and Veronica (Steinman) Bender, was born in East Zorra Twp., Ont., May 13, 1881; died at the K-W Hospital, Aug. 10, 1961; aged 80 y. 2 m. 28 d. In Jan., 1905, he was married to Magdalena Ruby, who died in Nov., 1949. Surviving are 9 children (Melvin, Ailsa Craig, Ont.; Reuben, New Hamburg; Elton and Varna Curtis, Spring Bay; Ervin, Baden; Ezra and Verda, New Hamburg; Fannie—Mrs. Reuben Geringer, Ailsa Craig; and Mary—Mrs. Curtis Geringer, Zurich), 35 grandchildren, 8 great-grandchildren, and 2 sisters (Mrs. Katie Baechler, New Hamburg; and Mrs. Mary Ruby, Albuquerque, N. Mex.). He was a member of the Wilmot A.M. Church. Funeral services were held at Steinman's A.M. Church, Aug. 12, in charge of Peter Nafziger and Orland Geringer.

Buzzard, Suvillo, daughter of Daniel and Maryann (Yoder) Nisley, was born in Lagrange Co., Ind., Feb. 7, 1882; died at Goshen, Ind., Aug. 26, 1961; aged 79 y. 6 m. 19 d. On Nov. 21, 1901, she was married to Menno Helmut, who died May 2, 1927. On Sept. 16, 1935, she was married to Dr. David Buzzard, who died Feb. 23, 1950. Surviving are 5 daughters (Edna—Mrs. Levi Miller, Eau Claire, Fla.; Nettie—Mrs. Aden Yoder, Sarasota, Fla.; Sylvia—Mrs. Carl Huff, Mildred—Mrs. Clifford Schreist, and Barbara—Mrs. Elmer Homes, all of Goshen, Ind.), one stepdaughter (Mrs. Walter Blazer, Goshen), 19 grandchildren, 23 great-grandchildren, 2 stepgrandchildren, and 5 step-great-grandchildren. She was a member of the Yellow Creek Church, where funeral services were held Aug. 29, in charge of John Mosemann and Lawrence Klippenstein.

Dellenbach, Jacob E., son of Jacob and Magdalena (Schrock) Dellenbach, was born at Metamora, Ill., March 4, 1869; died at his home in Langhans, Ill., Sept. 22, 1961; aged 92 y. 6 m. 18 d. On Sept. 25, 1893, he was married to Barbara Litwiler, who died June 25, 1918. Surviving are 2 daughters and one son (Mrs. Oliver Yoder, Flanagan; Mrs. Omer Yordy, Chenoa; and Raymond, at home), 2 grandchildren, and one great-grandchild. He was a member of the Waldo Church, where funeral services were held Sept. 24, in charge of J. D. Stalder and J. D. Hartzler.

DeWilde, Albert J., son of Klaus and Johanna (Fritchen) DeWilde, was born in Woodford Co., Ill., Dec. 29, 1885; died at his home, Gridley, Ill., Sept. 13, 1961; aged 75 y. 8 m. 15 d. On Aug. 16, 1909, he was married to Sena

Woltzen, who died in 1950. In 1951, he was married to Barbara Stalter, who died in 1960. Surviving are one son (Kenneth E., Scottsdale, Ariz.), one sister (Mrs. Nettie Weyeneth, Roanoke, Ill.), and 2 grandchildren. He was a member of the Waldo Church, where funeral services were held Sept. 16, in charge of Edwin J. Stalter and J. D. Hartzler.

Groff, Landis, son of Mr. and Mrs. Jason Groff, was born Jan. 17, 1916; died at the Chester County (Pa.) Hospital, Sept. 9, 1961; aged 45 y. 7 m. 23 d. Death was due to a fall when the scaffold on which he was working collapsed while he was engaged in building a silo. Surviving are his wife (Esther Gehman Groff), 7 daughters (Ruth Elaine, Mary Ellen, Marian Arlene, Esther Marie, Naomi Fay, Lois Jean, and Martha Jane), his parents of Manheim, Pa., 7 brothers (Elvin, Lancaster; Clarence, Paradise; Aaron, Denver; Roy, Lititz; Ira, Manheim; Robert, Lititz; and Ellis, Mountville), and 4 sisters (Emma—Mrs. Elmer Myers, Mt. Joy; Amy—Mrs. Herbert Foreman, Penryn; Edna—Mrs. Melvin Groff, Barville; and Mabel—Mrs. Clarence Graham, Manheim). He was a member of the Bowmanville Church, where funeral services were held, in charge of Paul Z. Martin and Benjamin Weaver.

Guengerich, Dr. Aaron J., son of Jacob D. and Lydia (Gingerich) Guengerich, was born in Johnson Co., Iowa, Oct. 2, 1886; died of a coronary attack while under observation at the Suburban Hospital, South Gate, Calif., June 19, 1961; aged 74 y. 8 m. 17 d. He was a graduate of the Palmer School of Chiropractic, Davenport, Iowa, and practiced in Nebraska, Iowa, and California until his retirement in 1956. On Jan. 25, 1916, he was married to Emma Schrock, who survives. Also surviving are 5 sons and one daughter (Clarence, Viola—Mrs. Ezra Kennel, Elmer, Delmar, Kenneth, and Richard), 15 grandchildren, all of the Los Angeles area, one brother (Ezra, Ontario, Calif.), and 3 sisters (Elizabeth Egan, Phoenix, Ariz.; Barbara—Mrs. Henry Yoder and Nancy—Mrs. John M. Yoder, both of Parnell, Iowa). An infant daughter and grandson preceded him in death. He was a member of the Immanuel Mennonite Church, Los Angeles. Funeral services were held at the Downey Mortuary Chapel, June 21, conducted by Albert Epp and George H. Beare; interment in Inglewood Park Cemetery.

Kandel, Fannie, daughter of Jacob and Mary Coblenz, was born in Holmes Co., Ohio, June 28, 1883; died at the Pomerene Hospital, Millersburg, Ohio, Sept. 5, 1961; aged 78 y. 2 m. 8 d. On Nov. 13, 1899, she was married to Joseph A. Kandel, who preceded her in death. Surviving are 6 daughters (Mary—Mrs. Ed Miller; Lizzie—Mrs. Abram Miller; Sevilla—Mrs. Chas. Sampsel; Ada—Mrs. Walter Herman; Mrs. Iva Sampsel, and Alta—Mrs. Roy Mullet), 2 stepdaughters (Mrs. W. L. Miller and Mrs. Susan Weaver), one stepson (Wm. J. Kandel), one sister (Mrs. Levi Miller), 6 half sisters, and one half brother. One son and 2 daughters preceded her in death. She was a member of the Berlin Church, where funeral services were held Sept. 9, in charge of Paul Hummel, S. W. Sommer, and D. D. Miller.

Kauffman, Dr. Charles Wesley, son of Milo and Clara (Fricke) Kauffman, was born at Wichita, Kans., Sept. 3, 1934; died of a brain tumor at Hesston, Kans., Sept. 1, 1961; aged 26 y. 11 m. 30 d. On Aug. 23, 1957, he was married to Betty Hostetler, Harper, Kans. Surviving are his wife, one son (Gregory Kent), his parents, 6 sisters (Marilyn—Mrs. Maurice Miller, Manhattan, Kans.; Joy—Mrs. Merle Sears, Washington, Ill.; Evelyn, Goshen College School of Nursing; Gloria, Bonnie, and Leanne, at home), and one brother (Milo, Jr., at home). One brother preceded him in death. He was a member of the Hesston Mennonite Church, where funeral services were held Sept.

4, in charge of Peter Wiebe and Stanley Bohn; interment in Pennsylvania Mennonite Cemetery.

Kennel, Wilda Mae, daughter of John and Lydia (Eichelberger) Lauber, was born in Thayer Co., Nebr., July 7, 1918; died after an extended illness at St. Elizabeth's Hospital, Lincoln, Nebr., Sept. 9, 1961; aged 43 y. 2 m. 2 d. On Aug. 16, 1939, she was married to Raymond R. Kennel, who died Feb. 15, 1957. One infant son also preceded her in death. Surviving are her parents, one daughter and one son (Janet and Robert), one brother (Clinton), and one sister (Phyllis—Mrs. Lemoine Johnson), all of Shickley, Nebr. She was a member of the Salem Church, where funeral services were held Sept. 12, in charge of Fred Reeb, Lee Schlegel, and J. W. Hartzler.

Kienbusch, David Edward, was born at Edwards, Ill., Dec. 20, 1884; died at the St. Francis Hospital, Peoria, Ill., Sept. 15, 1961; aged 76 y. 8 m. 26 d. On Aug. 15, 1921, he was married to Edith Armstrong, who survives. Also surviving are one stepson (Robert Lee Sander, Jacksonville, Ill.), one daughter (Alice Leona Redell, Peoria, Ill.), 9 grandchildren, 7 great-grandchildren, and 2 sisters (Mrs. Leo Duncon, Edwards, Ill., and Mrs. Eva Betson, Peoria). He was a member of the Ann Street Church, where funeral services were held Sept. 19, in charge of J. J. Hostetler, assisted by C. W. Long.

Klaue, Nicholas Donald, son of William and Magdalene H. Klaue, was born at Middleburg, Pa., Aug. 27, 1906; died unexpectedly at his residence in Staunton, Va., Aug. 30, 1961; aged 25 y. 3 d. Occupation: attendant at King's Daughters' Hospital. Surviving are his wife (Mrs. Mary Ann Yoder Klaue), one son (David Lee), 3 daughters (Rachel Ann, Rebecca Sue, and Ruth Magdalene), his parents of Middleburg, Pa., one sister (Mary, at home), and one brother (William, with the U.S. Army in Germany). One brother preceded him in death. Funeral services were held at the Hagedorn Funeral Home, Middleburg, Sept. 3, in charge of Daniel Smucker, Jr., and George Birk.

Lehman, Mollie, daughter of Andrew B. and Mary (Moser) Zehr, was born near Croghan, N.Y., April 3, 1881; died at the Lewis County General Hospital, Lowville, N.Y., Aug. 31, 1961; aged 80 y. 4 m. 28 d. On Oct. 29, 1901, she was married to Joseph Lehman, who preceded her in death March 12, 1942. He had been ordained in Oct., 1909, as a minister in the Conservative Church at Croghan, N.Y. Surviving are 3 sons and 3 daughters (Marion—Mrs. Russell Grau, Adams, N.Y.; Elmer, Lowville; Jonathan, Lakeland, Fla.; Mildred—Mrs. Edward McFale, Syracuse, N.Y.; Earl, Goshen, Ind.; and Pearl—Mrs. Ralph Hirsch, New Haven, N.Y.), 2 sisters (Rose—Mrs. Edward Yancy and Veronica—Mrs. Chris Yancy of Lowville), one brother (Aaron M. Lowville), 22 grandchildren, and 45 great-grandchildren. She was an active member of the First Mennonite Church, New Bremen, where funeral services were held Sept. 3, with Donald Jantzi officiating.

Troyer, Emma Florence, daughter of William and Mary (Schnell) Crilow, was born Jan. 28, 1919; died unexpectedly of a heart attack on Sept. 2, 1961; aged 42 y. 7 m. 5 d. She was married to Freeman W. Troyer, who survives. Also surviving are their 4 children (Francis Lavene, Verena Fern, Marlin Dale, and Julia LeAnn), 2 at home, Millersburg, Ohio), 5 sisters and 3 brothers (Mrs. Elmer Alberts, Mrs. Amos Yoder, Verna Crilow, Mrs. Wellman Miller, Esta Crilow, Homer, and Floyd, all of Holmes Co., and Melvin, Goshen, Ind.). She was a member of the Martins Creek Church, where funeral services were held on Sept. 4, in charge of Roman Stutzman, D. D. Miller, and Warren Miller.



ITEMS AND COMMENTS

BY THE EDITOR

Billy Graham thinks there is a better chance for racial understanding in the South than in the North because Southerners accept Negroes as individuals if not as a race, whereas Northerners only accept them as a race.

A new hospital is assured for the Mt. Pleasant-Scottdale communities in Pennsylvania. Community solicitations provided \$750,000. The other two thirds of the cost will be paid by the government and other sources.

A 300-foot carillon tower planned by Washington Cathedral promises to become the dominant feature of the national capital's sky line. Work on the tower is scheduled to begin in April, 1962. It will be one of the world's largest church spires.

A Roman Catholic archbishop says the charge by the head of the John Birch Society that Protestant ministers form the "largest single body" of communists in this country is a preposterous statement.

Education problems in Tanganyika, which will become fully independent in December, were discussed in a joint meeting of Catholic and Protestant national organizations.

The following prayer was written by George W. Smart, an ordained minister in charge of religious education at Haskell Institute, Lawrence, Kans. The prayer is placed on tables and counters in restaurants along the Kansas Turnpike. The prayer reads:

Lord, grant a steady hand and watchful eye. That no man may be hurt when we pass by.

Thou gavest life, let none who drive a car Be careless once, life's gift to steal or mar.

Teach us to use our cars for others' need, Nor miss this world's beauty, through love of speed.

Shelter those, dear Lord, who bear us company, From accident and all calamity.

Guard trooper and traveler on this pike. Safe be father, mother, and tiny tyke.

With courtesy and joy we'd go life's way, And reach, without mishap, our destiny.

Protestant farmers in Holland have raised enough money to furnish each of 85 families in Greece with a cow. The fund-raising campaign was organized by the Christian Farmers' and Market Gardeners' Association.

tion. The recipients of the cows are refugees who had once settled on the east coast of the Black Sea, but migrated to Greece in 1956.

The Jewish community in Cuba has been virtually destroyed. Almost all of the 2,000 Jews who lived there, mostly in the Havana area, have fled the country and their only congregation has been disbanded.

The new Archbishop of Canterbury has called for a full-scale scientific investigation into the effects of television on public morals in Britain. The bishop thought that television has undermined good taste and substituted "snippety interests and excitements."

A 500-member Pentecostal congregation on the western outskirts of Toronto is planning to build a unique aluminum-domed church seating 3,500 persons and costing about \$500,000. This church will be the largest non-Roman Catholic church in Canada. It is believed that this edifice will be the first church in the world to use the aluminum-dome design.

College housing loans from the government recently went to church-related colleges of the Catholic, Christian Reformed, Methodist, Southern Baptist, and Lutheran denominations.

The Billy Graham Evangelistic Association is a four-million-dollar-a-year operation. Most of this budget goes for purchasing radio and television time and to finance the magazine, *Decision*. This magazine has reached a circulation of a million and is going up at the rate of 2,000 a day. Graham defended the size of the budget, noting it isn't as large as the cost of one fighter plane, or what is spent in one afternoon at a Florida race track, or at a major prize fight.

Ice shows and basketball and hockey games have been made legal on Sunday in Pennsylvania by legislation recently signed by the Governor.

The *English Bible in America*, first bibliography of the 2,500 editions of the Bible and New Testament printed in English in America, has been published as a joint venture of the American Bible Society and the New York Public Library.

GORDON SCHRAG
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PRE

Coming December 11

The Mennonites in Indiana and Michigan

by John C. Wenger

A comprehensive history of all branches of the Mennonites and Amish of Indiana and Michigan, including a portrayal of their doctrine, life, and piety. Chapters 1 through 5 are devoted to the largest body of Mennonites, known simply as the Mennonite Church: historical and interpretative survey (1), history of the Mennonite congregations in Indiana and Michigan (2), the Amish Mennonite congregations which merged with the Mennonites in 1916 (3), histories of some sixty congregations which have been established since 1916 (4), and biographies of the deacons, preachers, and bishops (5). The author then turns to the eight other Mennonite groups in the two states (6) and to the eight Amish Mennonite bodies (7). Finally, he devotes a chapter to related and similar groups such as Friends, Brethren, Brethren in Christ, and Apostolic Christian Church (8).

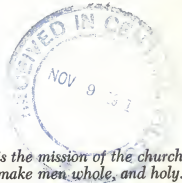
Dean H. S. Bender says, "Since Indiana Mennonitism, with its large population, progressive movements, and influential institutions, has made a major contribution to the denomination as a whole, the entire brotherhood can profit by this historical review."

SPECIAL PREPUBLICATION OFFER

You can get this 544-page book for only \$6.50 by placing your order now. The retail price as of December 1, 1961, date of publication, will be \$7.95.

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HERALD PRESS Scottsdale, Pa.

Gospel Herald



*It is the mission of the church
to make men whole, and holy.*

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VOLUME LIV, NUMBER 41

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Strengthening Mission by Service

By Paul N. Kraybill

Two hundred and fifty years ago two men stepped off a boat onto the hot sands of India. They had been seven months en route from Europe. Thus began modern history's foreign mission movement. A few years later Isaac Watts memorialized the beginning of this new era by writing, "Jesus shall reign where'er the sun does his successive journeys run." A hundred years later a group of students at Williams College in New England moved their prayer meeting to the shelter of a haystack and there the foreign mission enterprise of the American churches was born.

Two things may be observed in these early missionary movements. First, a tremendous spirit of sacrifice and devotion. Second, a great concern for the physical and material need of the world. There was not only a passion to save souls but a concern for the economic and social needs of the world.

Interestingly enough, the Mennonite Church's first concern for overseas outreach grew out of a compassion for physical need rather than a response to spiritual need. It was physical need that touched the church and led to action. We must observe, however, that the spiritual need soon became as serious a concern as the physical. Both witness and service were considered legitimate expressions of the life of the church.

Today we face a new era with new problems and new tasks. The peoples of the world rise up in rebellion against hunger and disease, against misery and want, against imperialism and tyranny, against discrimination and exploitation. They desire freedom, learning, power, health, material possessions, equality, self-respect.

The change that is sweeping the globe is illustrated by the man in Africa who is tilling his ground with a stick, who lives in a hut with a mud floor, but whose son is getting a doctor's degree at Oxford. Changes that normally take thousands of years are sweeping the globe in one generation. These changes impose tremendous pressures on the social fabric; old customs and patterns are passing away.

New Mission Concept

A new concept of the mission of the church has also emerged. We formerly talked about missions, but today we talk about mission—one mission for the one church. The church is in the world as God's redemptive agent, and central in its life and thought must be this concern for carrying out its mission. Every expression of the church's life must become a part of this mission.

This concept of the church carries with it a new emphasis on obedience as a supreme motivation for the Christian's life and work. Obedience lays upon the Christian an obligation that is not governed by his feelings or emotions. Obedience involves the total brotherhood; it is not reserved for a few select or especially called persons. Obedience to Christ involves the Christian in leading men to full reconciliation with God, to a life of wholeness.

Christ reveals, in Luke 4, His concern for man's total need. "The Spirit of the Lord

How Can I Tell Thee?

BY MARY ALICE HOLDEN

How can I tell Thee of my love,
Who hast done all for me,
Shall I shout loudly, or silently
Whisper to none but Thee?

When shall I tell Thee of my love,
Morning or noon or night?
When I am busy with my work
Or at first morning's light?

Where shall I tell Thee of my love,
Kneeling with Thee alone?
Where there are those who know Thee not,
Or those Thy name who own?

How can I tell Thee? When? Or where?
"Take what is in thy hand;
Use thy two lips and everywhere
Speak so they understand."

Garden City, Kans.

is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Obedience in mission means that everyone who names the name of Christ shares this obligation to mission.

Obedience in mission and service is just as essential to our emerging churches as to our established churches. We talk of partnership, a new equality of churches around the world sharing together in the mission of the church. The lack of resources on the part of the younger churches is our concern. These are our brethren and we cannot detach ourselves from the responsibility to help these churches build in such a way that they develop responsible, mature members.

The growth of the church has social and economic implications. If people become Christians, this will affect their home life. If it affects their home life, it has to affect their house. Instead of a house with one room, several rooms are needed, so that there is privacy. Instead of a round house, there must be a square house so there can be windows for light so that children can read. If children are to read, they must go to school to learn and somebody else must be responsible for tilling the soil and watching the cattle.

Somehow we have gotten the idea that the church at home needs hospitals and schools and other institutions, but overseas the only important thing is saving souls. We cannot escape our responsibility. The rise of the younger churches comes at a crisis time in history. As the underprivileged people of the world move toward the desirable goals of dignity and freedom, the church finds itself in a most strategic position.

New Resources

When we understand the true character and mission of the church, we look anew at her resources. The professional message bearer is not alone; all of our people with their skills are the church's resources.

Our young people, particularly, are proving this to us. We can look across the country from place to place where our young people have gone in Voluntary Service, in I-W, and in other ways, places where they have served with their hands performing physical tasks. These are the places where churches have been born. This is more than helping the mission—this is the mission of the church.

How do we relate our mission and our service? They can never be separated. They are one and the same, bound up together in the mission of the church. There is no service without witness; there is no witness without service. It is important that we communicate; it is important that we preach. But along with this must go the ministry of the deed.

The deed demonstrates the motive of the disciple. Service bears testimony that my brother's concern is my concern. The deed of love and service reveals the true nature of Christ as He is seen in another. The deed of service involves the servant with the served.

The deed of service recognizes the wholeness of man—that his social, physical, and emotional need must be involved in any attempt to minister to his spiritual need. There is a close relationship in Jesus' ministry between His healing act and the response of faith. Jesus did not save men against their will, but He did show His love in a ministry of healing that evoked response.

Looking Ahead

We need to learn and to move more strategically in the area of combining our witness and our service in the mission of the church. We must learn that service is more than charity; it is personal involvement.

Our Readers Say—

Reading the recent account, "Mennonite Leaders Meet with Billy Graham" (Sept. 10), has brought with it some mixed reaction in our thinking. It seems to be one of the pet peeves of Mennonites that Dr. Graham does not take a stand on the doctrine that our church feels is plainly taught as a command (nonresistance). As we look back over the years at the marvelous blessing of God upon Dr. Graham, his ministry, the crusade staff, and the entire program with which he is associated (I am sure no Spirit-filled Christian would deny this), we must say, "To God be the glory, great things He hath done."

Probably it would have been well if this delegation would have advised Dr. Graham not to associate with us too closely, lest he find out that we only give a fraction of the tithe, that we are little more than holding our own in numbers, that lack of love and division is often prevalent, that we are materialistic, that we are not united in many areas of our belief.

Even though my stakes are deep in the nonresistant stand, let us ask ourselves this question: "Do we really have anything to show Billy Graham?"—Merle A. Shank, Chambersburg, Pa.

We must explore new horizons of service as a part of our witness in a revolutionary world. We must challenge our young people to church-related service. We must explore new horizons in agriculture, teaching, public health, literature, social services, and bring the skills that we as a church have to bear upon these tremendous needs of our world.

Our service must not be simply humanitarian. It must be free from political aspirations or political involvement. The world is waiting for people who come not because they have something to gain; not because they have something to promote; not because they have a cause that is tied in with national problems. The world needs people who serve because Christ has sent them. Our motivation must be kept clear if we are to preserve the value of our service in today's world.

We must keep witness and service unified in order not to have a division between our social agencies, on one hand, and our mission agencies on the other. As there is the danger of serving only for service' sake, there is the danger of establishing programs of service which are so tied up with other involvements that they cannot maintain an independence for witness.

If we are to preserve our genius as a church and fulfill our mission, we must relate our mission in administration and pro-

(Continued on page 925)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



"Soil Bank" Christians

Guest Editorial

The agricultural soil bank plan is the brain child of modern economists. The idea is not to do all we can to meet the needs of the world's hungry and destitute millions, but centers around American economy alone. Soil bank farmers are paid to keep their land out of production. This is supposed to ease the enormous surplus problem and keep the price of farm products at a high level.

(If the United States would spend as much to feed starving people in famine-stricken countries as she does to buy and store her surpluses and to withhold land from production, we believe the surplus problem would be solved. This, we are told, would amount to several million dollars daily! In addition to this, we believe *bread for victory* would be a greater force for peace than *bombs for defense*—and victory is always better than defense.)

Soil bank farmers are required to *preserve* but are not permitted to *produce*. They are to preserve the soil by keeping a cover crop on it. Grass must be in evidence, but growth matters little, for it may neither be harvested nor pastured. Annual mowing is required only to keep weeds and brush under control and to lessen the danger of fire in the old, dead grass.

Amish Mennonites denounce such wasteful stewardship in agriculture, but it is sobering to note how closely this same basic pattern is followed in some of our churches. About all that some churches require of their members is that they preserve (keep everything just as it is). They let them get by with merely a "cover crop" of plain clothes and a list of other external things, with very little evidence of spiritual life within. They pay little attention to spiritual growth because, after all, "soil bank" Christians are not expected to produce, they are only expected to preserve.

Production in spiritual matters is actually restricted in some cases. We have published highly appreciated articles from writers whose names we withheld because some religious leaders object to writing for Christian publications. Others have been disciplined for sowing the Gospel seed in needy areas by other methods, even though their methods were in full harmony with New Testament principles. Passing out Gospel tracts and doing personal work, such as reading the Scriptures and praying with unsaved souls in non-Amish homes, is strictly forbidden in some Amish congregations

and discouraged in many others. Tell me, dear brethren, what Bible doctrine or principle makes such restrictions more justifiable, or more excusable, than the agricultural soil bank?

It is quite evident that "churchianity" of this kind is not concerned about the needs of other people. Like the soil bank plan, it is self-centered. It seeks to preserve its potential, *unused*, until necessity demands its use in the home church. We don't have nearly enough church members, but we already have too many in our religious "soil bank" right now. Someday we must give an account to God for our unused potential, for neglected opportunities as well as for sins committed. "To him that knoweth to do good, and doeth it not, to him it is sin."

"Soil bank" Christians are expected to keep the "weeds" and "brush" under control. They must abstain from gross sins. Many try to keep the "dead wood" and "dry grass" in check for no other reason than to lessen the danger of fire. But hell-fire feeds on sinners, not on sins. An oc-

casional "mowing," by social reform or self improvement, can not possibly provide a fire escape from hell. "Ye must be born again."

When one is born again there is life, and there is growth. Where there is spiritual life and growth, there is spiritual activity and production.

Christians are called to a life of service. The church is not intended to be a religious "soil bank." Nowhere do the Scriptures ever suggest that we should merely be a side show in a religious museum, just sitting down and "being good." We have been "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). To "walk in the Spirit" involves a lot more than simply keeping out of mischief.

Jesus made it plain that in the *sheep and goat* judgment those on His left are condemned, not only for sins they have committed but for the good they didn't do. He will say "unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25:41-45).—Ervin N. Hershberger, in *Herold der Wahrheit*.

Study Latin America

Latin America is the subject for mission study this year. At a time when the southern part of our hemisphere is coming more and more into the news, both because of the importance of this emerging part of the world and because of our increasing awareness of it, it is very fitting that North American Christians should study Central and South America. History and geography both cry out to us that Latin America is of crucial importance in the years just ahead of us. Farsighted strategists in our mission and service agencies have given us a good start in our testimony in Argentina, Uruguay, Paraguay, Brazil, Costa Rica, Honduras, Mexico, Jamaica, Haiti, Puerto Rico, and Cuba. The whole church ought to be aware of the history, the needs, and the program in these areas.

Those who are responsible for planning the educational program in our congregations suggest that October, November, and December should be mission study months in our churches. This will include Missions Week in November. This editorial comes a little late to promote planning for these three months. But if you are not engaged in mission study in your church now, you will want to consider organizing classes in

your church later in the year.

Excellent material for this study has been provided. A textbook and a teacher's guide give interesting, discerning, and up-to-date material for adult and young people's classes. For the first time we have a children's course, aimed primarily at the junior level, but with suggestions for adaptation to intermediates and primaries. There are supplementary reading materials and visual aids. All these curriculum materials have already been used in classes, and have proved to be very satisfactory. They can be purchased in any of our bookstores, or can be ordered from the Mennonite Publishing House at Scottsdale.

The work already started in Latin America needs the enthusiastic support of our people. The whole church must be prepared to enter into the new opportunities ahead of us. Children and young people must have the information that the Holy Spirit can use to call them to service in these Latin lands. Our congregations need information to stir up zeal for financial and prayer support. Mission study classes are musts for the church that wants to be aware and ready to participate fully in the work of the church.—E.

A Certain Miss Somebody

BY ELIZABETH SHOWALTER

Sometimes sentences flash from the page as if a current were turned on behind them. The other day I had that experience. I was reading the personal testimony of a distinguished doctor, telling how he received direction in his life. He had decided, after pondering, "Whosoever shall lose his life for my sake, and the gospel's, the same shall save it," to "put his services at the disposal of some organization." During this casting about for direction in a future not yet clear, he found one morning a green-covered missionary magazine on his desk, in which he found his call to Africa. Now here is the line in his story where that light came on for me. "A certain Miss Scherdlin used to put them there, knowing that I was especially interested. . . ."

Think of it. A certain *Somebody* whose name perhaps not a dozen people can tell, a *Miss Somebody*, to be exact, who by a simple generous impulse was used of God to direct the life of a man listed among "the most influential men of our times."

Let your mind wander over the activities of the day: in your home, with your children, on the street, in the market, at the stop light, in the office, in the factory, over the garden fence. Who knows where some simple act, a smile, a favor, will light a candle in another's soul or set a leaping chain of sparks encircling the globe.

I should think the Division of Recording Angels would red star these little things women do that add up to great sums of good. In your imagination follow the train of patients soon lost from view on the forest path from Lambarene. Sit with those who, over several scores of years, have sat to hear Dr. Schweitzer's simple messages in African thought idiom. Flick your thoughts over every quarter of the globe to spot those whose candles of service have burned higher under the stimulus of a man—a man who abandoned two promising careers to bury himself where an encroaching jungle swallows up everything except inextinguishable human spirit.

Remember that the Albert Schweitzer Hospital in Haiti was built by a wealthy American, who, considering Schweitzer, saw his own pleasure-bound life a pale, lifeless thing. And so he studied medicine, built and equipped this hospital in another disease-ridden, poverty-plagued part of the earth.

The light of a "certain Miss Scherdlin's" kind impulse shines even into our midst.

For at this Haitian Hospital young Mennonite volunteers help carry on.

"Go, labor on," for thou knowest not which will grow. What a harvest today's small deed may bring forth!

Older People Confront the Churches

BY E. E. MILLER

Someone has asked whether we are not a bit ahead of schedule in arranging for a church-wide conference on The Church and Its Older People.

A decade ago the Methodist Church brought together their first group of people "to implement their new-found concern to help make life more rewarding to the increasing number of persons past 65." In 1954 the Disciples of Christ sponsored two "clinics" on the needs of older people. The American Lutheran Church in 1955 issued a comprehensive thoughtful statement on church responsibility to the aged. In 1955 a group of leaders of the Southern Baptist Convention came together to discuss their church's responsibility for the physical and spiritual welfare of older people. In 1955 the Presbyterian Board of Christian Education inaugurated an extensive program of advance in facilities and education for their senior citizens. In the summer of 1955 the Missouri Synod Lutheran Church launched a comprehensive "Senior Citizens Project" to take systematic advantage of the spare time and energy of its older laymen for "God's pleasing endeavors."

So it seems that it is not premature for us to give some careful and prayerful thought to the older persons in our denomination. Your program-planning committee has received every encouragement to go ahead. And so a conference has been arranged to be held on the Goshen College campus from Tuesday, October 31, through Thursday, November 2.

The purpose of this conference is to study the interests of our aging members and to determine whether there are specific needs of older people which can best be met through the church, i.e., housing programs, teaching materials for senior adults, fellowship groups, home visitation teams, recreational activities, voluntary service activities, nursing homes, adult education classes in our colleges.

The program will deal with such topics as the aging process, problems of older persons, institutional facilities and church responsibility, apartment and private housing building programs, pastoral counseling for older people, youth preparing for later years, the relation of the national problem to the Mennonite Church, social welfare programs under church sponsorship, and implications of the findings of the con-

ference for our own church. There will also be daily sessions of seven interest groups where all persons will have opportunity to participate in discussions.

The conference is open to any church pastor or lay person sufficiently and seriously interested enough to attend. The Health and Welfare Committee of the Mission Board, the Commission for Christian Education, and certain district conferences will arrange for special delegates representing their own interests and activities. Attendance is not restricted to any age group. Young persons should have some awareness of the issues of the future and their present responsibility to the older persons in their family. Older persons should find value in bringing their immediate or nearby problems into the orbit of their life view. At the White House Conference on Aging held last January, 25 per cent of the delegates were over 65 years of age, 15 per cent were under 30, and 60 per cent were in the middle years.

Program participants will be persons from our own church as well as nationally known leaders in the field of gerontology. Some of these persons coming to us from the outside are Dr. Leonard Breen, who is professor of sociology and director of research in gerontology at Purdue University; Dr. Warren Andrew, M.D., head of the department of physiology of Indiana University Medical School; William Swaim, executive secretary of Presbyterian Homes of Pennsylvania; Bruce Savage, the director of U.S. housing under the Eisenhower administration; and Dr. James E. Doty, director of pastoral counseling of the Methodist churches in Indiana.

A high point of the conference will be the dinner meeting on Wednesday evening, November 1, when the speaker will be Paul D. Maves. Dr. Maves is the author of several books and a number of articles. He has come to be recognized as perhaps the leading expert in the field of the church and older persons. At this dinner, some 60 persons aged 80 plus who will have been guests of the conference are to be especially honored.

"A Christian Gospel is rich with promise for later maturity as well as for youth. The restoration of hope can make us look forward to each succeeding day and each advancing year. The obstacles are real but the resources of the Gospel are great and the years themselves can be a resource for meeting life rather than a handicap when we see their possibilities in the light of the Gospel" (Paul B. Maves).

If you are interested in attending the conference, please send a letter or postal card promptly to Ernest Miller, Goshen College, Goshen, Indiana, and a complete program together with details on arrangements will be forwarded to you. There is advantage in advance registration.

Beyond Politics—"Lo, I Am with You"

By Clarence Hiebert

The tenth *Kirchentag*, 1961, in tension-packed and refugee-swelled Berlin was appropriately placed under the motto, *Ich bin bei Euch* (I am with you), Matt. 28:20. God did not, and does not, limit Himself to visits where there are comfortable and co-operating political ideologies.

Amid the July 19-23 echoes of threat and re-threat between K and K, a large company of believers gathered in Berlin—another divided Jerusalem. It resembled, in some respects, Pentecost, A.D. 33. Thousands of people of many tongues, nations, and variations of belief gathered to share in discoveries of the will of God through lectures, sermons, discussion, and other expressional expositions of God's Word. Climaxing the five-day session was the Olympic Stadium Worship Service on Sunday afternoon with approximately 90,000 attending.

For a Mennonite this was a strange but inspirational experience. The daily meetings, many of which were open discussions for laymen participation, seemed large with 30,000 to 40,000 participating. Mennonites, by and large, think the company of believers ought to meet in small groups to insure personal interaction of concern and of expression. And I had, in fact, just come from a weekend seminar of 10-15 young Mennonite Brethren temporarily located in Europe. Could the rewarding fellowship of 10 be felt in companies of 30,000? The visitors at *Kirchentag* seemed peculiarly bent on receiving something meaningful and inspirational. It did not seem to be adventure, or even political demonstration in the tense city. It was, to be sure, politics of a kind—just the fact of the meeting itself. But an uninformed stranger who would come into this setting would have been amazed at the nonpolitical content of the lectures, sermons, and discussions.

All attending the meetings wore a tag displaying the motto of the convention: *Ich bin bei Euch*. A striking poster of men, seeming to walk in shadows and with each other, spoke the theme vividly. The tags and posters in themselves were prominent reminders of who the Chief Guest of the convention was. Though we were quite well aware of the different political situations and social settings from which we came, we were equally aware of the fact that these differences were insignificant in face of that which really joined one to the other.

Kirchentag, to me as a first-time visitor, seemed to be a reaching out of laymen for the real church of Jesus Christ—the church where one is intimately in fellowship with others because of the focal center that uniquely also draws them to each other.

I was aware that something was happening that does not easily happen on local premises from which the visitors came. The average pastor of an *Evangelische Kirche* has 3,000 members under his pastoral care, though perhaps an average of 100 to 300 attend a Sunday worship service. At *Kirchentag* this seemed different. One had a feeling that this deadening lethargy was not a part of this group. Enthusiasm and dedication for the church and for Jesus Christ seemed peculiarly evident.

Leaders and laymen alike seemed to act more freely in this setting. The traditional liturgies and forms of worship known to their worship services were used at a minimum. During the course of lectures one would often hear applause or other responses. The singing was spirited (without

He who refuses a task because of the fear of failure is already a failure.

—D. Walter Miller.

accompaniment and in unison). People were not generally wearing the "going-to-meeting" fineries. There seemed to me to be a notable absence of the assumed religiosity and conforming behavior that is generally expected in settings where the Christian religion and its implications are expressed and discussed. I sensed that the Gospel was being presented in the vernacular and being received as something for men in today's setting.

The Bible studies in each day's schedule played a very important role in the total program of *Kirchentag*. Variations on the theme, "I am with you," were given in teaching sessions on Josh. 3:9-17; Ps. 139; Rom. 8:31-38; John 21:1-14; and Isa. 43:1-12. The studies, led by prominent ministers and theologians, were primarily devotional rather than critical. Prominent among the Bible study leaders were Gollwitzer, Thielicke, and Lilje (the latter led an English Bible study each day). Many felt that these were the high point of each day's program.

In the seven group sessions which followed, seven major themes were considered: Bible, family, politics, business and society, anthropology, Jewish-Christian relationships, and ecumenics. Here lectures and discussions were on a lay level.

Each day also included opportunities for spiritual edification. The daily schedule contained, for those who desired this dimension of help, prayer fellowship groups, a worship service including the Lord's Sup-

per and opportunities to receive personal counsel from appointed leaders. A missionary outreach was presented each afternoon in different sections of Berlin in open-air meetings.

Added to the full schedule of the day was a section called "Proclamation Through Theater, Poetry, Films, Plays, and Music." But these "et ceteras" were specifically designed to be a part of the total emphasis of the convention. The one play I was able to attend, *Der Sohn Kehrt Heim*. (The Son Returns to His Home), was an excellent picture of the present-day prodigal son who seeks outlets everywhere to be away from the Father, but can find at-homeness only with his Father. In this play the answers of democracy and communism, as possible wrong answers, were both displayed. All of these different events—lectures, sermons, music programs—were conducted in more than 20 different meeting places throughout the city of Berlin in both the East and the West sectors (though predominantly West). The East sector meeting places had, apparently according to government restriction, only meetings of a devotional nature.

The organization and administration of *Kirchentag* itself was the most efficient business endeavor of this kind that I have ever seen in my two years on the continent. Meals, lodging, publicity, displays, arranged meetings, transportation—were all exceedingly well under control. The only real difficulty occurred in the area of transportation on Saturday evening and Sunday afternoon when the large meetings were conducted at the Olympic Stadium. The S-Bahn (one of the inter-city underground and elevated train systems, owned and operated exclusively by East Berlin) refused to add additional trains to accommodate the large crowds in transporting them from the stadium after these two large services. The announcement about their refusal was publicly announced at the conclusion of each of these two services over loud-speaker systems. This had definite political overtones, and one sensed a feeling of disgust at the East Berlin officials who had publicly voiced their protest over *Kirchentag* in this way.

The two major services of a mass meeting type were conducted at the Olympic Stadium on Saturday evening (approximately 50,000 attending) and Sunday afternoon (90,000 attending). The Saturday evening meeting was offered by the youth for the family. I came about 15 minutes late to the evening service and found a spirited football game in session. I was with some young Mennonites from the East Zone. The first comment that one of the girls made was, "Is this a joke they're playing on us?" Why the football game? We soon discovered.

This was an effort to try to relate the fact that even a common thing like playing football was not "secular" as one supposed but represented one of the many human rela-

tionships which are to be considered within the domain of the will of God. How could "brothers in Christ" play well? They kept on indicating, over the P.A. system, what theologians might say and do in this context, and ended by telling the audience that all Christians are practical theologians in the mill of everyday problems. This included the interesting dimension of demonstrating how easily "evil" enters life situations and breaks down the concern for brotherhood relationships one to the other. "Winning" is not a chief concern for Christians, but Christian relationships in all settings are important.

A second major portion of the evening was a choreographic presentation of Ps. 107, depicting the various scenes of human dilemma through which the psalmist takes his readers. The constant refrain, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men," was sung in a modern musical motif. The general musical structure of this presentation was "modern" in both instruments employed (saxophones, trumpets, clarinets) and the type of music used to describe the mood.

There were approximately 10,000 who attended from the East, in spite of stern warnings voiced against doing so by the East government. Officials of the East (as perhaps also of the West) interpreted *Kirchentag* as a political event. At the Sunday afternoon meeting official greetings were publicly given by an East Christian in behalf of his people—both those who were there and those who could not attend. He spoke briefly of spiritual awakening and progress apparent among his people. Many other greetings came from representatives of other lands—Ghana, India, America, Japan.

An interesting feature on Saturday afternoon was a gathering of Mennonites announced for all Mennonites visiting from both East and West. Beginning at 4:00 p.m. we were together at the Menno Heim under the leadership of Pastor Hein, and we shared greetings with each other from the various areas we represented. At the conclusion of this interesting hour of fellowship, devotion, and singing a lunch was served.

Prominent in my mind is the warm gratitude expressed by a Mrs. Enns from the East Zone, who, upon hearing my greetings given in behalf of MCC, wanted to express once again her gratitude for relief help given her following the difficult war years. She mentioned her clear recollection of receiving beans, flour, and other food products in days of hunger. Following this meeting I took a group of 10 young people from both East and West to the evening meeting at the stadium. We had a most enjoyable evening together in this fellowship of traveling and sharing the evening program. Some

Our Mennonite Churches: Guavate



You climb a hill to reach Guavate, a prefabricated church built a few years ago in Puerto Rico. E. V. Snyder is the pastor here; there are forty members.

interesting insights were gained in my conversations with these Mennonites (now worshipping in the *Evangelische Kirche* in the East) and their life under their present political system.

At the conclusion of almost two years of service in Europe, *Kirchentag* represented a most interesting commentary on one dimension of German church life of which I had little awareness. It seems easy to "write off" the established state church as something meaningless because of the evident lethargy one sees on local levels. But it is not so easy to consider it meaningless when one is at the *Kirchentag* to meet with vital Christians coming from just these churches.

"I am with you" is an indelible impression on my mind from *Kirchentag*, 1961. As we walked the streets and attended meetings, we were constantly reminded of His presence among us. It is not the label that brings Him among us, but His kind presence that He chooses to give us—to people of all walks of life.

—MCC Information Service.

Many a man who would never think of dashing out of a morning without his breakfast, his vitamins, and his brief case, plunges headlong into a perilous day with an unprepared soul. "A little talk with Jesus" readies the body, the mind, and the spirit for whatever comes.

After all, everything began with God. How foolish of us to start anything without Him! Whatever this new day may hold for you, make sure of one thing. "In the beginning God . . ."—Vance Haver in *Truth for Each Day* (Fleming H. Revell Company).

What a Reviewer Says About—

The Holy Spirit and the Holy Life

BY CHESTER K. LEHMAN

"Dr. Lehman sums up his whole purpose in this book in the first two sentences of his Introduction: 'How does Christ through the power of the Holy Spirit transform sinful man into His own likeness? This question is the chief burden of these lectures.' Having thus charted his course, he proceeds with reverent and scholarly care to pursue it. The result is a very helpful addition to the literature dealing with the Scriptural doctrine of sanctification. The author, who is head of the Bible Department and Professor of Theology at the Eastern Mennonite College in Virginia, is concerned to present both the Old and New Testament teachings with regard to his central theme, and in doing so, he draws upon the riches of the original languages of Scripture, and on the writings of great men of God who down through the ages have dealt with the same subject. For him the Bible has absolute and final authority, and his earnest desire is to understand its teaching, and the practical application thereof to the life of the believer today.

"Dr. Lehman's approach is thorough and profound, but his book may be read, understood, and appreciated by any alert layman. Much of which he writes might well be quoted here, if space would allow. Especially helpful to the reviewer was the distinction the author makes between what he calls the punctiliar and the linear aspects of sanctification, in Chapter 6. Here he clearly shows that sanctification is both an act and a process, and he marshals the Scriptures that bear

this out. His treatment of the church's interpretation of the Holy Spirit and the holy life is very well done. The author sees clearly and points out the false teachings of Roman Catholicism and also the extremes of certain perfectionist groups. Then in the last chapter of the book he summarizes, in a very practical manner, the way of holiness as the Scriptures present it. Dr. Lehman's book is not intended to be read in a cursory fashion, but anyone who gives time to a careful study of it will be well rewarded."

—Sunday School Times.

This \$3.50 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

Countdown

By NORMAN A. WINGERT

My days are numbered,
And God knows the sum;
While I count up the years,
He counts down.

I wonder—
When I'm counting "Threescore,"
Is God saying "Twenty?"
or "Ten?"
or "Four?"
or is He nearer "Zero?"

I do not know!

I do know, though,
"My times are in thy hand."

What if I be zeroed-out by atom bomb?
Would it be a dire calamity?

Not so!
Like Elijah,
I'd just not be.
The billowing, sun-bright fireball
split-secondly would vaporize
my house of clay, while I, I'd realize
a lifelong dream and find myself
fire-charioted up to Heaven's Gate—
Glorious Zero Hour!

What if God's countdown be still high?
What if I live to "a ripe old age?"
Before I'm projected into space?

That too, praise God, is good;
'T will give me added time
To carefully prepare
The launching pad.

And when at last God's countdown for my
projection reaches "Zero," the engines
of Grace and Mercy will swish me out of
earth's depressive atmosphere, and put
me in non-ending orbit round the Lamb's
White Throne, as shoutingly I join with
the music of the multimillion spheres
in everlasting praise to God!
Glorious Zero Hour!

My days are numbered,
And God knows the sum;
While I count up the years,
He counts down.—Hong Kong Mail Staff.



A Man who Counts

We need self-sacrificing people today—people who are concerned that the cause of Christ goes forward without being too particular as to who gets the credit. Men who will pray for the ministers, superintendents, bishops, fathers and mothers, and us deacons (I really am a deacon, not somebody else). We need men who know how to bless and encourage; men who notice little things. Men who are true and faithful day by day, living a testimony among men.

If you want to see a man who counts, you can go to the five and ten (if you strive to meet the above specifications) and buy the picture of the kind of man described above. Just ask the clerk for—a mirror.

Coffee with Cream

By J. PAUL SAUDER

It happened in Ontario, that friendly Canadian province lying between New York and Michigan. We interrupted our journey through Ontario with a "coffee break." The friendly waitress assured us that she would take our foreign money (for we Maryland folks were then foreigners) and, yes, we would prefer cream with our coffee. So she brought tiny bottles of cream and the bottle caps were cream also—some cream of thought. Immediately we thought of sharing some of these caps with friends by enclosing the caps in letters, and so I asked the waitress for a few tabs from neighboring tables. Back she came with an assortment of unused ones and so we now share her courtesy with you. Now let me quote the tabs.

Habits are at first cobwebs, then *cables*.
Character is a victory, not a gift.

—Griffith.
Be sure you are right, then *go* ahead.
—Crockett.

If you can't write it and sign it, *don't* say it.

Don't worry. It may never happen.
Life is too short to be little.—Disraeli.
There are no degrees of honesty.
—Rickenbacker.

The highest of distinctions is service to others.—King George VI.

Pray for a good harvest, but keep on hoeing.
Don't find a fault; find a remedy.

—Henry Ford.
Yes, indeed, in a friendly province we foreigners were served coffee, with *cream*.

A Prayer

FOR THIS WEEK

Dear God, we thank Thee for Thy great salvation which has been taught to us by Thy many servants in the church. We are grateful to Thee, O God, for the teaching of Thy Word week after week in the Sunday school. We thank Thee for Christian education leaders who have allowed Thy Spirit to use them in preparing curriculum materials that are true to the Word and geared to the needs of men and women, boys and girls, of today. We thank Thee for consecrated teachers and leaders who dedicate themselves to this teaching ministry.

We pray Thy blessings upon the thousands of teachers and workers who labor earnestly for the kingdom each week. Help them that they may study diligently, and visit effectively, so that the many unchurched families around the world may be taught the truths of Thy salvation and be led to accept Jesus Christ as their Saviour.

Bless the many small and outlying emerging Sunday schools, as well as the larger and more stable ones, that all may be encouraged and inspired to ever improve their service and ministry. Help the Sunday-school services of the church to be an effective means of evangelism and Christian nurture for Thy kingdom. Continue to guide and to direct the teaching ministry of Thy church that all may be to Thy honor and glory. In the name of the Master Teacher, Amen.—J. J. Hostetler.

Prayer Requests

(Requests for this column must be signed.)

(From Latin America to dovetail into mission study this year, "God Builds the Church in Latin America")

Pray for Amer Oyanguen as he directs an evangelistic campaign in his church at Tres Lomas, Argentina, Oct. 24-28.

Pray that the Holy Spirit will direct and give wisdom to Ross and Ruth Goldfuss as they open work in La Plata, Argentina.

Pray for Aurelio Lopez, a Toba leader and preacher in the Argentine Chaco, that he might give himself unreservedly for the work of Christ and the church among his people.

Pray that the Toba women in the Argentine Chaco might be able to comprehend the love of God in Christ Jesus and in turn practice this love in their lives.

Pray for guidance in the choice of the place and the method of opening up a new work in Sao Paulo, Brazil, where Peter Sawatsky now work. Cecil Ashleys are temporarily assisting them.



The Christian Witness to the State

Introduction

Reaffirmation

We, the representatives of the Mennonite Church, assembled at the Mennonite General Conference at Johnstown, Pennsylvania, August 22-25, 1961, herewith reaffirm *A Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance*, as adopted by this body at Goshen, Indiana, in 1951.

We believe this statement of a decade ago to be in harmony with the Anabaptist-Mennonite vision which speaks of civil government as ordained of God, and of resistance by the sword as forbidden to the disciple of Christ. It is our conviction that this declaration and this vision are a true expression of the teaching of the New Testament, the whole tenor of which is epitomized in the statement that "Christ . . . suffered for us, leaving us an example, that ye should follow his steps . . . who, when he was reviled, reviled not again; when he suffered, he threatened not" (1 Pet. 2:21-23).

The Obligation to Witness

At this time we would give special attention and further expression to that portion of section C-8 of the 1951 Declaration in which "we acknowledge our obligation to witness to the powers-that-be of the righteousness which God requires of all men, even in government, and beyond this to continue in earnest intercession to God on their behalf."

The decade since these words were spoken has been given to search for a fuller understanding of the meaning of this obligation. What is the basis of the Christian witness to the state? What is the character of that witness? And in what manner is it to be given? In addition to its reaffirmation of our historic nonresistant faith, therefore, the present statement seeks to find helpful answers to these questions and to set forth certain positive convictions concerning the Christian obligation to witness to the state.

Biblical Foundations

This obligation we believe to be rooted both in the nature of the church itself and in the nature of the world to which the church is called to witness.

The Church Accepts the Lordship of Christ

The church is the body of Christ, the community of believers, the gathered company, identified with the stream of forces issuing from the redemptive work of Christ, whom she acknowledges as the Lord of history and

as her own supreme Head, and under whose lordship she walks in obedient commitment and discipleship. The believers accept the new life in Christ as a binding imperative, as a glorious possibility, and as a blessed reality in which they live. They are laborers together with God for the redemption of the world which knows Him not. The meaning of history is to be found in the redemptive work of Christ and of His redemptive community, which is the church.

Rom. 8:18-23; 1 Cor. 15:24; 11 Cor. 5:17-20; Eph. 1:20-23; Phil. 2:9-11; Col. 1:11-20; Col. 2:10; Col. 3:1; Heb. 1:3; Rev. 21:1-6.

The World Denies the Lordship of Christ

Outside the body of Christ are those who reject Christ and who stand in rebellion against God. The Scriptures speak of this non-Christian company as "the world," which is under the rule of principalities, of powers, of thrones, and of dominions. These terms suggest not only a degree of structure within the fallen social order, but also a degree of conflict among the units of the structure, and a certain rebellion against the will of God.

This world does not recognize the lordship of Christ. In His death the powers even sought to destroy Him. His victory over the powers, however, is a demonstration of that lordship to which every knee shall bow and which every tongue shall confess. Thus Christ is Lord both over the church which recognizes His lordship, and over the world which denies it.

Ps. 110; Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; Acts 13:27; Rom. 13:1; 1 Cor. 2:8; 1 Cor. 15:25; Gal. 4:3, 9; Eph. 3:10; Eph. 6:12; Col. 2:15; Heb. 1:3; Heb. 2:8; Heb. 10:13; 1 Pet. 3:22; Rev. 3:21.

The Ministry of Reconciliation and the Witness to the State

The love of Christ constrains us to a ministry of reconciliation which extends to all men, including those in government. This ministry includes a fourfold witness: (1) concerning saving faith in Him, that whosoever will may come; (2) concerning the meaning of true discipleship which even the nominal Christian may have failed to grasp; (3) concerning the love of God for all men, even for those who resist His will; and (4) in the case of those who continue to reject the Great Invitation, a witness which reasons with them "of righteousness, of temperance, and of judgment" to which all men, whether saint or sinner, must give answer before Him who is Lord over church and world.

The Twofold Character of the State

The State as a Minister of God for Good

The Scriptural view of the state is a twofold one. On the one hand it is a minister of God for good, whose function is the maintenance of order in this present world. Its ultimate source of power is the God of history Himself. As such, the Christian owes the state respect, obedience, and co-operation, with prayers for its rulers to the end that the people of God may "lead a quiet and peaceable life in all godliness and honesty." The primary function of the state is the maintenance of a stable society enabling the church to pursue her divine ministry of reconciliation and of prophetic witness under the lordship of Christ.

Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-17.

The State as an Agent of the Powers

It is clear, on the other hand, that the state is also an institution of this present evil world, and that as such it is at times an agent of the forces arrayed against the Lord of history. For this reason the Christian cannot always submit to the demands of the state. On the contrary, he must needs on occasion be in opposition to the state, as individual rulers or their acts come under the domination of the principalities, the powers, and the spiritual hosts of wickedness who are in rebellion against the lordship of Christ.

1 Cor. 2:8; 1 Cor. 6:1-3; 1 Cor. 8:5; 1 Cor. 15:24, 25; Eph. 6:12; Rev. 13.

The Twofold Character of the Ancient State

When the Scriptures speak of the state as a minister of God, and of the world rulers of this present darkness, they do not speak of democratic as opposed to totalitarian states, even though democracy is preferable to totalitarianism. Every state, even the most evil, is in some sense a minister of God for good. And every state, even the best, is at the same time also in some sense an agent of the rebellious powers. Because of the ambiguous and conflicting workings of these powers, and of its alignment with them, the state at its best can achieve only a partial and fragmentary order in the society of this world. In the final analysis no state is committed to Christ and His lordship, not even those states who profess a support of the Christian religion.

The demonic state of Rev. 13, making war on the saints, which calls for endurance, faith, and obedience on the part of every Christian, is the same as that of Rom. 13, which merits respect and submission because it is being used of God for providing a social structure in which the church can freely work, and for the achievement in history of the purpose of the state's own unaccepted Lord.

The Twofold Character of the Modern State

The influence of Christendom upon modern society has been great. This is true even of the state, which is often characterized by relative toleration and even by encouragement of the Christian faith, by outstanding morality on the part of many statesmen, by programs of human welfare, and by democracy which recognizes the worth of the individual citizen. These values, however, are only relative, a given state being in a real sense, nevertheless, at times, consciously or unconsciously, an agent of the principalities and the powers of darkness, as well as a minister of God for good. The friendly state protecting the church today can tomorrow be the beast of the Revelation seeking to destroy the church.

The Christian Witness to the State

Evangel and Witness

In its labors together with God for the redemption of the world, the church is at the same time a messenger of God's grace for the salvation of men for Christian discipleship and life eternal, a witness to God's love and concern for the well-being of all men (even for those who resist His will), and a prophet proclaiming the impending doom of a world in rebellion against the Lord to whom it must bow, if not in this day of grace, then surely in the Day of Judgment.

Concern for the State

Although the church is not responsible for policies of state and ought not assume to dictate the same, Christians do have a concern for the good of the state and for the welfare of all who are affected by its policies. Therefore, they pray that the state may be wisely administered and used of God for His purposes in history. They pray for the salvation of all leaders of states and for the blessing of God upon them. Their witness to the state is motivated by the same love that motivates their prayer. Finding their frame of reference in the holiness, the righteousness, the peace, and the justice of God, they speak in their message to men of the state, concerning both of the need for faith in Christ, and the obligation to follow righteousness in policies and acts.

The Example of the Apostles and the Fathers

According to the Scriptures the Apostle Paul proclaimed his faith in Jesus Christ, and the hope of the resurrection, before Roman officials; and witnessed prophetically concerning righteousness and temperance and the judgment which is to come. Menno Simons, moreover, gave witness to rulers of his time, both of repentance and of righteousness and justice, admonishing them to "take heed wisely, rightly to execute your

responsible and dangerous office according to the will of God."

Christians in our day must also witness to the state. The invitation to faith, including its full meaning in true discipleship, must be extended to all men, including government officials. On the other hand, ever mindful that God abandons neither the state nor its rulers, even in their rebellion against Him, the Christian must, when the response is something less than Christian faith and discipleship, hold forth the claims of Christ's lordship, even upon the sub-Christian and the pagan state.

Acts 1:8; Acts 4:23; Acts 24:25; Acts 26; II Cor. 5:17-20; Eph. 3:8-10; I Tim. 2:1-4.

The Task for Today

No list of specific claims which we might formulate could be adequately complete or final. Even if it were such for today, the needs of tomorrow and the changing priorities of time and talent would require a continuous revision of the list. As illustrations of what is meant, however, we would mention the following as particularly significant for the day in which we live and worthy of

Love is a language understood better by action than by words.

being undertaken to the extent that priorities permit.

1. Statesmen must continually be challenged to seek the highest meanings of such values and concepts as justice, equality, freedom, and peace.

2. Even though they may reject the highest good in favor of relative and lesser values, statesmen must nevertheless be challenged to find the highest possible values within their own relative frames of reference. In so doing, the Christian may and can rightfully speak to decisions which the Christian ethic will not permit him to assist in carrying out.

3. The evils of war, particularly in this nuclear age, must ever be pressed upon the consciences of statesmen. Our previous declarations to this end need continually to be renewed.

4. Social attitudes, conditions, and practices out of harmony with the righteousness of God, and which contribute to injustice, to suffering, to weakening of mind, of body, and of character, or to the growth of crime, need ever to be witnessed against. Likewise, Christians may avail themselves of opportunities to suggest positive ways in which the state can assist in meeting social needs, as well as to warn of limits to its rightful sphere of action.

5. The church's primary task is to be the church. This itself has implications for the state. In the course of her own work, the church creates institutions, procedural pat-

terns, and value judgments which the state can and does imitate to a degree. In emphasizing the importance of the church, Christians may rightly regard the creation of these precedents as a significant contribution of the church to the state and to the welfare of the world which is served by the state.

The Means of the Witness

The witness herein described may be carried on by word of mouth, through oral or written conversation with officials of state, whether national or local; by means of the printed page; through works of mercy, such as feeding the hungry and clothing the naked; by a ministry of reconciliation in areas of tension, whether these be racial or social tensions in our own land, or colonial, nationalistic, or political tensions abroad; or by other means consistent with New Testament teaching and the historic Anabaptist-Mennonite vision.

Deeply conscious of the inadequacy of our own past efforts, and confessing our failure to give witness in the measure of our obligation, we nevertheless have faith to believe that Christian missions and Voluntary Service at home and abroad, and other similar ministries, have been used of God for such a witness; and that through them the church has functioned as a challenge to the conscience of the state, inspiring it to useful service of its own as a minister of God for good.

Our Commitment

Inasmuch as we have been reconciled unto God through Christ, and a ministry of reconciliation has been given unto us as a charge to keep, we would renew our commitment as ambassadors for Christ, that we may truly be used as a means for bringing the divine appeal to the hearts of men, including officials of state.

Strengthened by the firm conviction that, more than ever before, the world stands in need of the Gospel which we preach and that witness of peace which the Gospel enjoins, we would give ourselves anew to the task of a more effective witness to the nations of the holiness, the righteousness, and the justice of God, and of the way of peace which has been given by Christ, who in His resurrection has triumphed over all powers and principalities and whom we acknowledge as Lord of the church and of the world.

Finally, we would appeal to all Christians, particularly to those of our own congregation, that each examine his own life in view of the command, "Ye shall be [my] witnesses," and that each give himself to prayer and thought to the end that the opportunity which lies before us may be grasped with effectiveness, and that this great responsibility may be discharged as by true soldiers of Jesus Christ.



FAMILY CIRCLE

I Wish I Had

By VADA STUTZMAN

I wish I had a daddy
Who lived right here with me
Instead of at another house
In another town, you see.

I wish I had him every day,
Each morning and each night,
So he could eat his meals with me
And teach me wrong from right.

Then he could praise me when I'm good,
Oh and spank when I am bad.
Oh, how I wish that I could have
My very own dear dad.

Wellston, Ohio.

Prayer for a Little Boy

By MARY ANN HORST

Good night, wee lad. How soon you are
off in Slumberland, your dilapidated Teddy
bear clutched tightly in your arms.

Tonight, before you went to sleep, you
were in a gay, happily mischievous frame
of mind. Even when it was time for your
prayers, you knelt by your bed, began your
nightly, "Now I lay me down," and broke
into a series of giggles. (Though to your
credit I must say you usually say your
prayers with gravest solemnity.) But tonight
you were giddy with pure happiness. I had
no desire nor conviction to reprove you for
your joyous lightheartedness. And when I
tousled your hair and ordered you into bed,
you obediently scrambled under the covers.

I bade you good night and your face lit
up into a warm, friendly smile, a smile
which told me you are completely happy
with life. No feelings of fearful insecurity
will molest your slumber. You shall sleep
till the sunlight of a new day shines on you
and beckons you to awaken to its new op-
portunities to play, to work, and to learn
new wonders of God's creation.

Standing by your bedside, looking down
on your sleeping form, I am awed with the
emotions that sleeping children ever evoke
in adults. Just as you are unaware of my
presence, you are unaware of the hurdles,
the temptations that await you a little fur-
ther down life's pathway. But at this mo-
ment you are a picture of innocence in re-
pose. And strangely, foolishly, my heart
cries, "Don't lose, don't ever lose that baby
innocence."

Yet the years will bring changes in you.
I pray God they will make a good man, a
devoted Christian, of you. And the somber
knowledge that there will be times when
severe trials will test your endurance, times
when temptation beckons you to follow her
inviting pathway, causes me to add a note
of urgency to my prayer.

I am sorry and I am ashamed to admit
that we adults have not made our society an
ideal environment for growing, impression-
able youth. It seems that for you the path-
way to pure Christian manhood will be one
against terrifying odds. Racks of obscene
literature, brazenly displayed on the shelves
of our bookstores, eating places, and
newsstands, will be easily accessible to you.
The boldly lewd advertisements of the the-
ater page will confront you with their en-
ticing invitations to their lustful, degrad-
ing entertainment. Silly, insane television
programs will be available to you at the
flick of a switch.

And yet, despite these and many perilous
pitfalls, I have hopes, high hopes for you.
You have much, so very much to learn, so
many exciting discoveries to make. Your
church, your school, your club—these and
other avenues will provide wholesome
teachings and environment for you. It is
my prayer that you will make the most of
all life's God-given opportunities to develop
into Christian maturity. I covet the best,
God's very best, for you.

As you sleep the deep, peaceful sleep of
childhood, I commit you into the loving,
watchful care of Almighty God. As His
protection surrounds you this hour, He is
able to keep you through all the severe
trials and fiery temptations which await
you a little further down life's pathway. In
His care you shall be safe and secure, even
as you are now.

Kitchener, Ont.

Things God Uses

By LORIE C. GOODING

How often we must wonder at the peo-
ple and things which God uses, and at His
way of using them. There seems to be no
formula which we can easily discover for the
naming of these things. For instance, God
could, and did, use Peter's lack of formal
training very effectively. The fact that
Peter, who was a "common and unlearned"
man, spoke so eloquently awoke wonder in
the judges of his time. On the other hand,
God used Paul's specialized training in set-

ting forth the doctrine of salvation in clear
terms and with unanswerable logic.

God used the life of the evangelist Philip
for the conversion of many people in a
number of places. He used the death of His
martyr Stephen for the conversion of Saul
of Tarsus. Jesus used Nathanael's blame-
lessness, "an Israelite indeed," and Zac-
chaeus' sinfulness. "This day is salvation
come to this house, forasmuch as he also is
[an Israelite]," to demonstrate both His
knowledge of men and His power over
them. God could use the stammering speech
of Moses to carry His Word to His people.
He could also use the golden tones of Da-
vid, the impassioned, expressive songs of a
skillful singer. He spoke from a glorified
mountain in Arabia, and from a low hill
outside Jerusalem. He found a use for
Gideon's broken pitchers, and for Solomon's
beautiful and elaborate temple. God can
use anything!

God uses joy and pain, life and death,
big things and small. Elijah was a great
prophet, and Naaman was a great warrior,
but it was through a little slave girl that
they were brought together. We may not
always see His purposes, but sometimes He
allows a Joseph to suffer for a time, that He
may save a nation through him. If He uses
tribulation, He may also use trivialities. Day
after day of monotony, of the same tasks,
done in the same way, over and over again,
as the Israelites marched day after weary
day around Jericho. Yet if one keeps even-
tempered and obedient, it will result in a
victory by which God may be glorified.

Then never say, "God would not use me,
I am too unimportant"; or perhaps, "I can-
not do anything for Him, I have nothing to
contribute." Do not worry or fret if it seems
that He is not using you. Remember that
you cannot always know when He is using
you. But by trust and true obedience, put
yourself into His hand. Whatever God's
hand holds becomes His instrument.

A Suggestion

"I don't fit in the married couples' group
at our church because they have their com-
panions. I don't fit in the young people's
group because I have children. I don't be-
long anywhere."

These were the words of a young widow,
mother of four children, as she confided her
problems to me between sessions of a Family
Life Conference in her church.

This person expressed an interest in cor-
responding with other Christian widows
with young children so that they might en-
joy fellowship together and give encourage-
ment and help to each other.

If this expresses a desire of other young
widows, they may write to me in order to
make connections with others.—Ruth B.
Stoltzfus, R. 2, Harrisonburg, Virginia.



TO BE NEAR TO GOD

The Bases of Christian Stewardship

By EDWIN ALDERFER

God, the Giver of All Things

Sunday, October 22

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein . . . then thine heart be lifted up . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth" (Deut. 8:11, 12, 14, 17).

It's a peculiarly subtle work of Satan to turn the blessing and gift of God to us into a snare. Because we are so willing to make sacrifices, so eager to work overtime or at two jobs, so clever in timing things, so wise in judgment, and so forthright in decision, and because we live in a free country, the Source of our prosperity easily is lost from view behind the billowing cloud of "I, my, and mine."

Monday, October 23

"Give us this day our daily bread" (Matt. 6:11).

How dependent upon God are you for the gift of your daily bread? Are you any less dependent upon God's gift of daily bread than the thousands of war refugees who eat only when someone gives them food? Or the starving multitudes on the Chinese mainland? Did Jesus mean this part of the prayer to be an emergency insurance to sustain life after the bank account is gone, the insurance policy has been exhausted, and Social Security is inadequate? How else shall I explain my thankless spirit?

Tuesday, October 24

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands . . . as though he needed any thing, seeing he giveth to all life, and breath, and all things" (Acts 17:24, 25).

Life, and breath, and all things are gifts from God. They are yours to use. Just remember where they came from. Remember, too, that "we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Wednesday, October 25

"He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

What a blessed gift sleep is! How wonderful when faint in body after a day of hard labor to "lay me down in peace and

sleep," and to awaken refreshed and renewed in strength and energy. How blessed it is in soul-weariness to wait upon the Lord and receive His gift of power and increased strength. Does God, who gave me these gifts, care about how I use them? Do I?

Thursday, October 26

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

"Such tranquillity of soul, such uninterrupted happiness of mind, such everlasting

(Continued on page 925)

Sunday School Lesson for October 29

The Church and Christian Growth

I Corinthians 12:1-30

Is it possible to be a Christian and not belong to a church? What have you observed in people who stop going to church? These questions will lead to the thought that we need the church for Christian growth. Indeed, we greatly need this community of saints. Is not this why God planned the church? We are not saved by belonging to church, but He knew our needs for what the church can give the saints.

Our lesson is taken from a letter. What was wrong in the Corinthian Church, according to verses 4-11? They were hindered in their growth by their misunderstanding about spiritual gifts. We learn that there were factions. Why?

Paul wrote a parable to explain that different gifts were for different functions and that all gifts were for the good of the whole church. At points the story becomes quite humorous. See the story of the body and get the meaning for the church.

Many are one (12:14). The head, the hand, the foot, the heart are all members of a whole, the body. It takes many members to make a body, but the many are one whole. When each believer is baptized and becomes a member of the church, he really becomes a part of a whole. There is only one Spirit to live in each member; by this Spirit we are one. In the Spirit we grow in oneness.

Each belongs (15, 16) regardless of what his function is. So in the church no one can say because I am not a teacher, I don't belong. Each has a job he alone can do and it is important to the whole church. We grow by appreciating and respecting each gift.

Everyone is important (17-25). If the whole body were a head, how could the head carry out its orders without the hands? If all members of the church wanted to be teachers, whom would they teach? If all wanted to be on the church council, who would carry out the adopted

program of the congregation? Just as each body member has an important function, so each member in the church has a specific and important work to do. We grow by doing well what we can.

Each part needs the other. No part of the body such as the thumb could get along without the head to direct it or the fingers to help it hold things. So in the church the pastor needs all those who intercede, those who prepare the church bulletin, those who by their good jobs earn money to support the pastor. He needs every member or he can't do effective work. We grow by being needed.

All suffer if one part suffers. When one little tooth aches, the whole body is in agony. The body is so much a whole that illness or health of any one part is felt by all the other members. Just so it is in the church. One disgruntled member can cause trouble in the whole church. We are attuned to each other's attitudes very much. In Christ the members have the same care one of another. We grow through suffering with others.

Each part of the body is independent in that it can do one function alone and yet it is of no good working alone. It must work together with the whole. It is also dependent. Think together how you and your pupils in your church are independent, yet very dependent if the church is to grow. And if the church doesn't grow, might it be because one of us is not in the Spirit, who articulates all into one in Christ Jesus?

Church troubles caused by envy and jealousy are healed only as each member comes to abide in Christ. Christ binds us together in love. We grow in love. We grow in strength and in testimony.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

A Few Words to the Church in America

By Omar Eby

"Many of your people were so busy that we could not sit down and fellowship with them," Pastor Ezekieli had finally worded quietly.

The little group was silent with the burden of this truth. For an hour we had wandered through a conversational maze on the American Mennonite Church, her programs, her virtues and failures. For the most part, several of us American Mennonites had presented question after question to our Tanganyikan brethren, Pastor Zedeke Kisare and Pastor Ezekieli Muganda. When they answered, the words sometimes came quickly, and again hesitantly, almost reluctantly. Sometimes they were words of sharp insight; sometimes they would have made us glad to be American Mennonites; and again they humbled us.

"What were your impressions of the American Mennonite Church?"

"Before I answer that, let me tell you what this experiences has meant to me. It is very rare that we people have such opportunities to see God's work as we have had. God has given us this occasion to see the greatness of His work here in America," Pastor Zedeke continued. "We have attended the Virginia Conference, the Conservative Conference in Ohio, the General Conference at Johnstown, and your Lancaster Conference. We give great praise to God for the opportunity of attending and



The Tanganyika brethren met with the executive committee and the foreign missions council of the Eastern Mission Board at Salunga, Pa. (Left to right) first row: Simeon Hurst, Zedeke Kisare, Ezekieli Muganda; second row: Ira Buckwalter, Orie Miller, Henry Garber, H. Howard Witmer; third row: Amos Horst, Aaron Shank, Donald Lauver; fourth row: Paul N. Kraybill, H. Raymond Charles.

for being welcomed at these conferences. Through this experience God brought before our eyes the extent of His great work."

"We also had the privilege to attend a few evenings in several of the tent evangelistic crusades. We observed that Christ

was truly being proclaimed," Pastor Ezekieli commented.

Words spilled rapidly from Pastor Zedeke now. "We had been hearing many things about American Christians, but we didn't really understand them. For instance, when the missionaries would tell us that their mission boards had much work in the homeland as well as in other lands—this we didn't understand. But since coming here, we have seen that you have much home mission work. Rightly so, for this is your first responsibility. And then when there is still opportunity left, you begin to reach out to other lands."

"That which has spoken to my heart and which has given me a real debt," volunteered Pastor Ezekieli, "has been how you American brethren have opened your eyes on the harvest field and are reaching out into wide areas. This is helping us to go back and lift our own eyes to similar needs in Tanganyika."

"As American Mennonites, have we become so occupied with the institutional work of our church that we sacrifice our evangelistic outreach?"

Ezekieli responded quickly. "Whether taking care of old people or printing books—both should not take away the burden of evangelism. But remember—this matter of printing—it is very important to getting the Gospel out. As for taking care of orphans or old people, Voluntary Service or I-W, we have observed it and have grouped it all together as a part of evangelism. There is much reason to praise God for all these avenues of service and witness."

"Do not say all nice things!" someone suggested with an awkward laugh.

The brethren laughed freely at our apparent honesty.

"Something really startled us," both men responded. "As we traveled from Lancaster to Indiana, and from Virginia all the way to Canada, we were very surprised to note



Zedeke teaches at Bukiroba, Tanganyika, Bible school.



Ezekieli Muganda, a recent visitor to the United States, is pastor of the Musoma, Tanganyika, Mennonite Church.

how the Mennonite Church has been split up into so many divisions, and how there is much difference in all these groups of Mennonites."

What had they observed, I mused. "Do you see what has caused these divisions? What has pulled away? What have we been preoccupied with that severs rather than unites?" I framed.

Now they were silent, as people are when they know that the truth will be grievous.

Slowly then, with careful words, Pastor Zedeke began. "The fact that we have seen so many divisions seems to indicate clearly that there is something lacking that brings about these divisions."

Knowing, yet asking, "And what do we lack?"

"If Jesus was given the place He should have been given, and if people would be humble and seek His face, then there would be healing. Where Jesus has been given room, there is oneness."

"What do we get our eyes on, maybe even in innocence, that has divided us?" I asked.

Pastor Zedeke inspected his palms, upturned in his lap, and quietly replied, "If people get their eyes on things that have been planned by men and want to follow these things, that brings division. I see that as you go on, there will be even more splits."

Before our little group had completely grasped the discomfort of this truth, Pastor Ezekiel added, "And there is much coldness in the church."

"Do you feel that among our people there is openness and spiritual growth?"

"I cannot remember any place where the faces of the people hindered me," smiled Pastor Ezekiel.

"Even so," said Pastor Zedeke, "we are not sure whether or not our message was received. That is why we say that in the many, many meetings we never saw any place where the eyes of people refused our message. But we are not certain either that they received it, except in those places where people expressed that they had."

We pressed them further to carefully define this coldness they observed. Again they were silent. Then one said, "It is enough. If we see someone out in the cold shivering, and it is suggested that he puts on his coat—well, then, that is enough."

And then I perceived that we had failed in the very counsel they had offered. We had attempted to seek their faces—the faces of these African brethren—for their approval and correction. But had they not said that it is the face of Jesus we all need to constantly seek?

"What have you to say to us Americans about our material wealth?"

It was Pastor Zedeke responding this time. "We have observed those things, but we do not have anything to say. When a



Pastors Zedeke and Ezekiel confer with H. Raymond Charles and Paul N. Kraybill, president and secretary of the Eastern Mission Board respectively, in the Salunga headquarters. Simeon Hurst interprets.

land has really prospered like America has, to a certain extent God's people will follow. If they do not, they will be scorned by others. It is not necessary that a person appears to be poor when he has enough. For instance, if the people of the world are going on in education, then it is not necessary that our young people of the church stay far behind in such matters."

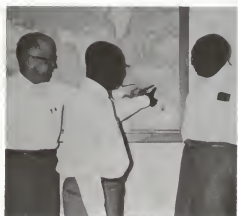
"What will be the relationship between the church in America and the church in Tanganyika in the years to come?"

"We see that the church here in America has really helped us with great things. We don't want to have any bad hearts to separate ourselves from brethren that have helped us so much." With a twinkle in their eyes they added, "If the church of America washes its hands of us, well, that is something different; but we still beg that you keep in fellowship with us."

"We will continue to need three types of missionaries: evangelists, teachers, and medical personnel," they suggested.

"And what personal qualities should these people have? How shall they be in spirit?"

"Some of you have been in our country and are acquainted with our land. You are acquainted with the caliber of missionaries needed. You are acquainted with Tanganyika's changing government. It is



Simeon Hurst and Tanganyika brethren Zedeke and Ezekiel look toward home.

on you people to know what kind of people to send and what kind will fit in. We want missionaries that can really fellowship with Africans and who can live on our level."

"Have you each a final word for us?" Pastor Ezekiel responded. "Before coming to America, I asked the Lord what message I should have for these my brethren in America. He told me to know only one thing—Jesus. 'For I determined not to know any thing among you, save Jesus Christ, and him crucified.' Frequently I saw your wealth; sometimes my attention was distracted by the disunity of the church; occasionally I was troubled at your 'too busyness.' But I needed to confess these things to the Lord. And again He would show me only Jesus at work among you and the way in which you work out the kingdom program. This is what I shall return with to my people—Jesus and His work among you American Mennonites. The bad things among you that I saw, that will I leave with you in your land."

"I want to express for both of us a final word of thanks to the church in America," Pastor Zedeke began. "Every place we went we felt that you people loved us and we were welcomed into your homes. Therefore, we thank God very much for the way the church in America received us. My brother and I would like to leave this Word of God with you."

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side" (Isa. 60:1-4).

(H. Raymond Charles, Paul N. Kraybill, Janet Knider, and Omar Eby were interviewing the Tanganyikan brethren. Simeon Hurst was translating.)

Latin America Mission Study

Gospel Herald Articles in Print

Argentina (Central)

Argentine Committee Meets, p. 651, July 25, 1961.

Argentine Report, by Mario Snyder, p. 239, March 14, 1961.

Beginning in Villa Adelina, by Mario and Barbara Snyder, p. 648, July 25, 1961.

Evangelical Spanish Literature, by Delbert Erb, p. 868, October 3, 1961.

Junta Directive Meets, p. 387, April 27, 1961.

The Missionary Struggles in Metropolitan Argentina, by Lawrence Brunk, p. 760, August 29, 1961.

*Missions Is Every Man's Task (Symposium), November 7, 1961

Argentina (Chaco)

An Open Letter from the Argentine Chaco, by Albert and Lois Buckwalter, p. 430, May 9, 1961.

Brazil (Araguacema)

Trophies of His Grace, by R. Herbert Minnich, p. 584, June 27, 1961.

Brazil (Sao Paulo)

The Dynamic of Evangelical Witness in Brazil, by Glenn and Lois Musselman, p. 476, May 23, 1961.

Introducing Ana, by Rosanna Hostetler, p. 718, August 15, 1961.

Selling Christian Literature in Brazil, by Paul Erb, p. 477, May 23, 1961.

General

The Call to Mission Service, by Mervin D. Zook, p. 604, July 4, 1961.

Children Can Study Latin America Too, by Alta Mae Erb, p. 718, August 15, 1961.

Indigenous Voluntary Service at Work Overseas, by J. Daniel Hess, p. 540, June 13, 1961.

Latin America, by Howard W. Yoder, p. 716, August 15, 1961.

Plan Your Mission Study Now, by A. Grace Wenger, p. 717, August 15, 1961.

Reaching Latins for Christ by Radio, by Lester T. Hershey, p. 740, August 22, 1961.

What's New in Literature, by Urie A. Bender, p. 869, October 3, 1961.

Honduras

Depths of Need in Honduras, by James R. Hess, p. 628, July 18, 1961.

Uruguay

Mennonite Biblical Seminary Dedicated, p. 479, May 23, 1961.

*Scheduled but not in print, October 17, 1961.



Men do less than they ought, unless they do all that they can.—Carlyle.

Missions Today

What Is a Missionary?

By J. D. GRABER

Does the missionary differ from other Christians who take seriously their calling to faith and witness? When we accept the slogans, now so frequently seen in missionary literature, that "The Church Is Mission" and "Every Christian Is a Missionary" the question arises whether there remains then a special or separate so-called missionary vocation.

The missionary is one who bears witness to Jesus Christ. This is true but should not every Christian bear such witness? Some would enlarge the definition by adding the fact that a missionary is a witness who crosses geographical and cultural boundaries. There may have been a time when boundary crossing was a clear and adequate distinction of the missionary vocation, but hardly so today.

Many other people are crossing such frontiers. Teachers, engineers, stenographers, pipefitters, health workers, and all kinds of people also cross cultural boundaries in the employment of numerous gov-

(Continued on page 924)

The Church and Its Older People

Conference Program

October 31, November 1, 2, 1961

Tuesday Morning

- 9:00 Chapel—Understanding the Older People Allen Erb
9:30 Registration
10:00 Welcome—Paul Mininger
10:15 Address—The Aging Process Leonard Z. Breen
11:15 Address—The Relation of the National Problems to the Mennonite Church Samuel Janzen

Tuesday Afternoon

- 1:30 Address—Problems of Older Persons Leonard Z. Breen
2:30 Address—Institutional Facilities and Church Responsibility William Swaim

3:30 Interest Groups

- Counseling for Pastors
Chairman: Harold Bauman
Consultants: A. E. Kreider, James D. Doty
- Institutional Facilities and Church Responsibility
Chairman: E. C. Bender
Consultants: Edward Mininger, Marvin Ewert
- Christian Educational Materials for Older Adults
Chairman: J. J. Hostetler
Consultants: Arnold Gresman, Paul M. Lederach
- District Conference and Congregational Programs
Chairman: Milo Kauffman
Consultants: Kore Zook, Lewis Britsch
- Geriatrics—Health Problems of the Aging
Chairman: Olive Wyse
Consultants: H. Clair Amstutz, Bernice Rupp
- Recreation and Fellowship for Older People
Chairman: Edith Herr
Consultants: Frank King, A. J. Metzler

7. Senior Adult Interests

Chairman: O. N. Johns
Consultants: J. N. Kaufman, Mrs. Jacob Erb

Tuesday Evening

- 7:15 Address—Aging and Physiological Change Warren Andrew
8:15 Play—Ever Since April College Language Arts Club

Wednesday Morning

- 8:45 Announcements
9:00 Chapel—Youth Preparing for the Later Years James E. Doty
9:30 Address—Social Welfare Programs Under Church Sponsorship Lester Glick
10:15 Report of Survey on Aging in the Mennonite Church Roy S. Koch
11:00 Address—The Church and the Elderly James E. Doty

Wednesday Afternoon

- 1:30 Address—Apartment and Private House Building Program Bruce Savage
2:30 Discussion
2:40 Address—Pastoral Counseling for Older People James E. Doty
3:30 Interest Group Sessions
6:30 Dinner Meeting—(Honoring our Senior Members—"80 plus")
Music—Walter E. Yoder
Speaker—Paul B. Maves, Drew Theological Seminary

Thursday Morning

- 8:45 Announcements
9:00 College Chapel
9:30 Written Reports of Interest Groups Chairmen of the Groups
11:00 Symposium—Implications of the Conference for Our Church
Chairman: Ernest Miller
Other Speakers: O. O. Miller, A. J. Metzler, Ernest Bennett, John R. Mumaw

11:45 Worship—John Moesmann

For more information or registration materials, write to Ernest Miller, Goshen College, Goshen, Ind. Conference sponsored by Mennonite Commission for Christian Education, Goshen College, and Mennonite Board of Missions and Charities.



MISSION NEWS

Overseas Missions

Argentina—James Kratz and family, missionaries to the Argentine Chaco, arrived safely in Buenos Aires Oct. 4.

Clyde Mosemann, pastor at Ramos Mejia church, reports that at a recent Thursday evening service their annex was filled with community people. A father accepted Christ. On Sept. 17 a converted Jew, Moises Julio Viale, preached an hour-and-a-half sermon. One man was converted, and two members consecrated themselves to evangelistic work among Jews and Gentiles.

Belgium—David and Wilma Shank, who recently returned to Belgium after a two-month summer vacation in the United States and Canada, report they opened their home the second day they were back to a pastor's wife on the brink of a nervous breakdown. In other activities they shared their convictions with missionaries who were leaving for the Congo and with Lefebvres, who work at Bourgeois-Rixensart, and participated in a committee meeting about the Liege dispensary.

Brazil—Peter Sawatsky has completed a year of service in Sertaozinho, where they substituted for Glenn Musselmans, just now returning from furlough. From week to week during the year some new people attended services and during special meetings large numbers heard the Gospel. Quite a number indicated decisions for Christ, but only a few came to services regularly and were interested in baptism.

Larger groups than ever attended the last meetings at two plantations. At Talmat an open-air meeting was held with a loud-speaker. Gospel music played before the service attracted people. At Sao Geraldo several made decisions and are now interested in baptism.

The last weekend in July a converted convict as special speaker spoke at three days of evangelistic meetings. Announcements on the local radio station and distributed printed bulletins attracted so many to the hall the first two nights that the last meeting was held in the public square, where about 1,000 people gathered around the bandstand to hear his testimony. Although several indicated they wanted to accept Christ, few of these were real decisions.

Sawatsky continued to visit the inmates of the local jail biweekly and distribute Gospel literature.

The church in Sao Paulo has been without a resident pastor two years. David Hosteler from Valinhos had pastoral oversight and served there two Sundays monthly. Since the Hostelters left for furlough in July, Bro. Sawatsky has made the long trip three times to serve that church.

Since Sawatsky has now returned to Sao Paulo from Sertaozinho, their address is now Al. Anapurus 974, Bairro Indian-

opolis, Sao Paulo, Brazil. Cecil Ashleys, who have just finished language school, will be helping temporarily in Sao Paulo.

Dhantari, India—Ten nurses graduated at the ninth graduation exercises of Dhantari Christian Hospital School of Nursing Oct. 6. Sister A. Bender, nursing superintendent, Pendra Road, Sanitorium, gave the commencement address. Florence Nafziger presented the graduating class and Paul L. Conrad, M.D., granted diplomas. D. M. Lal, M.D., gave the prayer of consecration after the graduating class gave the pledge in song. Blanche Sell was in charge of the candlelighting service. Other parts of the program included the invocation by D. A. Singh, a talk on "Symbols of Nursing," by S. Gopal, the acceptance of the first-year class in which 16 new students are enrolled, and the benediction by Pastor O. P. Lal.

Over 200 Contacted in Witness Workshop

Twelve men and two women from Indiana-Michigan Mennonite Conference, one Mennonite General Conference participant, and Nelson Kauffman, Secretary for Home Missions and Evangelism at the General Mission Board, met in Indianapolis, Ind., Sept. 13-17 for a witness workshop. Purpose of the workshop was to stimulate individual personal witnessing and encourage personal witnessing by lay members in congregations. The workshop was an experiment for ministers to plan on how to reproduce this plan of personal witnessing in their congregations.

Members of the group made over 200 contacts by interviewing alcoholics, business salesmen, newspaper editors, advertising men, university students, and travelers. Rosa Stone, one of the participants, says only a few contacts were made with victorious Christians; several interviewees were nominal Christians.

Results of interviews ranged from antagonism, in which the interviewer was not permitted to continue this questioning, to those who were willing to discuss the church's contribution to society and whether the Bible had relevance today.

Two second-year nursing students, assigned daily, and Florence Nafziger helped with a nursery school, held for hospital workers' children every morning for the last two months for two hours on Paul Conrads' verandah.

The wife of Sadhu Ram died Sunday, Sept. 24, from a stroke, which she had suffered a week previous. Bro. Ram, a deacon at Sankra, was one of the first members of the Mennonite Church in India.

Wayburn Groff, who have been at Ashton Court, Landour, Mussoorie, U.P., India, will return to Union Biblical Seminary at Yeotmal after Oct. 22, where Bro. Groff will teach next semester.

Israel—In the last few months several families of Ramat Gan have been eager to have regular worship services. For half a year they have held Wednesday evening prayer fellowship. Now, partly as a result of this, they have requested regular Sunday-school and worship services on Saturday, the Sabbath morning when no one works. Never before has a nucleus of believers existed in this vicinity.

An average attendance of about 18 attended Saturday forenoon services in late

Several offered their names and addresses for later follow-up work.

As a result of the workshop, Joe J. Swartz, pastor of Rexton, Mich., Mennonite Church, plans to take his congregation to Sault Ste. Marie, Mich., for a similar encounter. Other pastors, not near a big city, plan to enlarge their visitation program from this experience.

The Ohio Conference is currently preparing a similar workshop to meet in Columbus to dovetail into next year's mission study theme on personal evangelism.

In addition to the witnessing itself, ministers and laymen in Indianapolis spoke to the workshop group as part of the experience. Rosa Stone says, "The heart of the workshop was the personal contact and the sharing of experiences with the other participants."

For more information on witness workshop procedure, write Nelson E. Kauffman, Secretary for Home Missions and Evangelism, Mennonite Board of Missions and Charities, Elkhart, Ind., who co-operates with district mission boards and the General Mission Board in this program.



Participants in the Witness Workshop heard Max F. Wright, Church of Christ minister and secretary-treasurer of Indiana State Labor Organization, speak on problems and attitudes of the laboring man toward the church.

August. Then, by their request, a special spiritual life meeting was held Sept. 19 on Rosh Hashanah, the Jewish New Year. Thirty, mostly local individuals, attended services, held at 10:00 a.m. and at 2:00 p.m. at Roy Kreiders' home, with lunch served for everyone at noon. The Book of Philippians provided a base for discussions and messages. Sessions were interspersed with music, testimonies, and verse memorization.

I-W Services

Elkhart Ind.—Effective Oct. 27, John R. Martin, I-W director for the past two years at Mennonite Board of Missions and Charities, will be terminating in order to assume pastoral responsibilities of the Neffville congregation at Neffville, Pa. John will give one day a week to the I-W work as eastern representative for the Elkhart I-W office.

Ray Horst, secretary for relief and service, will serve one-half time as director of I-W services. Dick Martin will continue in the I-W office as associate director rather than assistant director.

"Introducing the Mennonite Church," by John R. Martin, I-W director, published by Mennonite Publishing House, was written to assist I-W and Voluntary Service personnel in their interpretation of the Mennonite Church to persons with whom they work and serve. Copies of the booklet have been sent to I-W and Voluntary Service workers, as well as to local pastors where these persons work. Local pastors are encouraged to purchase a supply of these booklets from Mennonite Publishing House, stamp the name and address of the local church on the back page, and distribute them to I-W and Voluntary Service personnel.

Voluntary Services

Elkhart, Ind.—As of Oct. 1, 1961, 169 (82 women and 87 men) persons were serving in Mennonite Relief and Service Committee voluntary service program. Seventy-nine per cent of the men are serving their I-W term.

Corpus Christi, Texas—Voluntary service workers Delores and Mardella Bohn, Manson, Iowa, are teaching a kindergarten as a means of home contact in connection with the developing church in Corpus Christi. Approximately 70 children enrolled in the kindergarten. The Bohns also assist in the local church program with Sunday-school teaching and visitation.

Robstown, Texas—Kenneth and Kathryn Seitz, Telford, Pa., have begun a kindergarten with ten youngsters in order to better prepare them for school and to become acquainted with the people of the community. Afternoon English classes are also held for boys having difficulty with the English language in public school.

Kansas City, Mo.—Voluntary Service workers Lyle Stahl, Dafer, Mich.; Mark Kolb, Telford, Pa.; and Geraldine Weirich, Middlebury, Ind.; have been elected by the Kansas City Mennonite Fellowship to

serve the church next year as usher, assistant Sunday-school superintendent, and primary superintendent respectively.

Glenwood Springs, Colo.—Voluntary Service personnel make a sizable contribution to the work of the local Mennonite church through various members who serve as MYF president, MYF secretary, Sunday-school secretary, co-director of boys' club, song leader, and in other positions.

Hannibal, Mo.—Earl Eberly, pastor of Lyon Street Mennonite Church, and his wife have consented to assume responsibility for the Voluntary Service unit organized here Oct. 15, 1961. The church council has agreed to the Eberlys' giving part time to the unit until a leadership couple can be found.

Harrison Valley, Pa.—Erma Ruth Metzler began another term of service at Northern Tier Children's Home here Sept. 14. She had previously served here two years.

Salunga, Pa.—Thirty-three persons were enrolled full time and four part time at

Voluntary Service orientation at Salunga, Oct. 3-7. A commissioning service was held at East Petersburg Mennonite Church Saturday evening, Oct. 7. H. Raymond Charles was the speaker.

The following persons left for Homestead, Fla., after orientation: Lois Jean Sauder, Ephrata, Pa.; Anna Lois Neff, Lancaster, Pa.; Jeanette Miller, Lancaster, Pa.; Nora Martin, Lititz, Pa.; Alta H. Martin, Stevens, Pa.; Dorothy Musser, East Earl, Pa.; Lillian Musser, Marian Mohler, Daniel and Hanna Lapp transferred to Homestead from Potter County.

The following persons left for Immokalee, Fla., after orientation: Norlene Horst, Gap, Pa.; Lois Chubb, Lancaster, Pa.; and Verna Rohrer, who transferred from Potter County.

Ruth Sauder, Manheim, Pa., went to Potter County, Pa., to serve at the Voluntary Service migrant center during the week of Oct. 1 while the staff attended orientation at Salunga.

Mary Ellen Umble, Sadsburyville, Pa.,

Implications of the Relief and Service Budget Cut

At a recent meeting the Mennonite Relief and Service Committee cut its budget from \$24,565 to \$18,690 per month for the next six months of the fiscal year, beginning Oct. 1. This agency of the Mennonite Church, responsible for foreign relief, counseling, and serving I-Ws and providing positive, constructive alternatives to war through Pax and voluntary service, will curtail its operations temporarily instead of expanding as needs increase.

William Snyder, executive secretary of Mennonite Central Committee, and Robert Miller, director of relief, are overseas working with field staff to determine which

operations will be discontinued due to lowered budgets. Fewer Pax men can be assigned to overseas work also as a result of the cut.

Although Voluntary Service is partially self-supporting, Mennonite Relief and Service Committee had budgeted \$9,230 monthly to supplement Voluntary Service unit income and enable the launching of community service projects. This budget, cut to \$6,135 monthly, will limit the number of volunteers that can be accepted. This creates a dilemma for the church's young people, who on the one hand are strongly urged by the church to enter these projects, but on the other, now due to lack of funds, may find a closed door.

Increased services to I-W men will be curtailed as a result of a 20 per cent cut in budget.

What is a positive Christian alternative to war and the threat of international conflict? What is our responsibility to our fellow men who are hungry, naked, and in prison? What do we owe, as a brotherhood, to our young people in guiding them into a meaningful service experience? The reduction in budget was not made because contributions were lower than last year. During the first five months of this fiscal year, the brotherhood contributed \$6,000 more than during the same period 1960. The Relief and Service Committee is grateful for this increased giving. But funds contributed were not sufficient to meet an increase in budget, made because of increased needs in the Congo, Jordan, and other areas. Budget cuts will be restored as funds become available. Send your contributions, clearly designated for relief and service, through your congregational and district conference treasurers to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.



UNRRA Photo

In a world fraught with starving people and cold war refugees, can Christians turn their backs to need? Here on the fringe of No Man's Land in Jordan, an Arab (from Palestine) refugee mother with her children awaits her turn to collect her rations.

began service in Miami, Fla., after attending orientation.

Geneva Rufenacht, Wauson, Ohio, began service in New York, Oct. 3.

Mennonite Disaster Service

Galveston, Texas—Mennonite Disaster Service discontinued its assistance in the Galveston area Sept. 30. A meeting of Kansas Mennonite Disaster Service officials was to be held Oct. 2 to determine course of the work. Co-ordinator John Diller of Heston said that a major factor in the termination of work was the slowness of insurance companies in evaluating losses.

Home Missions

Rocky Ford, Colo.—On Sept. 13 the Rocky Ford Mennonite Youth Fellowship witnessed to migrants at the Mike Gonzales migrant camp near Manzanola. The following evening they visited Swink Camp, another migrant center.

Elmira, Ont.—A Gospel team from Elmira Mennonite Church, along with the pastor, brought the message and program at Harbor Rescue Mission, Hamilton, Ont. Other Mennonite churches also participate in services at the mission monthly.

Saginaw, Mich.—As of Sept. 17 about \$2,000 was needed to close the project of the Grace Chapel. They plan to dedicate the chapel in six or eight weeks.

Donald King, Pigeon, Mich., spoke at Grace Chapel the evening of Oct. 1.

Chicago, Ill.—Six hundred welcome cards were distributed Saturday, Sept. 23, inviting people to Englewood Mennonite Church. Featured on the card was a special evening worship service the following Sunday in which Iver Grover, Chicago, Ill., preached a sermon on the work of the American Indian church in Minneapolis and Chicago.

District Mission Boards

South Central—At the South Central Mennonite Conference held Aug. 8-10 at Heston, Kans., the conference accepted the quota to gain seven new Sunday schools and 1,500 Sunday-school pupils by October 1, 1965. They feel millions of people of all ages in United States and Canada are not enrolled in any evangelical Sunday school and Mennonites have a Biblical message and responsibility from God in His Word to go into all the world with the Gospel and teach all nations.

By action of conference, Sanchez Munoz, Reynosa, Mexico, was received as a member of the Mennonite Church and full recognition given to his office as a minister of the Gospel. Bro. Munoz is sympathetic to the Mennonite faith and has been in contact with Mennonites for some time.

Health and Welfare

Aibonito, Puerto Rico—A new annex to the hospital clinic was opened during September. The three doctor's offices,

larger waiting area, and an office for preparing medical records, will enable better care for patients coming to the clinic. Clinic visits during August totaled 2,340, of which 450 were new patients.

Due to problems caused by frequent visiting of the priests, regulations for ministerial visits have been set up at the hospital. So far the priests have co-operated well with regulations. After hearing the singing in the hospital, one of the priests asked for a hymnal and was given one.

Kansas City, Kans.—The first of nine monthly meetings on child development and care was held at Mennonite Children's Home Sept. 8. These meetings are designed as part of staff training for parents, Sunday-school teachers, and other interested persons.

Eureka, Ill.—Forty-five members and employees of Maple Lawn Home visited the Illinois Department of Public Health mobile X-ray unit Sept. 22, when the unit set up just outside the south entrance of the home.

Broadcasting

Another letter from Indiana says, "I have deeply appreciated the series of messages on *The Mennonite Hour* on the subject of God's leading in our lives. These messages have come at a time in my life when I felt a particular need for help in determining God's will for my life."

Japan—"By your broadcast I hear that even now there may be help for my darkness," says a Japanese listener who thought of taking her own life. The young girl writes, "I turned the radio switch at random and found your program. Hatori Sensei was talking about sin. My heart is dark and I believe faith in a God could make me better."

"My home is small, far from the station, on a little mountain farm. We are poor. There are six of us children, though my elder brother and sister are married."

"In middle school I worked with my family from five each morning and went to school at night. One night, returning on the late train with my teacher and other friends, the conductor checked out tickets and found that my pass had expired the day before. He scolded me in front of everyone, and even though I paid my fare, I was ashamed and did not want to go back to class again with that teacher and the other students."

"I stopped school, studied at home, and finally graduated. Now I am employed at a fishing company. Even now, meeting people is disagreeable to me. I cannot look anyone in the face because of my dark feeling."

"My one purpose has been to run from this dark feeling and I have often thought that death would be best. But when I think of my family, my work, and a few friends, I cannot kill myself. Each day is painful to live."

"By your broadcast I hear that even now there may be help for my darkness. Now I want to follow this study."

Chicago, Ill.—A special prayer request

comes from a listener in this large city, "Please pray for me and my family that we may be able to bear the loss of my husband. On his way home from work at 12:30 a.m., he was pounced upon by a gang of 13 teen-agers and beaten horribly. . . . At the inquest into his death, the verdict was 'death caused by murder,' and the guilty parties are being held for the grand jury. . . ."

"I get very little sleep and even then have nightmares. I am fearful of losing my mind, and have frequent amnesia attacks. Please pray that I will regain my mental and physical health. . . . My sons could not bear a double tragedy in case something happened to me at this time."

Your Treasurer Reports

"Just before Christmas, I'm as good as I can be!" This may not be the exact wording, but it is the sense of a poem by one of America's famous authors. And so it is with every season in our lives. Each has its own special response.

Just now we are concerned about Missions Week and mission enlistment. Just before Missions Week, we all are "on our toes" about missions. We hear a good deal about missions, and our leadership tries to help us to see our opportunity to share.

These opportunities are important in two ways. First of all, we need to enlist ourselves, our lives, our activities, our vocations, in the mission of the church. "First [they] gave their own selves," the Apostle Paul wrote about some early Christians, so first, we too must give ourselves.

Having given ourselves, we remember that we are not an island. We do not exist alone, but rather as a part or member of the body of Christ. Wherever the body of Christ is, there we are represented and we have a responsibility. We extend ourselves along with the rest of the "body" through prayers and financial support.

This year at Missions Week and beyond let us enlist ourselves and every other member of the Mennonite Church in the Christian mission. Not because the Mission Board needs money, or because others are doing it, although these are not bad reasons, but because Christ has given us so much. He Himself said one day, "For unto whomsoever much is given, of him shall be much required. . . ."

He is Lord, with power over all things. He is Redeemer, with power unto salvation not only for us, but for all the world. He is Judge, who will someday come again and demand an account of our stewardship.

Do we respond mechanically as a machine, in love and voluntarily in gratitude for His redemption, or out of fear? Let us seek to respond, giving ourselves and our means, gladly and cheerfully, out of full hearts, "For," the Apostle wrote, "God loveth a cheerful giver."

H. Ernest Bennett,



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Plainview congregation; Aurora, Ohio, is carrying out a visitation program in the colored allotment of nearby Ravenna.

Sister Ruth Zook has been elected secretary and women's activity chairman of the Senior Adult organization in the Northern Indiana churches. She succeeds Sister Nora Oswald, who has moved from the district. She will serve with her husband, Kore Zook, who is over-all chairman of Senior Adults.

Bro. J. C. Wenger spoke on Sept. 26, to the Kiwanis Club, Elkhart, Ind., on "How We Got Our Bible."

Bro. Norman E. Yutzy, Broadway, Va., spoke in a weekend Bible Conference at Grovetown, Wismer, Pa., Oct. 6-8.

Bro. Roy S. Koch observed the twenty-fifth anniversary of his ordination to the ministry by a sermon on "The Joys of Ministry," preached at South Union, West Liberty, Ohio, on Oct. 1.

The Calvary Fellowship presented Roy Brill and the Landis Brothers quartet at a men's dinner meeting at Black Rock, Quarryville, Pa., on Oct. 17.

A new church, to be known as Ridge View, is being built at Intercourse, Pa. This project is sponsored by the Maple Grove congregation, Atglen, Pa.

A new wing of the West Fallowfield Christian Day School, Atglen, Pa., was dedicated on Oct. 2, with Bro. Omar Kurtz, Oley, Pa., as speaker.

The Bethel Church, Gettysburg, Pa., achieved its goal of increasing the Sunday-school enrollment by 17 per cent in six months.

Bro. John H. Rudy, Biglerville, Pa., spoke to the young people of Maple Grove, Belleville, Pa., on Oct. 15.

A Bible Instruction meeting was held at Paradise, Pa., on Oct. 1 with Jesse T. Byler, Hancoversburg, Va., and Nelson B. Landis, Lancaster, Pa., as instructors.

The Stumpgrove congregation, Bird in Hand, Pa., has voted in favor of individual communion cups.

Bro. J. W. Shank, former missionary in Argentina, is leading the midweek study on Latin America mission fields at the Hesston, Kans., Mennonite Church.

The new church at Youngstown, Ohio, is now under construction. Help is being furnished by neighboring congregations.

Sister Esther Beck, on furlough from Japan, spoke in the annual WMSA meeting held at Souderton, Pa., Oct. 14.

Coming Next Week

"The Church Living in Mission" by John M. Drescher, "My Name Is Mat," by J. Robert Baker, and "The Cry of the Inner City," by Simon Gingerich, plus many other interesting features!

Bro. Paul Hartman was ordained to the office of deacon on Sept. 3 at Pike, Elida, Ohio. He will serve in the home congregation after the New Year, when his duties will terminate at Delphos, an outpost of the congregation.

Bro. Oscar Hostetler and wife, Louisville, Ohio, gave an illustrated talk on their visit to Korea at Leetonia, Ohio, on Oct. 15.

Bro. Lyle E. Yost, president of the Hesston Manufacturing Company and a member of the Board of Overseers for Hesston College, has been re-elected to the Board of Directors of the Farm Equipment Institute.

Bro. G. G. Yoder, Hesston, Kans., spoke at the Western District Sunday School Convention of the General Conference Mennonites at Alexanderwohl, Goessel, Kans., on Oct. 1.

A special bulletin issued by the Upland, Calif., congregation lists the name and address of all the young people of the congregation as a request for prayer.

Bro. Orval Jantzi was licensed to the ministry and installed as pastor at Zurich, Ont., on Oct. 1, with Osiah Horst and J. B. Martin in charge of the service.

Bro. Paul Wenger, who is a student at Goshen Biblical Seminary this year, is assisting with the work at Olive, Elkhart, Ind.

Rockaway Mennonite School has 157 full-time students this year, a slight decrease from last year's enrollment.

Western Mennonite School has again ordered the GOSPEL HERALD for each senior in the school. Principal Paul E. Yoder writes: "Our seniors have always expressed a deep appreciation for this feature of their senior year at Western. Our alumni also refer to the fact that it was here they learned to read and appreciate the GOSPEL HERALD. One alumna recently said that she still reads the GOSPEL HERALD from cover to cover."

A Calvary Hour radio rally was held at Blooming Glen, Pa., Oct. 7, 8, with Bill and Bud Detweiler and Myron Augsburger as speakers. Sister Anna Detweiler also participated in this service.

Radio speakers: J. Frederick Erb at Sterling, Ill., and Roy D. Roth, at Toledo, Ohio, the week of Oct. 1.

The General Conference Research Office at Goshen, Ind., has made a study of the comparative amount of space devoted to nonresistance in certain of our Mennonite periodicals. The study shows that the GOSPEL HERALD increased from 3 per cent in 1940 to 8.3 per cent in 1960. Most of the increase is in informational material and news reporting rather than in doctrinal teaching.

Weaver Book Store personnel gave a program at Neffsville, Pa., on Oct. 15.

Bro. C. Z. Martin, veteran mission worker and evangelist, of Columbia, Pa., passed away on Sept. 25. His funeral was held at the Columbia Mission on Sept. 28.

Executive Editor Ellrose Zook presented

on Sept. 28 a report to representatives of the Publishing House, our colleges, and our mission boards concerning the training needed for overseas literature work. The 95 persons to whom he had sent a questionnaire ranked schools of journalism and church publishing houses as giving the most useful training, with literature workshops and writers' conferences ranking next. On Oct. 9 Floyd Shacklock and Miss Van Horn of the Committee on World Literacy and Christian Literature were at Scottdale to discuss plans for bringing literary trainees to Scottdale next summer for observation and training.

Herald Press materials were displayed at the National Sunday School Convention at Detroit by Paul W. Shank and Maynard Shetler. Alta Mae Erb conducted a workshop there on "Activities for the preschoolers."

Frederick L. Holborn, special assistant in the White House office at Washington, has sent the following letter in response to the communication from Mennonite General Conference to President Kennedy. "Dear Mr. Erb: The President has asked me to thank you and Bishop Martin for your kind thought in writing. He sincerely appreciates your courtesy in submitting the text of resolutions adopted by the membership of your conference when in biennial session assembled, as well as your interest in acquainting him with the ideas and observations set forth in your letter. To you and those you represent President Kennedy extends his every good wish and wants you to be assured of his deep gratitude for continued remembrance in prayer."

A new congregation being organized at Salem, Oreg., held its first services on Oct. 1. The congregation is meeting in a building which is used by another denomination for services on Saturday. Bro. Wilbert Nafziger is pastor of the new congregation.

Calendar

Ontario Ministerial Bible Conference, Chesley Lake, Allenford, Ont., Oct. 17-19.
Mennonite Board of Education, Hesston, Kans., Oct. 20, 21.
Allegheny Christian Education Conference at Maple Grove, Belleville, Pa., Oct. 21, 22.
Conference of Historic Peace Churches, First Mennonite, Kitchener, Ont., Oct. 28.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Missions Week, Nov. 5-12.
Christian School Institute, E.M.C., Harrisburg, Va., Nov. 10, 11.
Annual Christian Day School meeting, Canestoga Church, Morgantown, Pa., Nov. 18.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Pacific Coast Council Ministers' meeting, Nampa, Idaho, Dec. 5, 6.
Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Mennonite Board of Missions and Charities, annual meeting, Harrisburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollisopple, Pa., July 27, 28.
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.

Bro. C. L. Graber, Goshen, Ind., spoke at the sixth annual meeting of Mennonite Disaster Service of Western Pennsylvania and Western Maryland, held at East Freedom, Pa., Oct. 13.

Bro. D. D. Miller spoke in dedication services of the remodeled Pleasant Hill Church, Smithville, Ohio, on Oct. 1.

Bro. Norman Derstine, Elkhart, Ind., spoke in a weekend Bible Conference at Morton, Ill., Oct. 7, 8.

Bro. Carlos Lugo, who has been active in our church in Puerto Rico, is a senior this year at Goshen College. His wife is the former Mabel Erb of Lebanon, Pa.

A Sunday-school workshop was held at First Mennonite, Berne, Ind., Sept. 30 and Oct. 1, with E. E. Miller, Karl Massanari, Elizabeth Showalter and Mary Royer of Goshen College serving as the staff.

The new executive committee of Mennonite General Conference held its first meeting at Pittsburgh, Pa., on Oct. 4.

Bro. Marion Brontager, president of the general MYF, spoke at the Illinois state MYF meeting at Metamora on Oct. 7.

Visiting speakers: John Oyer, Goshen, Ind., at Corry, Pa., Oct. 8. Henry Weaver, Goshen, Ind., at Conneaut Lake, Pa., Oct. 8. Lester Zimmerman, Goshen, Ind., at Meadville, Pa., Oct. 8. Marco Despreste, missionary in Haiti, at Metamora, Ill., Oct. 8. S. M. King, Goshen, Ind., at Mattawana, Pa., Sept. 20 and at Alden and Croghan, N.Y., Oct. 1.

John F. Garber and wife, Burton, Ohio, speaking on the Choctaw-Indian Mission, at Alden, N.Y., Sept. 24. Carl Beck, Japan, at Perkasee, Pa., Sept. 17. Miriam S. Lind, Goshen, Ind., to North Clinton WMSA, Wauseon, Ohio, Oct. 11. Arnold J. Vander Meulen, Pacific Garden Mission, Chicago, at Clinton Frame, Goshen, Ind., Oct. 1.

J. Lawrence Burkholder, Arlington, Mass., at Oak Grove, Smithville, Ohio, Oct. 8. Milton Vogt and wife, India, at Bloomfield, Mont., Oct. 15. Willard Heatwole and family, Jamaica, at Weavers, Harrisonburg, Va., Oct. 8. Edna Byler, Akron, Pa., at Women's Fellowship Luncheon, Denbigh, Va., Oct. 10. Paul Erb, Scottsdale, Pa., at Lanesville, Dry Fork, W. Va., Oct. 8.

A School Health Conference for several surrounding counties was held on the Goshen College Campus on Sept. 28 by the Indiana State Board of Health. Bro. H. Clair Amstutz was program chairman. Other college personnel participating were Mary Royer, Roman Gingerich, Karl Massanari, and Perry J. Miller.

New members: four by baptism at Leetonia, Ohio, Oct. 1; two by baptism at Bethel, Gettysburg, Pa., Oct. 22; one on confession of faith at Mt. Herman, Bergeton, Va., July 2; one on confession of faith and four by baptism at Salem, Needmore, W. Va., Sept. 10; two by baptism at Lindale, Linville, Va., on July 16; three by baptism at Crossroads, Broadway, Va., Aug. 6; three by baptism at Lucas Hollow, Stanley, Va., on Aug. 13.

Four by baptism at Trissels, Broadway, Va., on Sept. 3; eight by baptism at New Providence, Pa., on Oct. 6; seven by baptism at Mechanic Grove, Quarryville, Pa., Oct. 13; six by baptism at First Mennonite, Fort

Wayne, Ind., Sept. 24; seven by baptism and one on confession of faith, at Beaverdam, Corry, Pa., Sept. 24.

One by baptism at Kidron, Ohio, Oct. 1; two by baptism at Davenport, Iowa, on Oct. 1; eleven by baptism (including a mother and five of her children) at Birch Grove, Port Allegany, Pa.; two by baptism at Lebanon, Oreg., on Oct. 1.

Bro. Laurence M. Horst, Chicago, Ill., officiated in the installation service for Bro. Clyde Fulmer at Morton, Ill., on Oct. 8.

Guest speakers in the semiannual York County Missionary meeting held at Markham, Ont., on Oct. 9, were Carl Wesselhoft and wife of Somalia, and Esther Reesor of Brazil.

Planned Giving has been adopted by the congregation at Waterloo, Ont.

A group from Hillcrest, Harrison, Ark., conducted the service at Mt. Joy, Calico Rock, Ark., on Sept. 24.

Bro. James A. Curry of Keezletown, Va., was ordained as deacon at Broad Street, Harrisonburg, Va., on Oct. 8. Bro. Daniel W. Lehman officiated, assisted by Linden Wenger and Richard Weaver.

Announcements

David Thomas, Lancaster, Pa., in Thanksgiving service at Stony Brook, Lancaster, Pa., 9:45 a.m.

Vincent Harding, Chicago, Ill., Missions Week speaker at Denver, Colo., Nov. 8-12. I-W orientation at Smithville, Ohio, Nov. 17-22.

Harold S. Bender in Conrad Grebel lectures at Scottsdale, Pa., Nov. 17-19.

Nonresistance Conference at Bethany, East Earl, Pa., with Stanley Shenk as speaker, Nov. 11, 12.

Monthly meeting of World-Wide Gospel Fellowship at East Chestnut St., Lancaster, Pa., 7:30 p.m., Oct. 21. Speaker, Alvin G. Martin, Terre Hill, Pa. Singing by Sandy Hill male quartet.

Springs, Pa., Choralists at Maple Grove, Belleville, Pa., evening of Oct. 29.

B. Charles Hostetter, Mennonite Hour pastor, at Hesston, Kans., Nov. 5-12, and Bethel, Wayland, Iowa, Nov. 13-19.

Paul M. Miller, Goshen, Ind., worship conference at Martins, Orrville, Ohio, Nov. 4, 5.

Thanksgiving Bible Conference of the Johnstown, Pa., district, at Weavers, with Lloyd Weaver, Newport News, Va., among the speakers.

IS THIS YOU?

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Bro. William Jennings has not retired completely from all ministerial activities, as may have been inferred from our note of Aug. 29. He has by his request been relieved of bishop responsibilities in the Tennessee district, where Bro. Mahlon Blosser is now responsible. Bro. Jennings still preaches as the need arises and health permits.

Representatives from the Historic Peace Churches will discuss "The Peace Witness in Christian Mission," with particular reference to Africa, in a conference at Camp Miami near Germantown, Ohio, March 9-11. The Historic Peace Church Continuation Committee is sponsoring the meeting, and the Friends are hosts. Mennonite official delegates will be appointed through the peace section of MCC and the secretaries of the various Mennonite mission boards. Paul Krabbill, Salunga, Pa., is serving on the program committee.

Ray Bair, Louisville, Ohio, in a workshop for adult leaders of youth, forenoon and afternoon of Nov. 4, at Johnstown, Pa., Mennonite School.

Correction: Home of Peace is the correct translation of Friedensheim, instead of Home of Freedom, as a picture caption of the Oct. 10 issue said.

Correction: Keep Yourself Pure consists of eleven sermons instead of four, as the Broadcasting notes in the issue of Oct. 10 says.

Milton Vogt, Bihar, India, at Alpha, Minn., and Manson, Iowa, Oct. 29.

Addressee: Earl Yeackley, 3325 South Sante Fe, Englewood, Denver, Colo. David Hostetter, 111 Standart St., Syracuse 10, N.Y.

Home-coming service at Willow Street, Pa., 9:00 a.m., Oct. 22. All those who ever attended Sunday school or church there are invited to attend. Willis Breckbill, Canton, Ohio, will preach.

Books that Challenge is the theme for the ninth annual Literature Meeting sponsored by the Library Committee of the Lancaster Conference, at Mellinger's, Lancaster, Pa., Oct. 28, 29. Speakers include Elmer D. Leaman, Clair Hollinger, Nelson Landis, Ray Yost, Daniel Wert, Michael Wenger, and Markley Clemmer. All writers and persons interested in writing are invited to share in a period of fellowship and informal discussion on Oct. 29. Supper will be provided for this group.

Change of address: Josef I. Herschikowitz from Minneapolis, Minn., to 5208 Buffalo Pass, Austin 4, Texas. David Helmuth from Harrisonburg, Va., to Route 3, Louisville, Ohio.

Evangelistic Meetings

Milo Kaufman, Hesston, Kans., at First Mennonite, Fort Wayne, Ind., Oct. 10-19. George R. Brunk, Harrisonburg, Va., at Leo, Grabill, Ind., Nov. 19-26. Roy S. Koch, West Liberty, Ohio, at Martinsburg, Pa., Oct. 23-29, and at Leetonia, Ohio, Nov. 12-19. Nelson E. Kauffman, Elkhart, Ind., at Midway, Columbiana, Ohio, Oct. 22-29. Myron Augsburg, Richmond, Va., at Clinton Frame, Goshen, Ind., Oct. 21-29.

J. C. Wenger, Goshen, Ind., at Central High School, Kidron, Ohio, and at Chestnut Ridge, Orrville, Ohio, Oct. 9-13. Olen Nofziger, Wauson, Ohio, at California, Mich., Oct. 16-22. Donald Yoder, Middleburg, Ind., at Birmley, Mich., Nov. 5-12. Osiah Horst, Petersburg, Ont., at Waterloo, Ont., Oct. 22-29.

John J. Yoder, Goshen, Ind., at Emma, Topeka, Ind., Oct. 1-8. Lester Hoover, Potsville, Pa., at Norma, Bridgeton, N.J., Sept. 24 to Oct. 1. Don Augsburg, Harrisonburg, Va., at Christopher Dock Mennonite School, Oct. 1-8, and at Nappanee, Ind., Nov. 5-12. Lloyd M. Eby, Ronks, Pa., at Landis Village, Lancaster, Pa., Oct. 18-29.

Lloyd Hartzler, Broadway, Va., at Stumptown, Bird in Hand, Pa., Nov. 8-19. Paul M. Roth, Masontown, Pa., at Oak Grove, Grantsville, Md., Sept. 24 to Oct. 1, and at Bay Shore, Sarasota, Fla., Nov. 12-19. John Shenk, Denbigh, Va., at Stahl, Johnstown, Pa., Oct. 22-29. Eldon King, Millersburg, Ohio, at Sunnyside, Elkhart, Ind., Nov. 1-8.

Leonard Garber, Garden City, Mo., at Hydro, Okla., Oct. 16-24. Harold Zehr, Bloomington, Ill., at Garden City, Mo., Nov. 5-12. Ivan Kauffman, Hopedale, Ill., at Midway, Pekin, Ill., Oct. 29 to Nov. 5. Paul Brunner, Wooster, Ohio, at Fairview, Mich., Oct. 29 to Nov. 5. William Stutzman, Berne, Ind., at Dover, Del., beginning Oct. 8.

Chester K. Lehman, Harrisonburg, Va., at Howard-Miami, Kokomo, Ind., Oct. 29 to Nov. 5. Jacob Rittenhouse, Lansdale, Pa., at Skippack, Pa., Oct. 29 to Nov. 5. Clayton Keener, Refton, Pa., at Rawlinsville, Holtwood, Pa., Oct. 21-29. Sanford E. King, Hutchinson, Kans., at Bloomfield, Mont., Sept. 28 to Oct. 4.

Roy Newswanger, Chester, Pa., at Churchtown, Narvon, Pa., beginning Oct. 22. Paul Dagen, Atmore, Ala., at Stony Brook, York, Pa., Nov. 5-12. John Landis, Heston, Kans., at Filer, Idaho, Nov. 12-19. Norman Bechtel, Spring City, Pa., at Providence, Yerkes, Pa., Nov. 4-12.

Frank Zeager, Middletown, Pa., at Hamilton Street, Harrisburg, Pa., beginning Oct. 1. Martin R. Kraybill, Elizabethtown, Pa., at Texter, Pa., Oct. 22-29. Eric Renno, Belleville, Pa., at Bart, Pa., Oct. 10-22. Aquila Stoltzfus, Grayson, N.C., at Zion, Birdsboro, Pa., Nov. 9-17.

Ellis Leaman, Manheim, Pa., at Erisman's, Manheim, Pa., Oct. 11-22. Merlin Good, Tanksley, Ky., at First Mennonite, Meadville, Pa., Oct. 22-29. Paul M. Lederach, Scottsdale, Pa., at Alden, N.Y., Oct. 1-8.

MISSIONS TODAY (Continued from page 918)

ernmental, business, and service organizations. Some of these do so with a clear sense of Christian mission, but the church has not until now generally made a practice of commissioning these persons as missionaries.

But are not all these potential missionaries? We have frequently, in Mennonite churches, had commissioning services for teachers, relief workers, Pax men, and serv-

ice workers in general. This is as it should be because the church's blessing and commissioning should be upon all her sons and daughters who go out to serve across cultural or geographical boundaries. They should be missionaries in the truest sense of the meaning of that term. Surely they should bear witness to Jesus as they work and serve.

What happens then to the concept of a special missionary vocation? I believe it is thus strengthened and made more meaningful. From Jerusalem they (the ordinary members) went everywhere preaching the Word. At Antioch there were numerous prophets and teachers and yet Saul and Barnabas received a special commission to carry the Gospel to "the regions beyond." All gifts of the Spirit are of equal importance, but they are widely differing gifts. Yet the difference is in function and not in importance.

All are witnesses. Most of us witness at home, some in other areas of our own country, and some in regions across the seas. This is a picture of the church at work under the direction of the Holy Spirit.

Mission News

CONTINUED

Oversas Relief and Service

Korea—Arlene Zimmerman, R.N., Lancaster, Pa., is returning to Korea for a sixth-month term. She will replace Mabel Brunk, R.N., Goshen, Ind., at the Pusan Children's Charity Hospital while Mabel studies the Korean language. Following her language study, Mabel will extend her term in Korea for two years. The Pusan Children's Charity Hospital is one of several hospitals in Korea which receive assistance through Mennonite Central Committee's Hospital Advisory Service. Other relief workers at the hospital are Dorothy Hoover, R.N., Nanticoke, Ont., and Pax man Daniel Roth, Orrtanna, Pa.

Akron, Pa.—Robert Kreider, who is exploring possible placement of Mennonite teachers in underdeveloped countries, left Sept. 29 for a ten-week trip to Europe and Africa. He will spend about a week in Europe conferring with interested mission and relief organizations. Areas to be investigated intensively in Africa are East Africa, the Congo, the Central African Federation, Northern Nigeria, and Sierra Leone. Bro. Kreider's itinerary also includes visiting Addis Ababa, Kenya; Tanganyika-Uganda area, Ghana, and Liberia.

Bro. Kreider has undertaken this study for Mennonite Central Committee while on leave of absence from Bluffton College for the 1961-62 school year. The study, prompted by an awareness of the urgent need for teaching personnel in underdeveloped countries, particularly in secondary schools and teacher training institutions, may challenge well-qualified

teachers in the church who might respond affirmatively to opportunities to use their talent and training in church programs overseas.

Akron, Pa.—A recording by the European Mennonite Bible School Choir will probably be made before the choir returns to Europe in response to requests received during the choir's present trip through United States and Canada. The proposed 12-inch, 33 rpm record would be available for \$4.00 in United States and \$5.00 in Canada. Records will be available only by advance orders, placed by Nov. 15, 1961. Correspondence should be addressed to: Bienenberg Choir, c/o Mennonite Central Committee, Akron, Pa.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christ Child in Flanders, by Felix Timmermans; Regnery, 1960; 197 pp.; \$3.95. (First written in Flemish. This edition translated from German by Elinor C. Briefs)

"With some poetic license and much pleasure in embellishment I have portrayed the divine adventures of the Child Jesus, of his sweet mother and excellent foster father against the background of our own good and beautiful Flanders." This is Felix Timmerman's note concerning his wonderful book. He wrote it in Flemish when World War I was raging in his country. Only recently has it been made available to us in English.

This is the most beautifully written and deeply moving Christmas book I have ever read. It has everything—tender lyricism, humor, everyday homeliness. I am sure there are readers who would be troubled by some of the Catholic setting or by such details as Zacharias "going ahead to tap some beer in the cellar." On the other hand, experienced readers will grasp immediately that this is the Nativity set in a particular time (Middle Ages) and a particular place (Flanders). Instead of going down into Egypt, for instance, the Holy Family escapes by rowing into Holland.

The book is illustrated with small pen-and-ink drawings that have a medieval air about them.

The great miracle, wonder, drama, and universality of the familiar story of Christ's birth become more vivid than ever as one reads this book. If you have a book-lover on your Christmas list, I know how you can make him happy for many Christmases to come.—Elaine Sommers Rich.

You can't hold a man down without staying down with him.

—Booker T. Washington.

STRENGTHENING MISSION

(Continued from page 906)

gram as well as in idea and ideal. We have today a relief organization and we have mission organizations. We are working in the same areas, at the same tasks, and I am deeply grateful that there has been a great deal of communication and sharing of common concerns among our organizations during recent years.

It is important, too, that within our own programs we tie closer and closer together this concept of relief and service with that of mission. There will need to be interchange of personnel and technique. The growing Voluntary Service programs in our several mission fields are a beautiful example of how the skills of the church and the resources that we have can be brought to bear in the missionary task.

The growing edge of the church is also in this area of service. Today our young people are going out into hospitals, into institutions, into migrant camps. They are going into countries where Islam is the religion, and here they are ministering in a new way. They are teaching people to read, they are binding up wounds and caring tenderly for the ill, they are going out of their way to help—and people are asking them why.

And then, even in a country where a testimony is almost forbidden or in a place where we would not be permitted to preach, the Christian can always say from the bottom of his heart, "I'm here because Christ sent me." And there, in the breaking of bread, Christ is revealed in one of the most strategic testimonies that our world is receiving today. The church is growing and expanding because of this dimension of service.

Holy, Heal, Whole

In Old English there is a root word which gives rise to three words which we use today. These are: holy, heal, and whole. The Scripture also makes it clear that there is a close relationship between these words, far deeper than their rootage in Old English. Holy, heal, and whole. Today men are unholy, they are unhealed, and they are fragmented—unwhole. We are called to heal; we make men whole, and holy, and heal. This is the mission of the church. You cannot divide it; you cannot separate it; it is all one.

NEAR TO GOD

(Continued from page 915)

friendship with God as I enjoy, may ye all enjoy! And such blessedness I bequeath unto you." This was the word of Jesus to His disciples in that fateful night of His betrayal: as He was about to leave them via the cross. His peace is His gift to us, also.

Can we be abiding in His peace and not be peacemakers in our homes, our communities, our churches, our world?

Friday, October 27

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This verse presents the sum and substance of God! The Apostle Paul said in Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" To the Philippians, Paul wrote, "But My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). When Jesus sent the twelve on their first mission, He said, "And as ye go, preach. . . Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7, 8). What evidence is there that I today have lived my life on the basis of this principle, "Freely ye have received, freely give"?

Saturday, October 28

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7)

If God is the Giver of all things, what reason is there for us to be proud of what we have, or of what we have done? It is my use of the things that I have that most clearly tells what my attitude really is towards them. Did my use today of the things God has given me say that I am a faithful steward?

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Alway—Fretz—Ronald Newman Alway, St. Thomas (Ont.) Baptist cong., and Marjorie Eileen Fretz, Markham, Ont., Wideman cong., by Newton L. Gingrich at Wideman's, Sept. 30, 1961.

Gerber—Krampen—Herbert R. Gerber, Kitchener, Ont., Wesleyan cong., and Deanna Krampen, New Hamburg, Ont., First Mennonite cong., Kitchener, by C. F. Derstine at Bamberg, Ont., Sept. 30, 1961.

Gingerich—Miller—Richard Gingerich, Buda, Ill., Willow Springs cong., and Shari Diane Miller, Goshen, Ind., College cong., by Bob Detweiler at the Eighth Street Church, Oct. 1, 1961.

Hostetter—Cartee—Delmar Hostetter and Kay Cartee, both of Harper, Kans., Pleasant Valley cong., by James Detweiler at the church, Sept. 3, 1961.

Hurst—Witmer—Harold R. Hurst and Mary Jane Witmer, both of the Weaverland cong., East Earl, Pa., by J. Paul Graybill at the church, Sept. 23, 1961.

Leaman—Heisey—Daniel G. Leaman, Lancaster, Pa., New Danville cong., and Miriam F. Heisey, Manheim, Pa., East Petersburg cong.,

by Christian Frank at East Petersburg, Sept. 2, 1961.

Martin—Martin—William L. Martin, East Earl, Pa., Lichty cong., and Ruth Ann Martin, East Earl; Weaverland cong., by J. Paul Graybill at the home of the bride, Sept. 9, 1961.

Ness—Muselman—Reuben Jay Ness, Hanover (Pa.) cong., and Nancy Ann Muselman, Mummaburg cong., Gettysburg, Pa., by Richard Danner at Mummaburg, Sept. 10, 1961.

Nissley—Bergey—Gerard D. Nissley, Morgantown, Pa., Zion cong., and Rhoda H. Bergey, Telford, Pa., Franconia cong., by Mahlon D. Miller at Zion, Sept. 30, 1961.

Nofziger—Fielitz—Rodney Nofziger, Wauseon, Ohio, North Clinton cong., and Sandra Fielitz, Archbold, Ohio, Lockport cong., by Walter Stuckey at Lockport, Oct. 1, 1961.

Reynolds—Sauder—Eugene Reynolds, Goodville (Pa.) cong., and Eunice Sauder, East Earl, Pa., Lichty cong., by J. Paul Graybill at Lichty's, Sept. 9, 1961.

Rupp—Cender—Daryl Eugene Rupp, West Clinton cong., Archbold, Ohio, and Fern Elizabeth Cender, Pleasant View cong., Goshen, Ind., by John S. Steiner at Pleasant View Aug. 13, 1961.

Smucker—Wenger—Marcus G. Smucker, Sandy Hill cong., Sadsburyville, Pa., and Dorothy P. Wenger, Mennonite House of Friendship cong., Bronx, N.Y., by John I. Smucker at Mennonite House of Friendship, Sept. 2, 1961.

Todd—Hershey—Ralph S. Todd, Manheim, Pa., East Petersburg cong., and Vera R. Hershey, Kinzers, Pa., Old Road cong., by Clair B. Eby at Old Road, Sept. 30, 1961.

Weaver—Miller—Wayne Weaver, New Paris, Ind., and Thelma Miller, Goshen, Ind., both of the Pleasant Grove C.M. cong., by Clarence A. Yoder at Pleasant Grove, Sept. 3, 1961.

Yoder—Byler—Tobias Yoder, Garretttsville, Ohio, and Elizabeth Byler, Middlefield, Ohio, both of the Burton cong., by J. F. Garber at the church, Sept. 1961.

Yost—Hershey—John S. Yost, Narvon, Pa., and Rhoda D. Hershey, Kinzers, Pa., both of the Meadville cong., by Clair B. Eby at Hershey's Church, Sept. 9, 1961.

Yousey—Zehr—David J. Yousey, Castorland, N.Y., and Marie Zehr, Beaver Falls, N.Y., both of the Croghan-Lowville C.M. cong., by Lloyd Boshart at Lowville C.M. Church, Sept. 22, 1961.

Births

"Lo, children are on heritage of the Lord" (Psalm 127:3)

Birky, Mr. and Mrs. Wilbur, Kansas City, Mo., first child, David Wendel, July 25, 1961.

Charles, Paul and Dorothy (Landis), Washington Boro, Pa., eighth child, fifth daughter, Mary Jean, Oct. 2, 1961.

Coberly, Joseph G. and Shirley (Brunk), Denbigh, Va., first child, Joseph Glenn, Jr., Aug. 25, 1961.

Fath, Chester and Doris (Oswald), Dalton, Ohio, fourth son, Thomas Neil, Sept. 15, 1961.

Good, Elmer and Esther (Good), Orrville, Ohio, sixth child, third daughter, Norma Jean, Sept. 23, 1961.

Heller, Herbert P. and Dorothy (Bauman), Flomaton, Ala., third child, second daughter, Lillian Faye, Sept. 27, 1961.

Herr, Clyde H. and Mildred J. (Shenk), Lancaster, Pa., third child, second daughter, Shirley Marie, Sept. 24, 1961.

Hershberger, Lee and Joan (Stutzman),

North Judson, Ind., fourth child, third son, Loren Lavoy, Oct. 1, 1961.

Hess, Benjamin H. and Joyce (Weaver), Holtwood, Pa., first child, Elaine W., Aug. 12, 1961.

Kamp, Edward and Sharon (Phillips), Smithville, Ohio, first child, Christine Faith, Sept. 21, 1961.

Leatherman, David C. and Julia (Steiner), Elkhart, Ind., third child, second son, Ronald Dean, Sept. 28, 1961.

Litwiler, Willis and Marilyn (Zehr), Hope- dale, Ill., eighth child, fifth son, Doyle Edwin, Sept. 29, 1961.

Mack, Jesse E. and Thelma (Landes), Hartsville, Pa., first child, Jesse Dean, Aug. 19, 1961.

Mast, Mervin and Naomi (Schrock), Meri- dand, Miss., first child, Ronald Gene, Sept. 2, 1961.

Mast, R. Clair and Edwina (Eberly), Den- ver, Pa., second and third children, first and second daughters, Linda Lou and Louise Sue, Sept. 17, 1961.

Metzler, Elvin Deiter and Nelda Ann (Mum- mab), Strasburg, Pa., second child, first son, Darrell Gene, Sept. 23, 1961.

Meyers, Paul W. and Evelyn (Alderfer), Perkase, Pa., fifth child, fourth daughter, Sharon Renee, Sept. 21, 1961.

Miller, Robert and JoAnne (Barton), Smith- ville, Ohio, first child, Daphne Sue, Sept. 24, 1961.

Peachey, Leonard R. and Esther (Graybill), Lansdale, Pa., second child, first daughter, Beverly Ann, Sept. 15, 1961.

Reesor, Elmer C. and Stella (Witmer), Unionville, Ont., fifth child, fourth son, Charles Richard, July 28, 1961.

Rittenhouse, Samuel M. and Alice (Plesinger), Menasha, Minn., fifth child, fourth daughter, Rebecca Sue, Sept. 25, 1961.

Schantz, Dean and Grace (Johnson), Hydro, Okla., third child, second son, Steven Kent, Sept. 5, 1961.

Stutzman, James, Jr., and Beulah (Detweil- er), Kutztown, Pa., fifth child, second son, Lowell Glenn, Sept. 20, 1961.

Stutzman, Virgil and Dorothy (Nofziger), formerly of Lebanon, Oreg., now of Pasco, Wash., fourth child, second daughter, Darlene June, June 2, 1961.

Swartztruber, Milton M. and Esther (Shirk), Greenwood, Del., first child, Ruby Elaine, Sept. 10, 1961.

Yoder, P. Kenneth and Mildred (Brubaker), La Junta, Colo., second child, first daughter, Sara Katherine, Aug. 15, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barge, Lillie, daughter of Henry K. and Emeline (Hess) Mellinger, was born at Pen- rose, Ill., Feb. 22, 1875; died at the Sterling (Ill.) Home Hospital; June 30, 1961; aged 86 y. 4 m. 8 d. She was married on Feb. 22, 1906, to Frank Barge, who died Nov. 4, 1939. One and also preceded her in death. Surviving are 3 sons (Loren, Calif.; Willard, Hesston, Kans.; and Frank, Sterling), one brother (Ben), and one sister (Anna Mellinger Bare). She was a member of the Science Ridge Church, where funeral services were held July 3, in charge of A. C. Good and J. Fredrick Erb.

Becker, John W., son of John B. and Lizzie (Wittman) Becker, was born at Manheim, Pa., April 28, 1876; died after a brief illness at his home, Manheim, Pa., Sept. 3, 1961; aged 85 y.

4 m. 11 d. He was married to Amanda Keady, who died in 1935. Surviving are one daughter (Eleanor—Mrs. Amos Waltz), 11 grandchildren, and 20 great-grandchildren. Another daughter, Susie—Mrs. Norman Wenger, died 3 days after his death. He was a member of the Hernley Church, where funeral services were held Sept. 7, in charge of Homer Bom- berger and Paul Witmer.

Blosser, Reuben, son of Joel D. and Mary Ann (Moyer) Blosser, was born in Beaver Twp., Ohio, May 8, 1884; died after a long illness, Sept. 24, 1961; aged 77 y. 4 m. 16 d. Surviving are 2 sisters (Mrs. Leo Rice, Colum- biana, with whom he made his home, and Mrs. Lillie Justice, Canfield), 5 brothers (Oliver, Orrville; Clinton, Harvey, and Selvin, Co- lumbiana; and Ira, Oneoc, Fla.), one daughter, a member of the Midway Church, where funeral services were held in charge of Paul Yoder, assisted by Ernest Martin.

Ebsenshede, Kathryn, daughter of Daniel H. and Emma (Hollinger) Kreider, was born near Neffsville, Pa., June 6, 1913; died unexpectedly at the Lancaster (Pa.) General Hospital, Aug. 15, 1961, four days after surgery; aged 48 y. 2 m. 9 d. Death was caused by blood clots. On Aug. 15, 1934, she was married to Elias B. Ebsenshede, who survives. Also surviving are 3 children (Kathryn—Mrs. Clair M. Hershey, Willow Street; Thelma and Glenn, at home), her parents, and one brother (Mahlon H., Man- heim, Pa.). Two sisters preceded her in death. She was a member of the Paradise Church, where funeral services were held Aug. 18, in charge of Amos Weaver, Clair Eby, and Harold Book.

Fisher, Aaron K., son of Eli and Hannah (Kurtz) Fisher, was born in Lancaster Co., Pa., Oct. 4, 1878; died at the Ephrata (Pa.) Com- munity Hospital, Sept. 25, 1961; aged 82 y. 11 m. 10 d. On Dec. 31, 1899, he was married to Mattie L. Fisher, who survives. Also sur- viving are one daughter (Mrs. Sadie F. Cut- man), 3 sisters (Mrs. Fannie Smoker, Christi- ana; Mrs. Annie Petersheim, and Hannah—Mrs. Thomas King, both of Brandywine Manor), 6 brothers (Christian K., Coatesville; Jacob K., Ephrata; Gideon K. and Elias K., both of Nar- row; Daniel K., East Earl; and Ezra K., Church- town), and 3 granddaughters. One daughter preceded him in death. He was a member of the Conestoga Church, where funeral services were held Sept. 26, in charge of Isaac Mast and Benjamin F. Weaver.

Garber, Henry J., son of Valentine F. and Lena (Camp) Garber, was born near Washing- ton, Ill., June 15, 1889; died of a heart attack at the Lloyd Noe farm, where he was driving a truck hauling shelled corn, Aug. 29, 1961; aged 72 y. 2 m. 14 d. On Feb. 1, 1912, he was married to Matilda Wagner, who survives. Also surviving are 2 daughters (Erma—Mrs. Dale Noe, and Mildred—Mrs. John Friesen), and one son (Lester), all of Eureka, Ill.; one brother (Joe, Lowpoint, Ill.), 4 sisters (Anna—Mrs. Emanuel Schrock, Washburn, Ill.; Laura—Mrs. Joel Schrock, Martha, and Madeline, of Meta- mora), and 10 grandchildren. He was a member of the Roanoke Church, where funeral services were held Sept. 1, in charge of Wesley Jantz.

Gochbauer, Edwin H., son of Benjamin and Elizabeth (Herr) Gochbauer, was born in Lan- caster Co., Pa., Jan. 12, 1899; died suddenly of a heart condition at his home; aged 68 y. 9 m. 27 d. On Jan. 21, 1919, he was married to Ella Huber Hess, who survives. Also surviving are 6 children (Ivan H., Mervin H., Edwin H., Ruth—Mrs. Landis Denlinger, Jr., Paul H., and Mahlon H.), 26 grandchildren, and one brother (Benjamin H.). He was a member of the Roanoke Church, where funeral ser- vices were held Sept. 12.

Harter, Elmer Chester, son of John and Anna (Lechliner) Harter, was born Feb. 24,

1890; died after a long illness on Sept. 25, 1961; aged 71 y. 6 m. 30 d. On Nov. 28, 1912, he was married to Elizabeth Newcomer, who died March 22, 1927. To this union were born 3 children (Lodema—Mrs. Paul Shum, New Carlisle; Berdene—Mrs. Ephraim Pletcher, Elk- hart; and Kenneth, Bremen). On March 22, 1930, he was married to Lillie Newcomer. Three children were born to this union (Su- thanna—Mrs. Lloyd Hoover, Gorum, Mar. 11, 1931; Robert Weaver, Wakarusa; and Walter, Elkhart). He was a member of the Olive Church, Elkhart, Ind., where funeral ser- vices were conducted by Eino Steiner and D. A. Yoder; burial in the Yellow Creek Cemetery.

Huber, Ellen R., daughter of Peter H. and Lizzie (Risser) Brubaker, was born in Clay Twp., Lancaster Co., Pa., Aug. 23, 1880; died at the General Hospital, Lancaster, Pa., Aug. 1, 1961; after a brief illness; aged 80 y. 11 m. 9 d. On Nov. 14, 1901, she was married to Landis Huber, who died May 11, 1934. Sur- viving are 4 sons and 3 daughters (Ira B., Man- heim; Mrs. Lizzie B. Kreider, Litzert; Mrs. Elva B. Wenger, Ephrata; Willis B., Manheim; Ada B.—Mrs. Paul E. Weaver, Akron, with whom she resided; P. Elmer and B. Landis, both of the residence; 24 great-grandchildren, 24 great-grand- dchildren, and one sister (Mrs. Ada Miller, Neff- ville, Pa.). She was a member of the Hammer Creek Church, where her husband was a dea- con at the time of his death. Funeral ser- vices were held at the church on Aug. 5, in charge of Amos Horst, John S. Hess, Parke Heller, and Ira Good.

Kauffman, Isaiah Franklin, son of David J. and Barbara (Guengerich) Kauffman, was born at Emporia, Kans., Feb. 3, 1884; died in his sleep the morning of Sept. 18, 1961; aged 77 y. 7 m. 15 d. On April 18, 1918, he was married to Stella M. Smith, who survives. Also sur- viving are one daughter (Ellen Barbara, at home), 2 brothers and 3 sisters (Jacob D., Ka- lona, Iowa; Jonas H., Haven, Kans.; Ida Smith, Sacramento, Calif.; Mrs. Elizabeth Mul- let, Albany, Oreg., and Mrs. Lydia Nisley, Ar- thur, Ill.). Three brothers and 3 sisters pre- ceded him in death. He homesteaded in eastern Montana in his early manhood and as- sisted in organizing the Sunday school at Red Top, Bloomfield, Mont. After his marriage, he and his family went to Clarence Center, N.Y., where he again assisted in the organization of the congregation. He was a carpenter, and he often served the churches in this capacity. In 1951 the family moved to Hollisport, Pa., where for several years he served as main- tenance man at the Johnstown Mennonite at School. He taught his Sunday-school class the day before his death. Funeral services were conducted at the Stahl Church, on Sept. 20, in charge of Sanford G. Shetler, Melvin Nus- sbaum, and John A. Lehman.

Martin, Alice E., daughter of George and Mary (Miller) Yoder, was born in Elkhart Co., Ind., March 6, 1883; died at the Hopedale (Ill.) Hospital, Sept. 1, 1961; aged 78 y. 2 m. 26 d. On Jan. 1, 1908, she was married to Dan A. Martin, who survives. Also surviving are 3 daughters and one son (Ida—Mrs. Simon Kropf, Delavan; Elsie—Mrs. Reuben Kennel, Roanoke; Orva E., Delavan; and Eileen—Mrs. Clarence Kennel, Roanoke), 24 grandchildren, one foster grandchild, 12 great-grandchildren, and 2 foster great-grandchildren, and one son (Edna—Mrs. George Dintaman, Lagrange, Ind.). An infant son, 3 sisters, and one brother preceded her in death. She was a member of the Hopedale Church, where funeral ser- vices were held Sept. 4, in charge of Ben Springer, Dan Zook, and Ivan Kauffman.

Meyer, William Joseph, son of John and Anna (Meyer), was born Feb. 23, 1867; died at the Convalescent Home, Hatfield, Pa., Aug. 7, 1961; aged 94 y. 5 m. 15 d. His wife, Eliza, died in 1927. Surviving are 2 daughters (An-

nie—Mrs. Arthur Loux and Sallie—Mrs. Jonas Shelly, Dublin), 3 sons (Rayston and Willis, Perkasee and Noah, Dublin), 12 grandchildren, 19 great-grandchildren, and 7 great-great-grandchildren. He was a member of the Deep Run Church, where funeral services were held Aug. 12, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace.

Miller, Henry J., son of John K. and Magdeline (Yoder) Miller, was born in Upper Yoder Twp., Pa., July 23, 1875; died at his home, Johnstown, Pa., Sept. 16, 1961; aged 86 y. 11 m. 24 d. He was married to Elizabeth Keim, who preceded him in death. Surviving are one son and one daughter (Robert H. and Helen I., both of Johnstown), and 3 grandchildren. He was a member of the Stahl Church; funeral services were held at the John Henderson Home on Sept. 15, in Sanford, N.C.; interment in the Grandview Cemetery.

Miller, Lester M., son of Samuel D. and Lily May (Moyer) Miller, was born at Dublin, Pa., March 20, 1942; died as the result of a tractor accident at Oley Valley, Pa., Aug. 7, 1961; aged 19 y. 4 m. 18 d. Besides his parents, 2 brothers (James and Merrill) survive. He was a member of the Deep Run Church, where funeral services were held Aug. 11, in charge of Wilson Overholt, Abram Yothers, Erwin Nace, Omar Kratz, and John Glick.

Oyer, Phoebe A., daughter of Joshua B. and Mary Ellen Zook, was born at Allensville, Pa., Jan. 22, 1895; died of cancer at Goshen, Ind., Oct. 1, 1961; aged 66 y. 8 m. 9 d. On Aug. 18, 1929, she was married to Daniel S. Oyer, who died Sept. 15, 1954. Surviving are one son and one daughter (Lois—Mrs. Carl E. Yoder, and John). One son preceded her in death. She was a member of the Bethel Church, St. Johns, Mich. Funeral services were held at St. Johns, Oct. 5, in charge of J. Kore Zook; interment in the Washington Twp. Cemetery, Ashley, Mich.

Petersheim, Emma B., daughter of Harry and Emma (Shirk) Peters, was born in Goodville, Pa., Nov. 25, 1896; died at Temple University Hospital, Philadelphia, Pa., Sept. 6, 1961; aged 64 y. 9 m. 12 d. Her husband, Ira N. Petersheim, died Feb. 28, 1960. Surviving are 4 sons and 3 daughters (Ivan, Earl, and Calvin, all of Elverson, Pa.; Lester, Bowmanville, Pa.; Irene—Mrs. Joseph Carmelo, Reading, Pa.; Verna—Mrs. Lee Wilmer, and Pearl—Mrs. Leon Good, both of East Earl, Pa.), 14 grandchildren, 3 sisters (Mrs. Sue Hoover, Paradise, Pa.; Mrs. Minnie Mast, Oley, Pa.; and Mrs. Esther Mellingner, New Holland, Pa.), and 3 brothers (Amos, Bird in Hand; Harry, Lancaster; and Charles, Shillington, Pa.). She was a member of the Zion Church, where funeral services were held Sept. 9, in charge of Isaac Mast; interment in Congestoga Cemetery.

Ramer, Anna, daughter of Sam and Mary (Hoover) Ramer, was born May 14, 1890; died of cancer at Preston, Ont., Sept. 19, 1961; aged 71 y. 4 m. 5 d. Surviving are one brother (Fred) and one sister (Nettie—Mrs. George Wallace). For the past few years she resided at the Fairview Memorial Home, Preston, Ont. She was a member of the Wideman Church, where funeral services were held Sept. 21, in charge of Newton L. Gingrich, Aaron D. Grove, and Emerson L. McDowell.

Ressler, John E., son of David K. and Lydia (Kilmer) Ressler, was born near Goshen, Ind., Aug. 12, 1902; died suddenly of a heart attack at his home near Dalton, Ohio, Aug. 19, 1961; aged 59 y. 6 m. 7 d. On Sept. 26, 1926, he was married to Ella Eberly, who survives. Also surviving are 5 children (Esther, Denver, Colo.; Willard, Orrville, Ohio; Glenn and Raymond, Dalton; and Ruth, at home), 4 grandchildren, 2 brothers (Milo, Wadsworth, Ohio; and George, Dalton, Ohio), and 3 sons (Mrs. Moses Hurst, Goshen, Ind.; Bertha—Mrs. Noah Good, Wooster; and Annamæ—Mrs. Floyd Begly, Seville). He was a member of the

Pleasant View Church, where funeral services were held Aug. 22, in charge of Elmer Yoder and Cleophas Steiner.

Roth, Gerald Allen, son of Richard D. and Joyce E. (Stoll) Roth, was born in Stillwater, Okla., Nov. 29, 1960; died at the home of his grandparents in Casselton, N. Dak., Sept. 9, 1961; aged 9 m. 11 d. Surviving are his parents, one sister (Kimberlee Sue), one brother (Richard Dean), his grandparents (Rev. and Mrs. J. L. Stoll, and Mr. and Mrs. B. J. Roth, Casselton), and great-grandparents (Mrs. Mary Oswald, Tremont, Ill.; and Mr. and Mrs. J. D. Roth, Casselton, N. Dak.). Services were held in the Casselton Church, Sept. 11, conducted by Floyd E. Kauffman.

Roth, Nicholas L., son of Benjamin and Barbara (Licht) Roth, was born at New Hamburg, Ont., Dec. 19, 1898; died of a heart attack while at work near Baden, Ont., June 13, 1961; aged 62 y. 5 m. 25 d. In Nov., 1922, he was married to Nancy Schwartzentruber, who survives. Occupation: carpenter. Surviving are 2 daughters (Verdelia—Mrs. Earl Harloff, Stratford, Ont.; and Orpha—Mrs. James Fraser, Swift Current, Sask.), 7 grandchildren, 5 brothers (John, Baden, Ont.; New Hamburg; and Alvin, Ailsa Craig), and one sister (Mabel—Mrs. Melvin Bender, Ailsa Craig). He was a member of the Wilmot A.M. congregation. Funeral services were held at the Steinman A.M. Church, June 16, in charge of Orland Gingrich, Nelson Litwiler, and Elmer Schwartzentruber.

Snyder, Amy L., daughter of A. L. K. and Martha (Landis) Hershey, was born at East Petersburg, Pa., Jan. 9, 1889; died May 30, 1961; aged 72 y. 4 m. 21 d. On Nov. 11, 1913, she was married to Amos B. Snyder, who survives. Also surviving are one daughter and one son (Wanda H.—Mrs. Harold B. Hess, and Melvin H., both of Lititz) and 5 grandchildren. She was a member of the Lititz Church, where funeral services were held in charge of Melvin Lauver and Raymond N. Bucker.

Stoltzfus, John K., son of Aaron K. and Katie (Mast) Stoltzfus, was born in Lancaster Co., Pa., Aug. 25, 1880; died at the Reading (Pa.) Hospital, Aug. 9, 1961; aged 80 y. 11 m. 15 d. On April 28, 1909, he was married to Kathryn Grob, who died Feb. 3, 1952. He was a telephone executive. Surviving are daughters (Fluence—Mrs. Alvin Glick, Morgantown, Pa., and Edna—Mrs. Myron King, Bethel, Pa.), 5 grandchildren, one sister (Rebecca Stoltzfus, who resided with him since the death of his wife), and 3 brothers (Eli, Phoenixville, Pa., and Levi and David, both of Elverson). He was a member of the Congestoga Church, where funeral services were held Aug. 12, in charge of Ira Kurtz and Abner Stoltzfus.

Weinert, Nancy Carole, daughter of Henry and Mary Weinert, Dayton, Ohio, died of a cancerous brain tumor at the Grandview Hospital, Dayton, Ohio, Sept. 20, 1961; aged 10 y. 5 m. 28 d. Surviving are her parents, and 5 brothers, all of Dayton (Ronnie, Henry, David, Timothy, and Dan), and her paternal grandfather of Boston, Mass. She attended summer Bible school and Sunday school at the Huber Church, where funeral services were held in charge of Paul R. Yoder, Sr.

Wenger, Susan Jane, daughter of John W. and Amanda (Keady) Becker, was born at Manheim, Pa., May 20, 1898; died unexpectedly in her sleep at her home, Manheim, Pa., Sept. 6, 1961; aged 63 y. 3 m. 17 d. On Oct. 21, 1917, she was married to Norman F. Wenger, who survives. Also surviving are 6 children (Verna—Mrs. Bernard Kautz, Jr., Manheim; Mary—Mrs. David Landis, Lititz; Ralph, Lampeter; Harold, Manheim; Rachel—Mrs. Sterling Bopp, Elverson; and Arlene—Mrs. Roy Wolf, Manheim), one sister (Elmer—Mrs. Amos Waltz), and 18 grandchildren. Her father, John W. Becker, preceded her in death

just 3 days. She was a member of the Hernley Church, where funeral services were held Sept. 9, in charge of Homer Bomberger, Clyde Metzler, and Paul Witmer.

Wilbers, Johanna W., daughter of Karl and Johanna (Hausen) Wagner, was born at Krefeld, Germany, April 21, 1884; died at the Quakertown (Pa.) Community Hospital, May 17, 1961; aged 77 y. 25 d. She was married to John Wilbers, who survives. They came to America in 1926. Also surviving are one daughter (Elsie—Mrs. Russel Detweiler, Souderton), one son (Eric, Perkasee), 6 grandchildren, and 2 sisters in Germany. She was a member of the Rocky Ridge Church, where funeral services were held May 20, in charge of Paul Hendricks and Ernest Moyer.

Wyse, Albert, son of Daniel J. and Magdalena (Souder) Wyse, was born near Archbold, Ohio, Jan. 28, 1879; died at the Midland (Mich.) Hospital, Aug. 15, 1961; aged 82 y. 6 m. 18 d. On Dec. 20, 1900, he was married to Abbie L. Baer, who survives. Also surviving are 9 sons (Edwin, Archbold, Ohio; Oscar, Midland; Monroe, Harrisonburg, Va.; Lester, Hartsville, Ohio; Ray, Willard, and Homer, Midland, Mich.; Ora, Nauburn, Mich.; and Lawrence, Midland), 35 grandchildren, and 18 great-grandchildren. One son preceded him in death. They lived near Archbold, Ohio, until 1917, when they moved to Midland, where he was ordained as deacon on Dec. 4, 1919. For the past 19 years he and his companion spent the winter months at Pinecraft, Sarasota, Fla. Funeral services were held at the Midland Church, Aug. 17, in charge of Clarence Yoder, Henry Wyse, and Floyd Bontrager.

Zimmerman, Edward, son of Peter and Magdalena Zimmerman, was born at Secor, Ill., May 24, 1868; died Sept. 21, 1961; aged 93 y. 3 m. 28 d. On Nov. 10, 1898, he was married to Martha Helmuth, who died Oct. 6, 1956. Also surviving are 4 sons and one daughter (Edna—Mrs. Oryl Knopf, and Harold, both of Kansas City; Glen and Lester, Los Angeles, Calif.; and George, Windsor, Mo.), 4 grandchildren, and 4 great-grandchildren. One son preceded him in death; also 2 brothers and one sister. He was a member of the Sycamore Grove Church, where funeral services were held Sept. 23, with Leonard Garber officiating.

ITEMS AND COMMENTS

BY THE EDITOR

Turkey's recently approved constitution guarantees religious freedom for all in that predominantly Moslem nation. A council is being created to see that the constitution's religious freedom clause is not violated.

• • •

The Associated Press has broadcast over the country a sentence which appeared on the bulletin board of the First Friends Church at Bellefontaine, Ohio. The sentence was "Khrushchev doesn't go to church either."

• • •

Members of the Reinalder Church of Manitoba and the Berghaler Church in

Saskatchewan, both Mennonite groups, are planning a migration to Bolivia. The reason for the move is dissatisfaction with government pressures in Canada on education.

The official publication of the Italian Waldensian Church has charged that nuns in Italian hospitals baptize infants into the Catholic Church without parental approval.

The mayor of South Bend, Ind., has put it up to the churches of the community to put on the pressure concerning Sunday observance. The Board of Directors of the Council of Churches urged the Christian people to recognize the following facts: (1) Sunday is the Lord's day and He commands us to keep it holy. (2) The mayor of South Bend has given an implied challenge to the churches to do something about Sunday closing of business. (3) Lay members of churches are urged not to make their ministers a pressure group in this matter but recognize that each member has a personal responsibility to observe the law of God. (4) The businessmen of our churches are urged to decide to close on their own. In this way the intent of the law will be kept and the best interests of the common welfare will be served.

A new international headquarters building has been dedicated at Santa Ana, Calif., for the expanding work of Wycliffe Bible Translators, nondenominational missionary linguistic organization. The Wycliffe Translators conduct five schools in this country, England, and Australia to train linguistic missionaries for denominational and other mission agencies.

All 59 Hebrew, Greek, Aramaic, and Nabataean scrolls and fragments from the Bar Kochba period found during the last two years near the Dead Sea have been deciphered and will be published next year.

A memorial "Tower of Christmas Peace" will be erected at the grave of Franz Gruber, composer of the internationally beloved "Silent Night, Holy Night." The grave is located at Hallein, Austria. Every Christmas Eve, "Silent Night" will resound from the tower, sending its message of redemption and peace.

An institute for the training of Protestant laymen from throughout Latin America is being established in Brasilia, Brazil. Since few churches in Latin America can afford salaried directors of religious education and other subsidiaries, the institute will train students in skills by which they may earn a living as well as provide church education courses.

Every hour 14 million dollars is being spent on arms and armies in the world, according to *Between the Lines*. "The U.S. and Soviet Union together spend 73 per cent of the total—88 billion dollars a year. If the world were to pool this money for peaceful purposes, adequate housing could be provided each year for 20 million fami-

lies in underdeveloped countries." The United States, spending 46 billion a year for armament, leads all nations in this doubtful honor.

Crime costs the United States 20 billion dollars a year. During the past 25 years the population of State and Federal prisons has increased almost four times as fast as the national population.

The Secretary of Health, Education, and Welfare in Washington rules that the broadcasting industry has failed to live up to its public responsibility, and despite its pleas of competition for audience, he believes that a network which will banish questionable programs and advertise that it offers only good programs suitable for the education of youth will find that millions of Americans would welcome such a policy.

Another evidence that the Roman Catholic Church knows that it is in trouble in Latin America is the news that a ten-year program is under way in Mexico City to train 100,000 lay Roman Catholic catechists to give religious instruction throughout Latin America. Most of the catechists are expected to come from Mexico.

America has "sinned as a nation" in keeping property taken from private German citizens during World War II as "war loot" and refusing to return it to its owners, a Lutheran clergyman told a congressional subcommittee in Washington. Private property valued at 300 million dollars was seized by the office of Alien Property in 1942. This property has not yet been returned.

Legislation approved by Queen Elizabeth has removed suicide from the list of statutory offenses in Britain. This means that for the first time in 1,000 years attempted suicide in England will no longer be a crime. The law harmonizes with current practice. For many years police authorities have made it a policy not to prosecute persons attempting suicide, but to turn them over to the custody of relatives.

News from the Bible Society agency in Cuba indicates that the amount of Scripture distribution in the island during the past few months has been unprecedented. Says one distributor: "I've never seen more expressive faces than those of the patients who listened to our exhortations and also

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PA
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kissed the Book with tears in their eyes. It was thrilling and enheartening to see such scenes for ourselves in the middle of those days of danger and fear."

Scripture supplies have been going to Cuba in the normal manner. In fact, circulation is much above the corresponding period of the previous year.

Many German Christians are urging a translation in current German. "A mere polishing up of Luther's version is not sufficient to meet the acute needs of modern man," says Von Thadden, president of *Kirchentag*.

Since World War II, colporteurs of the Japan Bible Society have visited 60 per cent of all Japanese households and sold 27,000,000 Bibles or extracts. Despite opposition from Buddhist extremists, they expect to have visited every Japanese household within the next ten years.

Total circulation reported by all the national Bible societies for 1960 is 34,695,824.

Two new Amish parochial schools with an enrollment of nearly 90 pupils opened this fall in the Holmes County, Ohio, area. There are now 13 full-time Amish schools operating in Holmes County and 16 Amish vocational schools operating three hours a week. The 13 schools each have grades 1-8, with one teacher for all grades. This information comes from the *Sugarcreek Budget*.

THEY NEED US



Enlist Now in Your Family Mission
Missions Week, November 5-12, 1961

Gospel Herald

*Every church member must be
more than mission-conscious;
he must be a missionary.*

TUESDAY, OCTOBER 24, 1961
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The Church Living in Mission

By John M. Drescher

There are two strongly resounding notes today in the matter of missions. The one is opportunity, the other is urgency.

Students of civilization are saying that our world today is in a period of history during which one era comes to an end and another begins. The culture now emerging will probably control the path of civilization for centuries to follow. There is an awakening of nations. Perhaps in all history there has not been a period when such vast multitudes of people were in the midst of such stupendous changes—economic, social, educational, and religious. The world is our neighbor.

What a time for the church to give its witness, proclaim the truth, and exert its influence for Christ! The church has in the past determined destinies even of nations. Today with all the facilities for spreading the Gospel by the spoken word and printed page, the church has a greater opportunity than ever in the history of the world to mold the minds of men and nations; to preach Jesus Christ as the Way for going, the Truth for knowing, and the Life for living.

The other note one cannot evade, if he is willing to shut off the distractions of our world for a few moments, is the note of urgency. In some countries, buildings which were used for preaching the Gospel one or two years ago are today being used to house military forces of hostile and godless powers. Where a short time ago missionaries were lauded and loved, they may be unwanted today. Non-Christian religions which have been lying dormant for centuries suddenly have become rabidly missionary. For the first time in the history of our land the "worldly" has become accepted as Christian. We must, as never before, "work . . . while it is day." Today's urgency deserves and demands all that we are and can be. Men must be claimed for Christ or they will be claimed for the Antichrist. We must evangelize or paganize.

We are aware of the critical condition, yet often fail to sense a personal relationship to it. The individual Christian may not sense his importance and responsibility. A congregation may lose sight of the part it is called to play in the world. Some people grow weary with the overwhelming task or are confused by the new barriers. What is needed?

All-at-It Program

We need an "all-at-it" program. It is pretty plain we are losing out in reaching the lost. At the present rate, three out of four born today will never hear the Gospel. One great Christian leader says, "The great missionary movement of our time has not been Christianity; it has been communism." The reason is that communism as well as other rapidly expanding isms of today has an every-member participation program. Jesus, years ago, laid this claim on His disciples. "As my Father hath sent me [into the

SONG FOR OCTOBER'S WIND

BY LORIE C. GOODING



Wind, touch gently
these last-of-summer petals;
sing softly, wind, the song the woodlands sing.
Stroke tenderly
departing Robin's feathers;
lift strongly, wind, beneath his dauntless wing.

Wind, stir lightly
among the scarlet maples;
talk quietly with crickets all night long;
walk tiptoe, wind,
across the rustling cornfield;
and echo, wind, the end-of-summer song.

Wind, sweep sweetly
through heavy-fruited orchards,
the amber-jeweled orchards far and near.
Sing loudly, wind,
your psalms of thanksgiving
for this bright harvest, crown of all the year!
Killbuck, Ohio.

world], even so send I you." "Go ye!" This is Christ's call and command to every Christian. The early church, small as it was, spread like wildfire, not because of the few great leaders, but because of the everyday testimony of ordinary men and women on the street, in the shop, in the school.

At Pentecost there was first of all an "all-at-it" witnessing program. The sermon has power only when it is combined with a witnessing body of believers. Here is the heartbeat of Christianity, the nature of the church. Every Christian as a part of the church shares Christ's mission. It is not an election or special interest or calling of a few, but of each Christian. With all the divine resources at our disposal—the Word of God, the "all power" of Jesus Christ, the guidance of the Holy Spirit—there is no power or movement that could shake or stop the ongoing of the church of Jesus Christ if Christians would be obedient to the commands of the Lord Christ.

The job is too large for ordained ministers only. This division of clergy and laity in matters of Christian witness and mission brought on what one has called "The devil's millennium which history calls the Dark

Ages." Christians are called to do the work of ministering, and the missionary frontier is at the place where a saved person meets an unsaved person. We may find the frontier of mission at our front door, across the railroad tracks, at our place of business, near the church threshold, or twelve thousand miles away. We must claim every frontier for Christ.

This means that our life vocation is chosen only in light of Christ's call and claim on life. The job, the wages, and the place are secondary to this. The primary question is Where and how can I serve Christ most effectively? Paul says it this way in II Cor. 5:15: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

The task is large. Yet someone has pointed out that if there were only one Christian in the world today and he would win another this year, then these two would each win one next year and so on, it would take only thirty-three years to reach every soul with the Gospel. It would simply mean an "all-at-it" program.

Our Readers Say—

Through the years I have found the Gospel Herald to be very informative, inspiring, and challenging. Each week when it comes, my wife reads it, and as soon as she is finished, I digest it. I particularly appreciate the editorials, field notes, missions news, and items and comments. Gospel Herald information not only aids my own spiritual growth, but is also a good source of sermon material.

Among the many challenging articles that have touched my heart recently are the articles on "Communism," and "People of Purpose," by Nelson Kauffman, and the testimonies September 5 under "Missions" entitled "My Call." Thanks also for retelling the story of Cornelius Isaac in the September 26 issue entitled "A Modern Martyr" and for the editorial, "Preachers on the Move" (September 19).

May the Gospel Herald continue to minister to increasing thousands of our people.—Elno Steiner, Elkhart, Ind.

Every Congregation Involved

We need also every congregation involved. Concern for Christian mission indicates the spiritual health and vigor of a congregation. It speaks of the response of the congregation to the Holy Spirit. We must comprehend that we are involved in mission as much in the spot where we live as anyone at any other spot on earth. This will mean that the congregation will apply itself to witness in the community with the same dedication, imagination, and devotion that it expects of missionaries sent to other fields.

It means that it will show as much interest in the lost souls of the community as it expects a mission church to show in its community. It means that the largest percentage of its time and activity will not be simply caring for itself and its own concerns, but for and with those who have not as yet responded to the claim of Christ.

These are the things which reveal if your congregation is missionary and a vital force, or whether it has grown fat, content to settle in a rocking chair and hum hymns to itself. Evangelism is a quality of congregational life, making the living Christ known in many ways and not only in scheduling evangelistic meetings.

This making the living Christ known is well expressed by Dr. Paul Van Buren as he answers the question he poses for himself, "Where is your church?" He answers, "Well, let's see, about this time of the morning, most of it is at work, except for the night shift, or those who are sick. Some are at

(Continued on page 949)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

Lithographed in U.S.A.



The High Point of the Week

We go through a certain part of our lives for the sake of the rich experience of some other part. We seem to accept the concept that hard preparation and dreary waiting must often precede the moments of ecstatic realization. The skier spends a great deal more time in the slow ascent than he does in the thrilling descent down the ski-slope. The gardener labors long hours through the growing season for the sake of the glad day when he cuts the beautiful heads of lettuce or cauliflower for his table or his market stand. The night of weeping is not considered too high a price for the joy of the dawning hour.

Eaton Trueblood, in his latest book, *The Company of the Committed*, points out that the Sunday morning worship hour is for many a Christian congregation the climax of the whole week. To this all announcements and preparation point. The church is a success if there is a large crowd out and if the service comes off smoothly. With the benediction comes relaxation, as the people go home to rest up and get ready for another climactic experience the next Sunday.

There is a certain justification for this. The experience of public worship is a joy to the one who loves the Lord, and it is a joy which is reserved for those times when the whole congregation gathers together for worship. To listen to a good sermon is a pleasure to the one who hungers for spiritual nutriment, and this pleasure must be limited to the hours of preaching. The mingling of voices and hearts in congregational song is possible only when the great company of singers has assembled. The church is a fellowship, and Sunday morning is the only time of the week in which we can meet and greet many of our brethren.

But, says Trueblood, "This is a complete reversal of the Christian pattern and something which finds no support whatever in the New Testament. The Christian pattern, if taken seriously, means exactly the opposite—namely, that what happens on Sunday is defensible only as a preparation for the daily ministry of the week which follows."

Here is something to think about. Perhaps Trueblood's Quakerism is showing through in his de-emphasizing the "sacrament" of worship. But who can deny that the Christianity of many people is practically limited to what they do on Sunday morning? Their consciences are satisfied because they have done their duty by attending church. (Didn't the pastor thank them for coming, as though they had done

a gracious favor?) They listen respectfully to the Sunday-school teacher and the preacher. They participate in whatever ritual their church has. They put something into the offering plate. They may even serve as ushers or as Sunday-school officials.

But the drive away from the service is a retreat from all that. The Bible is laid on the shelf for the week. The week's program does not include any more churchgoing. There is no conversation on religious matters. (Three men worked together in a laboratory for two years before they discovered that they belonged to the same denomination!) There is no sense of responsibility for personal evangelism. There is little thought of the relevancy of what was said on Sunday to what is done during the week. Money-making and money-giving are not brought into true proportion. The church on the hill stands lonely and deserted, waiting for another high hour of usefulness the next Sunday. And the people whiz by in their cars without thinking of

how their cold church symbolizes the coldness of the faith which can command only one hour of loyalty in a week.

Trueblood says the church building should be a launching pad from which the members are propelled into witness and service. One church prints at the bottom of the bulletin,

The End of Worship—
The Beginning of Service.

Of course the true worship of the heart never comes to an end. Rather the continued worship of God motivates the parallel service to men. Both belong to all seven days of the week.

As a boy your editor thought of Sunday as the best day of the week. Going to church was remembered with pleasure and anticipated with joy. It is good that his church made this possible. It is not entirely bad that the Sunday morning worship hour should be for the Christian the high point of the week. It is bad only if the thought, the experience, the aspirations of that hour are unrelated to the life which we live the rest of the week. Certainly the concept of "the church in mission" involves a seven-day program of Christian faith, commitment, worship, and service. We go out from the church to varied expressions of our faith, but not down to a secularized carelessness, unrelatedness, and failure to truly represent our Lord and His church.—E.

The Effects of Office

What happens to a man when he is elected or appointed or ordained to church office? Many church positions carry a certain amount of prestige and influence. Sel-dom is larger income involved. But whatever of status and power comes with the office, what does it do to the officeholder?

It sometimes makes him less dogmatic and radical. The man who is sure just what ought to be done by those responsible often becomes more humble and careful when he faces all the facts and implications and realizes what it will be like to live with his decisions. Fiery critics may be pretty well tamed by responsibility.

It may awaken latent ambition and desire to dominate. We have all been disappointed to see gentleness give way to harshness, humility yield to arrogance and pride, in those who have been given places of authority. Delight in power over others and grasping for even more authority is a sign of a carnality which only comes to view when position makes it possible. Exploiting an office for personal satisfaction is a sin of inner corruption. Temptation to such exploitation has ruined many a man and brought to the church much defeat and sorrow.

Responsibility in office often helps a man to rise to capabilities which no one, includ-

ing himself, knew that he possessed. It is a joy to see a man grow up to the requirements of his office, both in ability and in character. When a person faces a task that he feels is too big for him, and throws himself upon the resources of God, his personality is bound to grow in the process.

Sometimes the office beats the man down. He may have accepted it with misgivings, which only grow as he faces insuperable difficulties. He may go to pieces, and have to resign. Such experiences are always unfortunate, especially for a young person. Their possibility ought to be carefully considered.

Some officeholders may become more concerned about honor and status than they are about efficiency in the task. These are the people who become smug and conceited, turning up their noses at former friends and disdainful simple duties. They strut around in self-importance, while observers grieve or laugh. Titles mean more to them than service, and credit outweighs energy to do good. Because they are little people, their office declines to their level, until it disintegrates around their Lilliputian thrones.

One effect of office should be that work gets done. Election was an assignment of a task that needed doing. The officeholder is a workman. If he is worthy of his office, he

does his job. If he finds there is nothing to do, he should say so. He is a good man who can recommend the abolition of his office before his term has run out. One should not want to occupy a position that should be empty, especially if there is a salary attached. The good workman wants a job that needs doing, and then takes deep satisfaction in giving his best to a maximum accomplishment. His performance in office demonstrates his ability, his energy, his consecration, his basic character.

The holder of a church office is a servant of his brethren. But even more, he is a servant of the Lord. He labors to be approved by his Lord. All else is subsidiary. He is willing even to be adjudged a failure by men, if only he has pleased the heavenly Master. As Milton put it,

"All is, if I have grace to use it so,

As ever in my great Task-Master's eye."

The Wandering Mind

The Pain of Learning

By ELIZABETH SHOWALTER

"And now we will go to my home for tea," said my guide.

My palate did not sing for joy, for he the tea American, Dutch, or English, I'll take coffee, please. But how the prospect of a bit of rest delighted my feet,aching from unaccustomed miles of pavement. My host, with a hint of embarrassment went on. "My wife, you will find cannot talk much English. She does not give herself the pain of learning."

Really, the lady knew more English than she was given credit for. Though she spoke little beyond the greetings, she laughed at the right places.

"The pain of learning" is a text for pondering. Why does one woman make better meals than another? One has not given herself the pain of learning—beyond the can-opener! Why do one woman's baby clothes reflect ultimate skill in laundry while another's are a bit on the grimy side? Evidently one has not suffered the pain of learning to do her household tasks efficiently.

Why does one woman give fresh thoughts in the Sunday-school class while the woman by her side chooses to answer the routine questions in clichés? Why does one woman grow in grace and knowledge of the Lord while her sister has made no visible progress in the spirit since her girlhood?

How is the pain of learning measured? In time. In effort. In not caring what the critics say. In trying again, or trying a better way after each failure. In honestly recognizing failure when it comes. In growing when growing hurts and invites misunderstanding.

Before the day is over there will be opportunity to accept or reject the pain of learning. Watch and you'll see!

Our Congregational-Institutional Tension

By JOHN R. MARTIN

In November, our family plans to move from Elkhart, Ind., to Neffsville, Pa., where I will serve as pastor of the Neffsville congregation. I will be returning to the pastorate after having spent two years in institutional work as Director of I-W Services.

Comments from friends have been both varied and interesting. Some have suggested that while pastoral work is necessary, institutional work is in certain respects even more significant, and I should not be making this move. They say that teachers, hospital chaplains, editors, and Mission Board administrators fill an important need which cannot be met by pastors. A number of pastors and lay leaders have expressed a different opinion. They have commented that while institutional work is important, pastoral work is certainly a more significant aspect of our church program. They suggest that other ministers now working in our schools, hospitals, Mission Boards, and Publishing House should return to serve a congregation.

The categories of love are: love to Christ first, to the brethren second, the family third, then the world, and finally the nation.

These expressions point up two basic attitudes in our brotherhood. One elevates institutional work; the other elevates the pastorate.

Those who uphold the importance of pastoral work have good justification for their position. They point out that organizations and institutions can never really be the church, since the church is simply the local body of believers fellowshiping together, not the operating of an organizational machine. Therefore, the pastorate is surely more vital to the life of the brotherhood.

On the other hand, those who magnify the necessity of institutions point out that our church could not begin to accomplish its task in the world without these organizations. Most individual congregations could never provide such educational opportunities for their youth as are required today, nor could they handle all of the details necessary for sending missionaries to various countries around the world, nor could they publish literature for our Sunday schools and summer Bible schools.

Most of us would agree that both pastors and institutional workers are indispensable

members of the team. Both are "labourers together with God." Therefore, tension between the two should not exist. How then can this condition be eased? I would suggest the following:

First, we should pray to the Lord of the harvest that He would send forth more laborers into His harvest. The main reason for this mild tension is the acute personnel shortage clearly evident in our church. If our congregations were all supplied with leadership, and our institutions and organizations would have no difficulty finding personnel, these undesirable attitudes would likely not exist. Demand growing out of shortage normally creates tension.

Second, the church should recognize the equal importance of both areas of service, not elevating one above the other. "The eye cannot say unto the hand, I have no need of thee." It is so easy for individual Christians to become spiritually nearsighted and see only their little corner of the kingdom. We need to realize that we are all living stones in Christ's great temple. He alone can be the cornerstone.

Third, individuals who have interests in both areas of work should be encouraged to faithfully follow God's will for their lives. Perhaps this would mean changing from one type of work to another. But we should never forget that a man outside of God's will is actually less than a man. God's full blessing cannot rest on his activity, neither can the individual put his best into his work.

Fourth, the church should plan for more interchange of personnel between our congregations and our institutions. Experience in the pastorate will enrich one's work in an institution, and experience in an institution will enrich one's work in the pastorate. Since editors, teachers, and administrators work closely with our pastors, it is very helpful if they have had some pastoral experience. They can then easily understand the pastor's view of things. And since pastors work closely with our Mission Boards, hospitals, Publishing House, and schools, it is a real advantage to have had some institutional experience. They can more fully understand the services and concerns of these servants of the church. When a pastor takes up work in an institution, it should not automatically mean that he will never return to the pastorate. And the same principle should apply for institutional workers who enter the pastorate.

We believe that the Holy Spirit has led in establishing both our congregations and institutions. Both are seeking under God to carry forth His will and purpose. Both are working toward the common goal of extending the kingdom of God. Teamwork will lead to success. Tension will lead to failure.

Elkhart, Ind.

My Name Is Mat

By Robert J. Baker

I realize that my name is a bit unusual. Not many people have the moniker, Mat, attached to them. But it's my name, and I like it. It's a comfortable name and I like comfortable things. People often ask me about my name. They ask me if it's a nickname, if it's short for Matthew. But it's not. Perhaps my name is more like a prefix than a nickname. But let's not spend so much time talking about my name. Let me step in and talk with you a bit. Somehow after seeing your home from the road, noting its rambling limestone spread, and driving up the winding lane to your lovely patio, I just knew that you would be the friendly sort, the kind to invite me in, to agree with my philosophy of life.

I like to talk with people who agree with me. I must admit that not everyone agrees with me. I've had some hard words from a few people. I'm thankful that those people are in small number. In general, however, I find people much more friendly today than they were 25 or 50 years ago. Yes, much more friendly. So thank you for your kind invitation to step inside and rest a bit. I've had a busy day.

Shall I take this chair near the picture window? Thank you. It's such a joy to sit down on foam rubber. It sort of folds around you, cushions the tired aching bones. It has one disadvantage. Once you sink into it, you hate to get up again. But why get up? We should take things easier. There are an awful lot of coronary attacks going around and one should learn to relax.

My, feel that upholstery! It's smooth and rich-looking, real class. I do love things that make a nice impression, don't you? Of course, I knew that you would feel the same.

This air conditioning is most delightful. It's almost a necessity these days. Do you suppose that the weather is getting warmer? Perhaps so. Anyway, I noticed from the outside that you have the three-quarter-ton units in the windows. With a couple of those you can cool off about the whole main floor, can't you? Perhaps in your next home you should consider central air conditioning. I don't see why air conditioning should be a blessing for only those who live in the South and Southwest. After all, July and August here in the Midwest can get pretty hot. It was well over 90 degrees several times this past summer.

I like that combination stereo-television outfit. It's big. And I like big things. That's one thing I've got against the compact cars. They're small. Why, a Valiant or Falcon would be lost in my double garage. I don't object too much if a person has a compact for their second car, but I

hardly believe that they are suitable as the only car for a family. By itself, it's not a status car. It doesn't look like you are prospering too well if you drive one of those little affairs around and don't have something more massive to fall back on to keep up the standing in the community. Community standing is very important.

That's a lovely spinet piano. I was in a home the other day where they had one of those old, upright pianos. It was really quaint, and I was quite amused. I dropped a few hints about how it was definitely outdated. The lady of the house was almost what you might call impolite to me. She mentioned that they found the old upright quite satisfactory. She said that they had other uses for their money besides buying a new spinet. When I inquired what the other uses were, she rudely said, "Missions."

Naturally this made me feel uncomfortable and she seemed to enjoy that discomfort of mine. I do find that kind of person very difficult to deal with. Their radio must have been at least ten years old. The rug was well worn in several places. It wasn't wall-to-wall carpeting like yours. My, but this is nice. Rather expensive, of course, but in very good taste. Did you say \$12.00 per square yard? Well, I am sure that it has paid for itself in comfort and satisfaction many times over since you have had it installed.

But getting back to that family that spends its excess money on "Missions." I find such people very strange. They don't seem to belong on this earth. They act as if they are only temporary residents on this globe. I like people of your temperament, people of means, people who build substantial homes, who surround themselves with the better things of life. These others are sort of "fanatics." I'm thankful they are in a minority.

If you don't mind my saying so, you have a fellow about a mile up the road who is quite odd. I believe the name is Stoner. I stopped in the other day to "sell" him and her on the idea of remodeling their kitchen and filling it with built-ins. It could be done for about \$3,000. Their present kitchen is about as old-fashioned as they come. It's the old Miller homestead at the next corner, and if you've ever seen that kitchen, I am sure that you know what I mean.

Well, I dropped in there with some plans that would have made that kitchen a dream kitchen. But what did they say? You won't believe it, but Mr. Stoner said, "We're not interested at present. Our church has begun a new Sunday-school work across the way in an old abandoned schoolhouse. If present plans continue we will be extensively re-

modeling that building. That improvement takes priority over our kitchen. We expect to fully support the work with our tithes and offerings." Mrs. Stoner agreed with her husband.

Did you get that? Tithes and offerings! Brother, they have it bad! They let their "religion" run their lives for them. They could have things so nice, but instead they choose to give 10 per cent of their income, plus other offerings to the church. If I wasn't so polite, I would use the word, "stupid" to describe their actions. It's so nice to be in a home like this where I can see that I am appreciated and understood.

My philosophy can be summed up briefly, I believe in the best. I buy the latest. I want the biggest. I prefer the most. I am convinced that my own comfort comes first, others second or third. I see no reason to sacrifice, to give up some of the nice things of life so that some migrant in the U.S. or some heathen in Africa can take it easy. I've worked hard for my money. I deserve to use it for myself. No one can convince me different, be it mission board treasurer or returned relief worker from Jordan telling their little tales of tragedy. Those appeals and tales don't move me.

Now, I can see that you still wonder about the oddity of my name, Mat. And I know that you are curious about my last name. Well, I really don't believe that it should cause you any worry. My last name is no secret. My last name is "Erialism." But I'm really no stranger to you. I belong here in this lovely home of yours. And since you know me so well and appreciate me, I'll tell you a little secret, but don't tell anyone else. Sometimes my first and last names are run together, combined into a single word. But I don't like that combination, for as you can see, the combining of my first and last names results in the one word, Materialism. And somehow that word has an unpleasant flavor in some people's minds. Actually, it's just a matter of getting used to it. I do prefer to travel incognito. So when you see me again, remember my name is Mat Erialism, two words, please.

Well, I must run along. I have a call to make just to the north of you. Jake Bontrager has been thinking of putting in a garbage disposal unit in that new stainless steel sink he just bought, but an article in one of our church papers by the treasurer of the Mission Board sort of discouraged him. The treasurer is always asking for money. It's most disturbing. It interferes with my work.

But I believe that I can get Jake to see the light. I think that I can convince him that he really needs that garbage disposal unit. Just think, his wife could slip when taking the garbage out and end up in the hospital. A garbage disposal unit is a necessity. There are so many things that the children don't like (like green beans and spinach) and a

unit in the sink can really take care of those leftovers. I think that I can persuade Jake that missionaries on the field should do a little more pioneering. I believe that they should live like the natives, live simply.

It's been very nice chatting with you. It's a pleasure to visit with such understanding people. But I must dash along now and see Jake. I do wish that those Mission Board people would stop pressurizing my friends and getting into my hair. They are most distracting. It may take half an hour to convince Jake that he needs to go ahead with purchasing and installing that disposal unit. But I can do it.

I'll see you real soon again. Don't forget my motto: "What was a luxury yesterday is a necessity today!" I can tell that you agree, but talk it up among your friends. We need all the converts that we can get. We wage a continuing battle against various foes that seek our money (that treasurer at the Mission Board is one of those foes). This money, our greatest possession, we must hang on to until we have clustered around us all the niceties of life.

Elkhart, Ind.

Meditation on God's Handiwork

By ANNA MARGARET GROFF

"O Lord our Lord, how excellent is thy name in all the earth" (Ps. 8:1)

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein, for he hath founded it upon the seas, and established it upon the floods" (Ps. 24:1, 2).

Truly the earth is the Lord's. Throughout the world around us we see the works of His hand. Let's just stop and with the psalmist consider God's heavens, the work of His fingers.

Standing on the crest of a small hill, looking toward the eastern horizon, we wait expectantly. The yellow harvest moon appears in the sky above the corn field. We gaze . . . in wonder.

A few weeks later, standing on the same hill, we see only a small part of this same moon. Again we gaze . . . in wonder. Perfect regularity . . . scientists can predict the cycle of the moon far ahead; they are able to tell the time of the appearance of a comet a century before. But only God, our God, could have thought of such splendid ideas. Surely we all have been thrilled with the beauty of a magnificent moonlit night.

The stars . . . an infinite number . . . bigger and brighter than our own sun.

On a warm, humid July afternoon, we look up at the sky; almost instantly it seems, the sky has darkened. As we stand looking, we can almost see the blackness creeping in

Our Mennonite Churches: Hombetsu



The Hombetsu Mennonite congregation meets on the second floor of this building in Hokkaido, Japan. There is a hardwood floor, with pews and pulpit made by a local carpenter. The room will seat fifty people. Started in 1954, the congregation has nine members. Joe Richards is the pastor.

as the clouds move rapidly across the sky, as if in panic. We suddenly remember where we are as a strong gust of wind brings us to our senses. A few minutes later, heavy pelting of rain on the roof is heard. Thunder roars . . . lightning flashes . . . the sky soon brightens and all is peace and quiet . . . the earth has been renewed . . . refreshed.

As we walk along the sandy shore of the Atlantic, our minds go back to the Old Testament when God promised Abraham a lineage as numerous as the sand of the sea. Looking over the endless expanse of roaring waves, we understand in a small way the might and power of God. "The Lord on high is mightier than the noise of many waters yea, than the mighty waves of the sea" (Ps. 93:4).

At the end of a weary day, we are astonished at the inexpressible beauty of a glorious sunset. How is it that we are allowed such magnificence when we so often forget and fail our Lord? It is because of these blessings that life becomes more rich and full.

We see God in small things—

Come with me to the garden on a misty September morning . . . we see the cobwebs . . . frosted with the morning dew . . . finest lace woven in intricate designs . . . the work of an ordinary, despised spider.

While in the garden we view the delicate structure of the tiniest flowers . . . utmost perfection . . . the fragile butterfly wings . . . the songs of the mockingbird warbling from the tree.

High, high in the sky we see the perfect V-shape of the wild geese flying south . . . nestled against the azure blue of the cloud-speckled sky. "Thy mercy is great above the heavens; and thy truth reacheth unto the clouds" (Ps. 108:4).

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

Even today God's promise to Noah, after the destruction of the earth by a flood, has not failed.

Each autumn the migratory birds wing their way toward warmer climates. What prompts them to fly for hundreds of miles

and then return again the next spring to the same spot they left in the autumn?

The authorities of one of the oldest missions on the Pacific Coast state that the swallows which make their home within the walls of this historic institution have not in a record of sixty-eight years been a day late or early in their arrival. How can men question the powers of an all-wise God who has given such mysterious powers to these tiny creatures!

On every side, every day we are confronted with many, many specimens of the work of His hand. Too few of us ever really stop to consider. In this modern age, things of beauty are too often taken for granted or ignored entirely. Certainly God has granted all these wonders of nature to us for a purpose—to learn to know and love Him more. God calls us to quiet meditation—"Be still, and know that I am God."

Have we taken time and gone out alone and allowed God to speak to us? Have you, and I, ever really stopped to realize the full impact of the greatness of God, our Lord and Saviour? Have we seen ourselves as worthless, insignificant beings compared to the infinity of our God as the psalmist expresses himself in Psalm 8—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

Strasbourg, Pa.

What Reviewers Say About—

Through Sunlight and Shadow

By EVELYN BAUER

"This is the story of a missionary to India who was struck down by polio. The earlier portion of the book relates the incidents common to the life of a missionary and gives background for the crisis which was to follow.

"Effectively retold, this particular volume will appeal especially to the women who belong to missionary society groups."

Wilson C. Egbert
The Wartburg Press.

"This is the story of personal triumph by a young woman who became critically ill with polio when on her first term of missionary service in India. Her acceptance of the will of God, whatever it may be, knowing that it is given in love, speaks to all who are tempted to doubt Him in the wake of severe disappointments. Her testimony of the comforting presence of the Lord as she walked through the 'valley of the shadow' has a message for all who fear death. Her victory in spirit as well as the use of her handicap to bring glory to God deeply challenges the reader to an awareness that life

is happy and meaningful and 'whatever position God permits us to fill is one in which it is possible to give glory to God. We need never feel useless.' These messages are conveyed, not in cumbersome clichés, but in a simple, readable style as the author tells the events that took place and the response in her heart.

"Was the illness of Mrs. Bauer, which resulted in the return of her and her family from the mission field at the time when it seemed that their difficult adjustments and efforts were beginning to bear fruit, a tragedy? Mrs. Bauer's book, as she traces the love of God through sunlight and shadow of her life, is another proof that what men may term a failure or waste, with God can be turned into triumph."

Janet H. Kreider
Missionary Challenge.

"Indeed, God leads through sunlight and shadow, and those who find themselves confronted with unexpected disappointments may discover here some of the secrets of Christian victory."

Marie R. Rosewarne
Horizons.

This \$2.95 book is one of many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.



I Don't Have Time

How often have we heard this statement advanced as a reason for not doing "what I would really like to do"? "I would like to help," folks say. In some rare occasions this may be true, but usually this is only an alibi. We do not like to tell the truth, which is, "There is something else I would rather do."

Generally speaking, folks take their preference. If it is a bit of the Lord's work they are refusing, it is an alibi to avoid the real reason. There are so many ways of saying "I don't want to" without using the words at all.

Let's face the real truth next time an invitation comes.

Communion

By JUDY HERTZLER

End of day; and realms of night

Envelope busy thoroughfares.

End of day; and vesper bells

Usher in the welcome night.

A time to meditate and read

Communicate in prayer;

To talk to God and be with God

In close communion, sweet and rare.

Denbigh, Va.

A Prayer

FOR THIS WEEK

Our Father,

We bring Thee our thanks and praise for a bountiful harvest of material blessings. Our storehouses are filled, and we are blessed beyond measure. Our Lord, hungry stomachs cry out in their emptiness and touch us in our satisfaction. We confess our lethargy in the midst of our plenty. Forgive us for taking for granted the abundance we enjoy.

We pray for those in distress, not only in their physical hunger, but even more in their greater hunger—the hunger of soul. Show us, as Thy children, how we can relieve the physical and spiritual needs of the world, and give us no rest until we do it . . . in the name of Christ. Amen.

—Ruth Heatwole.

Prayer Requests

(Requests for this column must be signed.)

Pray for a young man of draft age. He is a Christian, but knows nothing about alternative service. Pray that God will lead him.

Pray for the Lester Blanks as they ascertain the Lord's will for an exact location in Mexico to work with the Indians. Pray for ease in learning the dialect where they will work.

Pray for the missionary conference and business meeting at the end of November in Japan. Pray for the Howard Charles winter Bible school and the church leaders' conference at Kamishihoro on Thanksgiving Day.

(Latin America)

Pray for Heriberto Palomeque as he encourages the young people of his congregation of Villegas, Argentina, who are being ridiculed for their faith by their schoolmates, that they might not be intimidated in giving their testimony in the evangelistic activities now in progress.

Pray for the Albert Buckwalter and the Elmer Millers in their language learning and Bible teaching among the Toba Indians in the Argentine Chaco.

Two Christian men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust."

"Yes," replied his friend, "but do you really think we ought to be as dusty as we sometimes are?"

"That was a good answer! That is why our progress in Christ is often so slow. We remain in the dust when we have no business to be there.—Alan Redpath, in *The Royal Route to Heaven* (Fleming H. Revell Company).



OUR SCHOOLS

Goshen College

Professor J. C. Wenger, Chairman of the Bible and Philosophy division at Goshen College, is author of a book, *Even unto Death*, released by the John Knox Press October 9. *Even unto Death* is his eighth book.

The book interprets sixteenth-century Anabaptists, their beginnings and heroic persecuted during the time they were fiercely persecuted. Dr. Wenger used original letters, tracts, books, confessions, and court testimonies to relate accurate historical facts in an "easy-to-read" style.

J. C. Wenger has had a long and intense interest in history and more particularly Anabaptist history. He was able to do much of his study in primary sources when he attended the universities of Zurich and Basel in Switzerland.

Even the Mennonites, who are the lineal descendants of the original Swiss and Dutch Anabaptists, have only a partial knowledge of the richness of their spiritual heritage," points out Dr. Wenger in his preface. "Very little was done prior to the nineteenth century by way of a scientific analysis and interpretation of Anabaptism."

"It is hoped," he writes, "that a brief summary of the faith of the Anabaptists and their violent suppression, which almost annihilated them, will contribute to a fuller understanding of the glorious Reformation of the sixteenth century."

Besides his duties as Professor of Theology at Goshen College and the Biblical Seminary, author Wenger is doing last-minute work on another book to be released by Herald Press later this year. The forthcoming work will tell the history of the Indiana-Michigan Conference of the Mennonite Church.

Hesston College

Carolyn Dick, daughter of Mr. and Mrs. Henry Dick, 313 Harrison, Eureka, Ill., a Hesston College freshman, was awarded third prize in the fiction division of the Kansas Authors Club. Carolyn entered a short story, "The Pink Polka-Dot Typewriter Case," written last year, when she was a high school senior, for an assignment in Creative Writing. Willard Conrad was teacher of the class.

Charlotte Miller, daughter of Mr. and Mrs. Everett Miller, of Manson, Iowa, received a scholarship award of \$100.00. The scholarship was granted by the Manson Education Association to students who "demonstrate the highest combination of industriousness, initiative, character, and ability."

An experimental Sunday-school organization is being tried in the student group on the Hesston College campus. The program was planned conjointly by the superintendents and a group of concerned student leaders. The entire youth group meets in as-

sembly by devotion and a brief spotlighting of the problems and issues involved in the lesson. Then the students separate into small groups—different ones each Sunday—and previously prepared students lead in discussions of the suggested issues. In a ten-minute closing assembly session, members of groups report conclusions reached. Dr. Paul Bender is the superintendent, Vincent Krabill is his assistant. Teachers who assist in introducing the lesson implications and meeting with the student leaders are J. P. Duerksen, Calvin Redekop, Loren Reusser, and Orval Shoemaker.

The Alumni Association and Hesston College are inviting alumni delegates, previously appointed in the various communities, to come to the campus for a meeting the weekend following Thanksgiving. Included in the program will be special activities for prospective students which each representative is invited to bring along. The purpose of this meeting is to acquaint alumni representatives with the college program, aims, and goals; so they, in turn, can share this information with the members of their community. The second purpose is to invite these representatives to interpret to Hesston College the concerns and suggestions of their respective communities. Prospective students will have an opportunity to become acquainted with the College. It is hoped that the meeting will result in helping the College better serve the church and local communities.

Central Christian High School

Studies at Central Christian are well underway with each of Central's 156 charter students busily engaged in one of the five curriculums: College Preparatory, General, Commercial, Homemaking, and Industrial Arts. The final enrollment indicates the classes are divided as follows: freshman, 45; sophomore, 44; junior, 30; senior, 37.

The officers of the senior class are: president—Jim Helmut, Louisville; vice president—Lowell Hershberger, Louisville; secretary—Judie Hart, Cleveland; treasurer—Carl Wenger, Seville; sponsor—Ed Herr.

Sponsors for the other classes are Donald Risser, junior; James Nussbaum, sophomore; and James O. Lehman, freshman.

Supt. C. L. Swartzentruber announced several faculty appointments recently: Zelda Yoder as sponsor of the school's monthly student publication; Lois Allen as sponsor of the annual yearbook; Wendell Hostetler as sponsor of the student committee which has been charged with the responsibility of presenting weekly chapels throughout the year. These programs, scheduled weekly on Friday, will be given by student personnel, thus giving students opportunity to share openly with each other their Christian experience.

Echoes from students indicate that the chapel periods and Bible classes each day

are a meaningful part of their new school experience. Appreciation has also been heard concerning the Christ-centered nature of regular classes and the prevailing spiritual atmosphere and Christian environment of the campus.

On Sept. 27 the faculty and students joined hands for the first All-School outing—an excellent opportunity to become better acquainted personally. Clay's Park, less than 15 miles away, offered ample room for games of all sorts, hiking, and boating. A picnic lunch climaxed by a student program including a skit on "Those First Faculty Meetings" concluded a grand day, which everyone agreed should become a permanent fixture on Central's Calendar.

During the first month three assembly period programs were given: Student Talent Program; Films: "Iron Curtain Countries" and "Big Country, Big Fish"; and Dr. Rhineheimer of the Ohio Visiting Scientist Program with a talk entitled "Science and Society."

The second fire drill in September revealed that the entire student body could evacuate in 59 seconds.

Speakers in chapel were Paul Brunner, Wooster; Bill Detweiler, Kidron; William Stutzman, Berne, Ind., plus members of the faculty.

Many students drive cars to school and others are transported by buses. Central operates a 45-passenger Ford school bus, 3 V-W buses, one Falcon Econoline, and a GMC "Carry-All." The smaller buses transport students from Stark and Holmes counties, and the large bus picks up those needing transportation from Medina and Wayne counties. A small fee has been assessed to those riding the buses to help underwrite the cost of transportation.

Two school choruses have been organized—an "All School Chorus" under the direction of Mr. Risser, and a "Select Chorus" directed by Mr. Sommer. Both groups are already producing and practicing for future slated programs.

Mr. Herr, director of Health and Physical Education has implemented an active intramural program in which all students have opportunity to participate.

The superintendent reported that the "co-operation and spirit of the students has been outstanding" and that "things are off to a good start, although more must be accomplished in the near future." Central Christian High School is now a reality and stands as a symbol of purpose and dedication to those people who have so nobly given of themselves to its beginning.

—Violet Erb, Secretary.



The Gospel is robbed of much of its attractiveness if the one who is presenting its great truths is embarrassed or unnatural when approaching a soul. Salvation is not a thing to be ashamed of and about the most shameful object on earth is the professed Christian who acts as though it were.

—Selected.

Conference History Coming

BY RUSSELL KRABILL

If you have been at a ministers' meeting at one of our churches in the past five years you likely saw Bro. J. C. Wenger going up and down the tombstone rows, hunting the graves of preachers and deacons. He has been hunting in cemeteries, courthouses, old diaries, county histories, and files of church periodicals, as he had time since the year 1945. The result is a manuscript which will make a book of four to five hundred pages. It is being printed right now at Mennonite Publishing House, Scottsdale, Pa. The book will be well illustrated with photographs of meetinghouses and ordained men.

Perhaps we can take a peek at the contents of the book. Following an introduction by H. S. Bender and a preface by the author, we reach chapter 1, "Historical and Interpretive Survey," which gives in one connected account the story of the Mennonites as they arose in Europe, crossed the ocean in search of peace and security, migrated westward in the nineteenth century, and made their various settlements in Indiana and Michigan. Attention is given to Mennonite doctrine and religious practice, as well as to their experiences during the Civil War and the First and Second World Wars. The lamentable story of the Wisler schism of 1872 is related, the great work of John F. Funk and John S. Coffman in bringing a great awakening to our brotherhood: Sunday schools, evangelistic meetings, young people's Bible meetings, and many other activities. This chapter contains the history of the Mennonite conference and the Amish Mennonite conference, and the merger of the two in 1916. The most inspiring part of the chapter is the missionary outreach of the past twenty-five years. The chapter closes with an interesting account of the remarkable growth in membership figures. Chapter 2 gives the history of the older Mennonite congregations in the two states, while chapter 3 is devoted to the older Amish Mennonite congregations. Chapter 4 is the inspiring account of the over sixty younger churches—from Kentucky to the Upper Peninsula of Michigan. The biggest chapter is 5: "Biographical Sketches of the Ordained Men"—about 475 of them. The author then turns to the other Mennonite groups in Indiana and Michigan (chapter 6) and to the Amish Mennonite bodies (chapter 7). The final chapter is devoted to Related and Similar Groups: Brethren bodies, Apostolic Christian Church, Brethren in Christ, and Society of Friends bodies.

The appendixes contain comparative lists of congregations with their ministers in 1860, 1910, and 1960; the General Conference declaration of commitment on nonconformity to the world; etc.

After examining the manuscript, H. S. Bender wrote in the Introduction: "It is such a history that John C. Wenger has given us in his unusually comprehensive account of the Mennonites in Indiana and Michigan, covering one hundred and twenty years of life and witness in this key Midwest area since 1841. It is a thorough and accurate history, based upon the primary sources. Only prodigious labor and unflagging zeal combined with seasoned judgment and research competence of a trained scholar could have made the volume possible. . . ."

The Altoona Mission

BY FLORENCE B. GEHMAN

The Altoona (Pa.) Mission began in February, 1910, at 11th Avenue and 18th Street, with services in a large store room.

Bro. and Sister Enos F. Hartzler from Ohio were the first superintendent and matron. The first sermon he preached in Altoona was to his wife and one small girl. The Hartzlers lived in an apartment above a confectionery store. Here their first child was born. Bro. J. L. Stauffer, who came after the Hartzlers (who had to leave later because of health reasons), also lived here and their first daughter, Lois, was born here. The Stauffers came from Spring City, Pa., in 1912, and Sisters Anna Miller (from Springs) and Fannie Kurtz (Hors) (from Ohio) came to help also. After the birth of Lois, Stauffers moved to another building on the same square. The other workers lived above the room where the church was held. Here Bro. and Sister C. F. Derstine, with their daughter, Esther, lived when they came to help with the work. Sisters Ella Smucker and Sylvia Steiner (Stauffer), also from Ohio, were added to the mission family.

Bro. John N. Durr was bishop and he with his wife often came over from Martinsburg.

In 1915 the building at 1614 Eighth Street was purchased and the mission moved

"The Mennonites of Indiana and Michigan depicted here can see themselves mirrored as they actually have been and are; they may be both inspired and instructed if they understand aright what they read. . . ."

Mennonite Publishing House is working hard to make this an attractive volume, beautifully printed (Baskerville type, "10 on 12," which is very readable, except that the biographies of chapter 5 are set in smaller type, "8 on 9," since they are mainly for reference purposes) and handsomely bound in cloth. The price of the book when it appears on December 1, D.V., is to be \$7.95. However, the Publishing House is graciously offering the volume at the special prepublication price of \$6.50 on any orders received prior to December 1. You may order either from Gospel Book Store, 119 East Lincoln Ave., Goshen, Ind., or from Mennonite Publishing House, Scottsdale, Pa. Order today and save \$1.45!

This is a book for every home in our congregations, for every church library, and it ought to be placed in the public libraries of the major cities of our two states.

(The author supplied the factual data of this article.)—*The Gospel Evangel*.

to the new location. This building had three stories with two apartments on both second and third floors. Services were held on the first floor. At the back of the church, back of the pulpit, Bro. Stauffer had a printing press where he printed many tracts. There were two classrooms at the back of the church also. At the front entrance of the building was a room separated from the main room by folding doors. Here Bro. Stauffer kept two large tract cupboards.

Clara Steiner (Yoder) from Ohio, and Sadie Martin, Chambersburg, Pa., joined the mission family.

On May 5, 1915, Paul E. Stauffer was born. Ruth Derstine was also born here and soon after that the Derstines left.

Bro. Henry Ramer, who lived in the city, was deacon. His wife was the daughter of Bro. J. N. Durr. In 1917 they moved to Alberta, Canada.

Sisters Martha Barbe (Stoltzfus), Virginia, and Emma Smeltzer (Freed), Indiana, came as workers. Bro. and Sister Jacob E. Martin, Marion, Pa., came in 1918 with Jacob, Jr., and moved into one of the apartments on the third floor.

In September, 1918, J. Mark Stauffer was born. Shortly after his birth, the Stauffers

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STEWARDSHIP

Planned Giving

BY ELMER BORNTRAGER

One of the finest Scriptures in the whole Bible on principles and methods of giving is found in II Cor. 8:1-15. This Scripture is pertinent at this time when we are thinking of plans and methods for meeting the financial needs of the church in mission. If one understands the nature of Christian stewardship to be the grateful and obedient response to our receiving God's love and salvation, then plans, methods, and organization will be the means and vehicle through which we can express our basic commitment and distribute our gifts in an equitable way.

One of the ways to evaluate our stewardship response is to ask questions about our present practices. For instance, how do we as a church rate in giving per member in comparison to other churches? We are probably about fifteenth from the top in per member giving. Our giving to all causes is about \$50 to \$70 per member. This does not seem to be a very large amount for a church whose wealth appears to be about the average for the general public of our country.

Do we need any giving plans? Should we make plans for the improvement of our financial support of the church in mission? Where should we start making plans? Is our problem only a matter of consecration and dedication to God? We need both a revival and definite teaching along the line of giving in our church today. Revival cannot come when we hold back any area of our life. When a person yields his life, he will also yield his pocketbook. Jesus said, "Where your treasure is, there will your heart be also." Perhaps some of us don't have our hearts in the church because we have not invested enough "treasure" in the church.

First Plans—The Individual

The first area of planning ought to be with the individual. If we start from the top, beginning with the general Mission Board and then pass the plans and quotas down to the congregation and in turn to the individual, the plans may not prove to be the success we hoped they would be.

The first need in the church is a membership who will first give themselves to the Lord. Paul rejoiced in the liberality of the Macedonians because they did this. The Indian Chief in a call to Christian consecration brought his wampum, his tomahawk, and his pony in turn, but still found no satisfaction in answer to his conscience. Finally, he came to the altar with nothing in his hands and simply said, "Indian Chief bring

himself to the Lord." We cannot clear ourselves by simply giving \$1,000 or our tithe to the church. God wants our tithes and offerings, but He first wants us in full surrender.

Every Christian ought to plan his own personal giving. All the plans of boards and churches are useless without individuals to work the plans. The psalmist said, "bring an offering, and come into his courts" (Ps. 96:8), rather than "come into his courts and give an offering." It suggests planned giving rather than spasmodic giving. The Christian should plan at home before he goes to church what he will give and then bring it to the Lord. He needs to do this honestly, prayerfully, and purposely in consideration of the need and according as God has blessed him. This seems to be far more Scriptural than to wait to plan one's giving until there is some appeal made at a missionary rally or special meeting, and then give or pledge on the basis of the emotional appeal. II Cor. 8:14, 15; I Cor. 16:2; II Cor. 9:7.

Guides to Giving

Following are a few Scriptural principles to guide us in our giving:

1. We should give proportionately as God has prospered us. In I Cor. 16:2 we are told to give on the first day of the week according to our income. It would seem the least we could say about this Scripture is that we should give regularly and in proportion to our income. The tithe is certainly an appropriate way to proportion one's income. It may be given weekly, monthly, or seasonal with crop and livestock income. This Scripture does require a portion or per cent. Can a consecrated Christian, however, fairly and honestly give any less than the tithe?

2. Giving also requires a sacrifice. Paul commended the Macedonian brethren for their sacrifice in ministering to the needs of the saints. "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves" (II Cor. 8:2, 3).

3. The Macedonians also gave wholeheartedly for the work of the church. They gave, Paul says, "begging us earnestly for the favor of taking part" (RSV). The apostle also tells us to give "not grudgingly, or of necessity."

In the building of the tabernacle we are told in Exodus that the people were to

"bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." In Exodus 36 we are told that the people brought their offerings daily for the building until the builders spake unto Moses saying "the people bring much more than enough for the service of the work," and Moses commanded and "the people were restrained from bringing." If God's people today would give in this way, what joy it would bring to the leaders of our church programs.

4. We ought also to give joyfully and cheerfully as we bring our offerings to the Lord. Again the Macedonians gave out of the "abundance of their joy." Paul also said that "God loveth a cheerful giver."

5. Paul encouraged the Corinthians and us to give liberally. "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:5, 6).

6. The Christian dare not give in any way but in complete honesty. Ananias and Sapphira were judged for pretense and dishonesty in their giving. It is better not to vow than to vow and not pay. We may deceive man but we cannot deceive God, and surely any such deception will nullify any blessings and rewards God has for us when we give to Him.

7. Our giving in general should be through the regular channels of the church. I can find no place in the Scripture that suggests that we should give only to the cause in which we are particularly interested, or to a cause we specially like. Can a Christian in all honesty give with strings attached to force people to his ideas and to his way of thinking? We ought not play politics with our offering for the Lord!

The Local Church Plan

The second phase in the area of planned giving should be in the local congregation. If the individual members of the church are dedicated to the Lord in the matter of their gifts, then the local congregation has a responsibility to equitably distribute the gifts according to a plan which supports the whole church in mission. Here is a place for a budget in the local church. This plan should provide for local needs and projects, and for the general needs of the church. Attention should be given to the district conference and mission boards, the General Conference, and our educational institutions.

Congregations who have used this plan have found it to be a real blessing and have increased their giving very substantially. With this plan of giving there are always

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TO BE NEAR TO GOD

The Bases of Christian Stewardship

By EDWIN ALDERFER

God, the Redeemer of All Things

Sunday, October 29

"When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). "God sent forth His Son . . . to redeem . . . that we might receive. . ."

God, the Creator-Owner; God, the Giver of all things; God, the Redeemer—it is God who is in all and through all. "For when we were yet without strength, in due time Christ died for the ungodly"; "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "For if, when we were enemies, we were reconciled to God by the death of His Son . . ." (Rom. 5:6, 8, 10). Can these truths ever become commonplace to us? Can we do other than to give our bodies as a living sacrifice?

Monday, October 30

"We have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

"We have redemption. . . ." "Beloved, now are we the sons of God. . . ." (I John 3:2). "For ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8). The terms, "we have," and "now are we" are statements of our present condition before God through Christ. Does my attitude toward my possessions and my use of them show that I have been redeemed?

Tuesday, October 31

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isa. 43:1).

It's one thing for God to claim us because He loves us. It is a greater claim He has when He redeems us out of our sinfulness and helplessness at great personal cost, because He loves us. God knows the cost of our redemption, for He paid it. Therefore He says, "Thou art mine." "The earth is the Lord's," and I am the Lord's; therefore I "honour the Lord with [my] substance."

Wednesday, November 1

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

God's redemption of us gives Him ownership not only of our soul but our body also. Do my eating habits (the type of food and amount) show that I know that my body is the Lord's? Has my use of my body in time and energy today declared that I know that I am God's?

Thursday, November 2

"Ye are bought with a price; be not ye the servants of men" (I Cor. 7:23).

The price of our redemption was the death of Christ. The cost to us is the crucifixion of the old man with Christ, so "that the body of sin might be destroyed, that

henceforth we should not serve sin" (Rom. 6:6). "But now being made free from sin, [we have] become servants to God. . . ." (Rom. 6:22). So now I use the possessions God has given me and the resources He has made available to me for His purposes and not for my own nor to please any other man. Do I really? Have I today?

Friday, November 3

" . . . the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom. 8:21, RSV).

There will come a time, the Apostle Paul has said, when all the things of nature shall be renewed—redeemed—"from its bondage to decay." This will be accomplished by the same sovereign God who involved creation in the consequences of the failure of man to abide by His will. Just as our redemption waits for its fulfillment, the redemption of our body, so God the Redeemer of all things shall at that final time redeem all things of His creation. But even now, by the redemption of our spirits, it is possible, in one sense of the term, to redeem the

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Sunday School Lesson for November 5

Growth in Christian Concerns

Matthew 25:31-46; Galatians 6:1-6

Who gives us this teaching of our lesson on Christian concern?

What is the scene or setting? Let pupils read and see the judgment day reckoning. Who is the judge? What kind of a judge is He? An all-wise judge who fully understands each person. One who has given His life that each of us might come to salvation. One who is the embodiment of righteousness and mercy. He couldn't misjudge.

Who are being judged? On what basis does Christ divide the people into two groups? For what are the righteous commended? For what are the unrighteous condemned? It is service to Christ. All through Jesus' teachings we learn that our salvation is based on what we think of Christ. Love for Him prompts us to serve Him.

How is Christian love expressed? The love that Jesus approved so highly leads to Christian action. Whom do we serve? Let the class enlarge upon the list in the lesson to include any unfortunate, underprivileged, despised, needy, and neglected people. Are there such in your immediate environment? What could you do to help them?

Why do some people see opportunities for service and others do not? Why didn't the righteous know they had done these deeds to Jesus? It was just a natural reaction because Christ indwelt them to give them this spiritual concern. They were not just "do-gooders," but they were good at heart.

Is it fair to be judged by our works? Are we not saved by faith and not by works?

How can one get a deeper concern for others? As we abide in Christ we catch His Spirit, we see more needy people, we feel for them, we do more. How sensitive Jesus was to every person's need! When did He pass by? How He would have liked to help the Pharisees! Notice from Galatians 6:1-6 that we serve not only in physical help but also in lifting burdens, in restoring peace, and in communicating spiritual truth. Some may be counting on their family tree or on their fame or skill or knowledge to give them credit with God for the final judgment, but only the service to the "least of these" has worth, according to Jesus.

How does this service make us grow? We are freed more and more of self as we give ourselves to others. Greater joy comes to us. Our sympathies are enlarged like unto those of Jesus. For our service to be genuine we must keep in vital and fresh touch with God. Fellowship is enriched as we are bound together in greater love. And as we testify to the love of Jesus, many are attracted to Him. One's prayer life becomes fuller than ever. Faith increases. This is indeed the happy life and all can attain this goal.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Cry of the Inner City

By Simon Gingerich

Come, go with me. I want to show you something you may not have seen. It will not take long, perhaps only five minutes. I want to take you to the inner city. The inner city is not a city in a particular state. It is rather a state within almost every American city. Since I know Indianapolis, Indiana, better than other cities, please come with me, by way of your imagination to Indianapolis.

While we are approaching Indianapolis we should brief ourselves on the city itself. Indianapolis is a progressive community. You will see that it is a rather wealthy town. It is a commercial center with insurance and banking as major enterprises. It is a productive industrial town with vast masses of population employed in manufacturing, transportation, and trade. Indianapolis is also a cultural center with several major schools of higher education, art institutes, medical centers and the central offices of the Indiana state government.

As we approach the city you will see hundreds of acres of beautiful suburban homes. We could approach from any direction and see the same growing edge of the city. Here are beautiful ranch or split-level homes on well-landscaped lots. Here are new schools, shopping centers, and country clubs. Here and there a new church may be seen, built to blend, perhaps too well, into the surrounding community.

Let us drive through the green growing edge of the city, on past the substantial, well-kept homes in the respected residential



Houses empty since spring . . . windows and doors open . . . no place for children to play . . . a sign of deterioration in some community homes in the "inner city."

area of the city. As one travels on Meridian Street toward the heart of the city, the residences appear noticeably older but still well preserved. Commercial buildings gradually line both sides of the street. Here at 10th Street we will turn left a few blocks. This is considered the southern boundary of the north-central section of the inner city residential area.

Here we are on the edge of one of the older residential areas of the city. The irregular shaped district is approximately a half-mile wide and a mile long. Within the area live 26,000 people. While we drive the narrow streets we notice substantial-looking old residences crowded together on narrow lots with little room for lawn or shrubbery. Large, untrimmed, old maples line the narrow street and add something of gloom to the area. Rubbish and aban-



Ronald and Rhonda in Indianapolis like to go to church, too. Will our church minister to the needs of those in the "inner city"?

doned cars clutter the back alleys. The impressive one-family mansions of the stable Indianapolis business families of a generation ago have become, in the last decade, apartments for four or five low-income families. Absentee landlords have the weekly rent collected by local agencies and seldom see or care about the deterioration of the property. Mobility of population is high. One school in the area has a 50 per cent turnover in pupils every six months. Moving is easy and sometimes cheaper than paying rent! Each time a tenant moves out, the apartment is in a little worse condition than when he moved in.

Not only do we see physical deterioration but on every hand is social disorganization and community irresponsibility. Grosser forms of vice and delinquency may shock us; but here in the inner city there is much bootlegging, gambling, burglarizing, and prostitution. The wretched cries of unwanted babies and deserted families arise from the untidy, overcrowded houses on narrow, dark streets. This is the cry of the inner city.

At one time this area had 20 active churches serving a population not nearly as great as the present 26,000. As the substantial old families sold their homes and moved to the suburbs, the churches have gradually been neglected. One after another



The north central area of the Indianapolis "inner city" is approximately a half mile wide and a mile long with more than 26,000 people. The original families have moved to the suburbs and the churches are largely abandoned. The few that remain open do not attempt to serve the present needy people who have more recently moved into the area. Wretched cries of unwanted children and deserted families arise from untidy overcrowded houses on narrow dark streets. One of the most desperately needy mission opportunities in America today is the "inner city."



Rubbish and abandoned cars cluttering the back alleys are not unusual in the "inner city." Not only is physical deterioration evident, but on every hand is social disorganization and community irresponsibility.

has been closed. Those that remain open are attended by a few old-time families who remain in the area and a few suburban families who, perhaps for sentimental reasons, come back to the old home churches for worship. Only one or two very small churches are even attempting to do anything for the present needy population of the area. This, the inner city of Indianapolis, may be typical of neglected areas in many of our larger American cities.

Now, as we drive back out of the city, let us think about what we have seen. Here is a mass of population, 26,000 persons, crowded into an area of approximately one square mile. Many of these people lead deplorable, wretched lives. Jesus has given

us the commission to go and make disciples. Part of our mission must be to the inner city, one of the largest, most desperately needy mission opportunities in America.

There was a time when Mennonite congregations and mission boards sought out abandoned rural churches and opened them with an effective witness. The time has come when we need to be alert to the neglected and abandoned inner city in our great American centers of population. The cry of the inner city is not only the wretched cry of multiplied thousands of untidy children but the compassionate word of our Saviour who says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Mathis Church Becomes Hurricane Sanctuary

By PAUL CONRAD



Monday afternoon at 2:00 the group in the church sang as Hurricane Carla headed for Matagorda Island and Port O'Connor.

Three hundred persons found refuge within the walls of the Calvary Mennonite Church at Mathis, Texas, while hurricane "Carla" raged. Persons not ordinarily found within the walls of any church found sanctuary from the storm and spiritual encouragement during hours of deep stress.

Thursday, September 7, brought welcome rains to this South Texas area ahead of the advancing hurricane. By Saturday evening it became quite certain that "Carla" would strike the mainland somewhere between Galveston and Corpus Christi, which includes the Mathis area. All night the radio reported at fifteen-minute intervals "Carla's" progress, and continually emphasized the dangerous nature of the storm.

At 6:00 on Sunday morning Bro. Leandro De Leon came to inquire about the possibility that the church building could

be used as a shelter during the approaching hurricane. He had experienced several storms of this nature and was aware of the dangers involved.

The regular 9:30 Sunday morning services were less well attended than usual. By the 11:30 dismissal time the skies were clouded and winds were growing stronger. An announcement was made that the church would be open to those seeking refuge.

"Carla" continued to make slow but resolute progress toward the Texas coast as people began arriving at the church early Sunday afternoon. No one knew exactly what to expect or how long to plan to stay at the church. Families began arranging themselves in the classrooms, while others informally passed time visiting in the auditorium.



Monday afternoon at 4:30 the group worshipped in song as Hurricane Carla pounded the Port Lavaca area and exerted winds of hurricane force at Mathis.

About 4:00 p.m. Mrs. Mauricio Padilla came to ask if we had some place where her husband, who had both legs broken, could wait out the storm. The church, with so many people there, didn't seem to be the place for him. We anticipated that all the room at the maternity hospital would be needed. It was finally decided that the 20' x 24' block building which had been used as the VS unit dorm would be an ideal place for Mauricio and his family.

People over the entire town were busy during the afternoon boarding up their windows. They were really taking seriously the warnings about the approaching hurricane. What a different world this would be, we thought, if men would pay as much attention to God's Word, which warns so clearly of the wrath to come and pictures so lovingly the place of refuge in Christ Jesus.

At 5:00 p.m., we closed the door and left our own home. It was a strange feeling to walk away not knowing whether the house would be standing when we returned. Yet, through it all, we did not experience any fear or worry unduly. My mind was concentrating on how to make the best use of this unusual opportunity to witness to the many persons now within the walls of the church who ordinarily did not darken the door of any church.

By 7:00 p.m. the church auditorium was filled with people gathered for the worship service and planning to stay all night. As Ann conducted the children's meeting my thoughts turned back a few years to the time of construction of the building. I was glad to recall that the foundation was well reinforced with steel, and that steel reinforced columns anchored each of the laminated roof beams. The usefulness of this hidden steel seemed to me to illustrate the strength which we experience in our daily lives when they are anchored in faith. This I shared with the congregation, and as everyone listened it appeared that they understood.

At 9:30, as we closed our worship service, the latest information reported that "Carla" was moving in a line headed directly for Mathis, and was expected to hit by early



The foundation of the Mennonite Church in Mathis was well reinforced with steel, and steel reinforced columns anchored each of the laminated roof beams, making the building a refuge for those sitting out the storm. The hidden steel symbolizes strength which Christians experience in their daily lives when they are anchored in faith.

morning. After a period of informal visiting and preparations for the night, we assembled again in the auditorium, where we worshiped in song. Six filmstrips from the "Life of Christ" series helped keep our thoughts on the Lord and reduce, somewhat, the worry that was evident.

From 12:30 a.m. through the early morning hours, the benches and floors became beds for those who tried to sleep. Some preferred to stay awake to listen to radio reports. "Carla" didn't seem to be moving very fast. By 6:00 a.m. rain and high winds formed the picture outside. Inside, people awakened to wonder what "Carla" had done while they slept. By 8:00 o'clock "Carla" had made little additional progress toward the mainland, and some of the men returned to their homes to get food. It appeared that we might be at the church all day and through another night.

Everyone came together for morning worship, which included congregational singing, special music numbers, Bible reading, Bible stories, and prayer. By noon it appeared that "Carla" would enter the mainland in the Port Lavaca area to the north of Mathis. The afternoon was spent informally, with groups singing and children gathering at a story rug to listen to Bible stories.

At 3:00 p.m. news came that "Carla" was raging in on the mainland, headed for Port Lavaca. The winds at Mathis were at hurricane force. I was glad for every care that was taken a few years ago in placing the steel reinforcement in the building. We felt secure within the walls of the church. Once more we spent time together in singing and worship. This was a precious fellowship.

By 5:15 p.m. the local report was that winds were subsiding and those who wished could return to their homes. This was good news, even though the people had enjoyed their stay at the church. A third of the people, however, decided to remain at the church overnight. Candles provided the only source of light that night.

Tuesday morning all seemed quiet, and all returned to their homes. Mathis had

been to the south of the hurricane center and had suffered little damage. The expressions of gratitude were rewarding. The whole experience, we believe, drew our congregation closer together in the bonds of love.

Perfect Thanks

By HOPE KAUFFMAN LIND

Christian people are thankful people. Daily they include thanksgiving in their prayers. But is this the perfect expression of thanks?

One of the Old Testament ceremonial offerings was a thank offering. It was one kind of peace offering and was given as the individual recognized himself the recipient of unmerited and unexpected blessings. The psalmist spoke of offering to God the sacrifice of thanksgiving. Ps. 116:17. This was his outward response to heartfelt thanks for God's goodness to him. His response involved action as well as words.

Thanksgiving must have its basis in heart feeling. It must express itself in words, but it will also find expression in action. It may involve the sacrifice of something I want for something my brother needs. One element of this sacrifice may be financial giving. Six dollars a year can hardly be considered a sacrifice, but it will help more than one homeless, hungry person. Nor can twenty dollars be a very great sacrifice when it will bring the good news of the Saviour, Christ, to people who do not know Him. Our mission board asks only this much of each member, but because it does not receive it, missionaries must be asked to postpone expenditures where possible. This is a hindrance in leading men and women to Christ.

How thankful are Christians? Mere verbal thanks is selfishness. But when words are supplemented with actions, thanks is most perfectly expressed.

Eugene, Ore.

Missions Today

Is Your Church Growing?

By J. D. GRABER

"Rapid growth of the church must be seen again, as in apostolic times, to be pleasing to God. He wants ripe fields reaped to the last sheaf. The Saviour—not secular hunger for numbers—constrains obedient Christians to harvest. Non-growth, always ascribed to 'the difficulty of the field' must now be seen as often due to remediable causes—and ended." This statement was made by Don A. McGavran, the author of the now well-known books, *Bridges of God* and more recently, *How Churches Grow*.

We are commanded to reap, not to prepare soil, plant, and nurture. He is Lord of the harvest, not the Lord of the plowing or planting. But this is obviously a false antithesis, for plowing and planting precede harvesting. Yet the emphasis is a good and necessary one, for we become so complacent with "zero" churches—churches that do not grow. We excuse non-growth by saying we are planting and preparing for a harvest later on. This may be exactly true, but also it may be a mere excuse. We must always get back to the fundamental question, "But why is my church not growing?"

Excellent mission work is not enough. Does it help or hinder church growth? This is the really relevant question. In a letter to missionaries in Nigeria engaged in church growth research, Dr. McGavran wrote: "If there is some wonderful 'piece of mission work' where a fine Christian is pouring out his life in sacrificial labor, you must steel yourself to disregard everything but the one question, 'How does this affect the multiplication of churches: the discipling of this nation?' If what he is doing fails of discipling (making disciples), you must say so—to yourself at least."

For whose conversion are you now praying? It is suggested that new converts should be asked this question. This would be a good question for each of us, too, who are not new converts. Asking a new convert why he accepted Christ should tell us something about why people are becoming Christians now. But such knowledge has value only if we use it to make us more effective in bringing others to accept Christ.

Is my church growing? Am I winning anyone? These two questions are really two parts of the same question.



In the program of God nothing new has happened since Pentecost. The next event is the Blessed Hope.—Allen H. Erb.



MISSION NEWS

Overseas Missions

Paul Swarr is teaching Bible, English, and mathematics classes, a total of 21 hours a week, at Baptist Farm School this year.

Japan—Rhoda Ressler taught at the Hokaido American School in Sapporo for three weeks, since they could not find a second teacher by the time school started, though one of the mothers began teaching later. Sister Ressler returned Sept. 23 to Kamishihoro cho for their kindergarten field day. Since it rained, activities, attended by 28 children, were held in the high school gym.

The week of Sept. 17 national Christians and missionaries met at Charles Shenk's home in Shibechea to study two major problems—divorce and remarriage, and marriage of believers and nonbelievers.

On Sept. 24 lay leaders held a study on evangelism, and later went in two cars and passed out tracts in homes.

Robert Lee, now in Obihiro, where Carl Becks had been before furlough, preached at Nakashibetsu Sept. 24.

Nepal—Lena Graber, missionary nurse to Nepal, will return to United States by air on regular furlough about mid-December. She will return to Nepal following annual board meeting next June. Sister Graber was a nurse in India from Nov., 1944, to Nov., 1955, and has been a nurse in Nepal since March, 1957. Her address while in United States will be 2116 South Aurora Avenue, Elkhart, Indiana.

Salunga, Pa.—The bimonthly meeting of the Eastern Mission Board will be held Nov. 7, at Meckville Mennonite Church.

Tanganyika—Mara Hills School opened Sept. 11. Robert Keeners serve as house-parents while Leroy Petersheims take a three- to four-month leave to study Swahili. Enrollment at Mara Hills is 34 this term. Clara Landis teaches grades one to four and Martha Jane Lutz teaches grades five to seven. Several subjects are departmentalized for the first time this term.

Dorcas Stoltzfus, M.D., was delayed from leaving for Tanganyika Sept. 25 because her medical credentials were not cleared. However, she was able to leave Oct. 4 on the same plane with Harold Stauffers, en route to Somalia.

Ethiopia—The James Payne family left by air for Ethiopia Oct. 2 and were scheduled to arrive in Addis Ababa Oct. 4.

Mildred Heistand and Lois Marks arrived in New York Sept. 27 on their furlough from Ethiopia. Miss Heistand's address is Route 4, Manheim, Pa. Sister Marks' address is Wakarusa, Ind.

France—Regular Sunday morning worship services were begun in Thionville, France, Sept. 17 when 13 persons met for worship in the Glen Good apartment. A new responsibility of the Goods is the privi-

lege of teaching religion in three public schools once a week.

Argentina—Six young people and two adults were baptized Oct. 1 at Bragado. The congregation, continuing open-air meetings again this spring, holds three meetings each weekend in different sections of the town. They plan an evangelistic campaign at the church, to be held in late November.

The Ross Goldfus family visited the America congregation the weekend of Sept. 17, where Bro. Goldfus spoke at the young people's meeting Saturday night and preached Sunday evening.

Among 450 evangelical pastors, workers, and students from Argentina and Uruguay were 33 Mennonites from Spanish-speaking and German-speaking churches who attended the World Vision workers retreat held in Cordoba Sept. 22-29.

Brazil—Senhor Amaral was elected to a two-year term as deacon of the Valinhos church. At Valinhos Bro. Theobald will conduct a series of evangelistic meetings Oct. 26-29. Four new converts are under instruction for baptism here.

Radio Listener Becomes Member of New York City Church

Many influences are usually required to lead a person to Christ.

This is true in the life of David Huyghues of New York City, who was baptized and brought into the fellowship of the Seventh Avenue Mennonite Church. John H. Kraybill, pastor of the church, tells of Bro. Huyghues' experiences as he searched for God's will in his life.

"Mr. Huyghues was born and raised in



John H. Kraybill, pastor of Seventh Avenue Mennonite Church, welcomes David Huyghues into the fellowship of the Mennonite Church. The contact began when Mr. Huyghues heard a Way to Life broadcast.

England—On Oct. 8 the London Mennonite Center joined the Free Gospel Hall in their annual harvest services. Members brought gifts of fruit, vegetables, and groceries to the center and the hall for the special Sunday evening service and the harvest tea held at the hall Monday.

John Coffman, missionary to England, attended a mission workers conference and Mennonite Central Committee retreat at Biennberg, Switzerland, recently.

Karel Kulik recently moved to Laindon, where he is pastor of the Manor Mission congregation. His new address is 41 Victoria Road, Laindon, Essex, England.

France—Marian Hostetler, missionary to Algeria who just completed a year's language study in France, helped at Mont des Oiseaux, a camp for mentally retarded children run by French Mennonites. From there she went to Basel, Switzerland, to attend a conference; after the conference she traveled to Algeria, where her address is 52 rue Richard-Maguet, El-Biar (Alger), Algeria.

Japan—Along with language study and missionary outreach, Nancy Lee teaches Monday afternoons at a local high school in Obihiro and Robert Lee, her husband, teaches an English Bible class Thursday evenings.

A number of earnest young people were saved, and instruction classes for seekers for

the Virgin Islands. He was baptized as an infant in the Anglican Church. He later strayed away from the church and was never confirmed nor was he baptized as an adult.

"He came to the United States in 1928 and during the 1950's he began to sense the Lord's call in his life. In 1959 he attended a community tent meeting in a small town in New Jersey and made a public commitment to Christ. He feels that the Lord received him at this point and ever since he has been reading his Bible, praying, and listening to religious broadcasts, but not attending church anywhere. He lives only about eight blocks from our church.

"Several months ago he began listening to The Way to Life program and wrote a letter to the Harrisonburg office. He then received a copy of the letter inviting him to the churches here. Following this letter of invitation he began attending our church and has been attending ever since.

"Several weeks ago I was visiting with him in his home for several hours. With tears in his eyes he told me of the Lord's moving in his life recently. All these years he has put off the decision but now he wants to go all the way with God.

"On Sunday, Sept. 17, Bro. Huyghues was baptized and received into the fellowship of the Seventh Avenue Mennonite Church. May God receive all the glory."

Pray for Bro. Huyghues as he witnesses to Christ's redemption in his life in New York City.

preparation for baptism have been started, at Tsurugadai. Two young men, Maruyama San and Asari San, are devouring the Word and have made personal commitments to Christ.

I-W Services

Denver, Colo.—A very timely question was considered at a debate held on Oct. 17: "Resolved that the I-W program as carried on in Denver is a relevant testimony in a nuclear age." This quarterly I-W unit meeting was held at the Arvada Mennonite Church.

Norristown, Pa.—On Oct. 12 the I-W group conducted a song service at the Sunrise Rest Home. David Derstine, pastor of Blooming Glen Mennonite Church, will be guest speaker at the Oct. 26 unit meeting.

Elkhart, Ind.—Over 250 congregations have responded thus far to the annual youth census. The I-W office is grateful for this response, but nearly 450 have not yet returned the census form. Pastors are urged to see that the high school age youth of their congregation are reported. Forms should be sent to Mennonite Board of Missions and Charities, Elkhart, Ind.

Voluntary Services

Ohain, Belgium—David Rhodes, Kalona, Iowa, completed his two years of overseas Voluntary Service in Belgium Sept. 23. He arrived in the United States on Oct. 11. During his two years in Belgium he assisted the David Shanks with their work, which included service in a children's home, directing youth activities in Ohain and Brussels, and assisting with mission property maintenance.

Kansas City, Mo.—The Kansas City Voluntary Service unit served as host for the I-W orientation group from Hesston, Kan., Oct. 7 and 8. All members of the orientation group ate the Sunday noon meal with the unit. Following the meal the volunteers shared their service experiences with the group and gave opportunity to ask questions relative to I-W service and Voluntary Service.

Sept. 24, the Kansas City Voluntary Service unit presented a Sunday evening program at Versailles, Mo.

Chicago, Ill.—Voluntary Service workers Phyllis and Eldon Yoder, Parnell, Iowa, who serve as MYF sponsors of the Second Mennonite Church, report that recently the MYF held a pie sale, and later a pancake sale, to raise money for a yard play set. Before the play set was installed, youngsters in the community had only a lot full of cinders and glass in which to play. Beside facilities for youngsters, they have added volleyball and badminton for teenagers.

India—Harold and Sandra Shantz, Voluntary Service workers at Landour, India, are busily engaged. Sister Shantz acts as director of accounts at Woodstock School until a man from the United States relieves her; then she will be assistant to him. In addition, she teaches typing in the high school. Bro. Shantz, treasurer at Community Hospital, helped get it out of a serious deficit situation.

Hannibal, Mo.—Tentative opening date for the Hannibal Voluntary Service unit was set for Oct. 16. Earl Eberly, local pastor, and his wife serve until local house parents can be secured permanently. Six Voluntary Service workers are in Hannibal and openings exist for six more.

Stanfield, Ariz.—A total of 141 youngsters are enrolled in club and kindergarten programs in the migrant camps. This excludes those reached through the Sunday school conducted by the Voluntary Service unit.

Mathis, Texas—Two sessions of kindergarten with 25 youngsters in each group are held five days weekly. Ruth Keeler, Quakertown, Pa., serves as teacher and assists in the local church program as MYF sponsor.

Portland, Ore.—Because of shortage of Voluntary Service personnel, Maxine Landis, Shedd, Oreg., a Kansas City, Mo., ex-VS-er is helping in the unit home for several weeks assisting with homemaking duties

until a long-term VS-er can be found to assume responsibility.

On their way to a party recently a number of boys threw stones through a window at the Voluntary Service unit home. Rather than reporting this to the police, the unit is working directly with the boys and their parents in making this a redemptive situation.

Divide, Colo.—Three VS-ers, who transferred from the former Hesston Unit to Frontier Boys Camp, Divide, Colo., are working extremely hard to prepare the camp for the severe winter months. Vernon Birkey, Conneautville, Pa.; Elmer Stutzman, Millersburg, Ind.; and Melvin Troyer, Mio, Mich., on temporary assignment to Frontier Boys Camp, are engaged in winterizing a former summer camp. Burying water lines, installing stoves, and chinking cabins comprises the bulk of their initial efforts. At present, twelve wards of the courts are living at Frontier while preparations are being

House Calls in Paraguay

By ARTHUR C. KLASSEN, M.D. *Director of Kilometer 81 Leprosy Mission*

Making "house calls" at the homes of leprosy patients in Paraguay is a major activity of the resident doctor. Home visits form an important part of leprosy control program in rural Paraguay.

A short time ago I spent three days visiting patients in the farthest tip of our control area, about 125 miles northeast of Kilometer 81. Automobile roads now penetrate into the heart of this area, which is unusual for Paraguay. The last 60 miles were, however, along a dirt and sand "improved" oxcart trail, usually quite serviceable for trucks and jeeps.



Two leprosy patients sit in the house of the man on the right. This one-room house shelters this man, his wife, and eight children. The man's legs are crippled because of leprosy; his family exists on a semi-starvation diet. Arthur Klassen, M.D., from Kilometer 81 serves patients similar to these and helps to improve their living standards.

Long before dawn we packed in the jeep medicines, Canadian milk powder, and blankets (donated by American Mennonites), for distribution to patients, as well as food, ponchos, and bedrolls for ourselves.

On the way we visited several leprosy pa-

tients. We discovered that the wife of one patient had also developed a spot of leprosy on her skin, but fortunately it was of the noncontagious, nonadvancing type. She will receive treatment for several years and will probably never develop other evidence of the disease. Her husband, severely crippled in both hands and feet, presently receives treatment at Kilometer 81.

At about noon, we arrived at Yhu. Our patients in this area are widely separated, which necessitates driving over "obstacle courses" of streams and gullies, stumps and rocks.

For the night, we found board and bed at the local hotel. We left at daybreak to continue house calls. During our examinations we found two more new leprosy patients among family members of known patients, but again these were of the noncontagious type. At most homes we left gifts of milk powder and blankets as well as medicine. In addition, we leave simple tracts or Bible portions with our patients, and hope the written Word will speak to them. Generally speaking, leprosy patients are poorer than their neighbors; the milk and blankets fill a great need.

After driving for 15 minutes in the afternoon and finding the road too rough, we procured horses to visit a patient who lived about 10 miles away.

The next morning we set out again at daybreak to visit the last two patients. The two patients were happy to see us, especially one who was poor and can hardly care for his large family. We promised him a blanket if he would pick it up at the hotel which he agreed to do. Our mission completed, we set out for home.

During three days we visited, examined, and treated 26 patients, examined 31 family contacts of patients, and discovered and started treatment on five new cases of leprosy. At the present time, this is the only way we can reach and help these sufferers.

ing made for twelve more. These three VS-ers are rendering urgent aid in a race against time.

Washington, D.C.—Alma Stauffer, Brownstown, Pa., completed a year of Voluntary Service on Sept. 26. Wilmer and Barbara (Martin) Good, Goodville, Pa., began service here the week of Oct. 9 as the new unit leader couple replacing James and Martha Mohler.

New York City, N.Y.—Eugene and Eunice (Sauder) Reynolds, East Earl, Pa., began service here Oct. 9. Eugene serves as business manager for the unit; he also has a part-time job.

Atlanta, Ga.—R. Clair and Anna Mae (Horst) Weaver, New Holland, Pa., began service here the week of Oct. 9.

Miami, Fla.—Paul and Elsie (Thomas) Hess began service here after attending orientation at Salunga, Oct. 3-7. They transferred from Northern Tier Children's Home, Harrison Valley, Pa. Geneva Ruf-nacht, Wauseon, Ohio, is serving here instead of New York City as had been reported earlier.

Potter County, Pa.—An alcoholic came to Lester Miller, VS-er, after a service at a migrant camp on the last Sunday evening in September. He wanted to talk about his life and his need for Christ. After a long discussion the man was not ready to let go of his sin and take Christ as his Saviour. He threatened to run off and commit suicide, but Lester persuaded him to go to his room, where they again talked for a long time. This man from Mennonite background feels he is too deep in sin to be forgiven. Although he made no decision for Christ, he desired further contact. Pray that he may find Christ, the only answer to his need.

Health and Welfare

Maumee, Ohio—Labor, which has been donated from Toledo, Maumee, and Archbold residents, has helped complete the new addition to Sunshine Children's Home. Walls and roofs still need to be completed before winter weather. All the plumbing for the new building has been donated by Bernard Pliskin, father of one of the children at the home. He has donated a hot-water heater, large dryer, and a considerable amount of money in cash from friends. Toledo Plate Glass Company donated thermo-pane window glass. The equipment for the new kitchen was donated by the Rotary Club of Toledo. An interested individual donated \$1,500 worth of equipment.

Greensburg, Kans.—Marie Naffziger, administrator of Kiowa County Memorial Hospital, has been granted a leave of absence at her request for a period of four months, beginning Oct. 1, for health reasons.

Lebanon, Oreg.—Leon Detweiler, I-W worker at Lebanon Community Hospital, has accepted appointment as head of the housekeeping and laundry department. He will continue beyond the Oct. 1 termination of his I-W service.

Gene Kanagy, administrator of Lebanon

Community Hospital, Lebanon, Oreg., is one of four new members appointed by Governor Mark Hatfield to the Oregon Advisory Council on Hospital and Medical Facility Survey, Planning, and Construction.

Atlantic City, N.J.—Samuel Janzen, administrator of Valley View Hospital, Glenwood Springs, Colo., and Luke Birky, administrator of La Junta Mennonite Hospital, La Junta, Colo., were admitted to the status of Nomineeship in the American College of Hospital Administrators, a professional society, at its 27th annual convocation ceremony held Sept. 24.

La Junta, Colo.—Graduation services were held at La Junta Mennonite Church for the 15 members of the 1961 class, the sixth class to graduate from the school. Samuel Janzen, administrator of Valley View Hospital, was the guest speaker for the occasion.

Eleven incoming students to the La Junta School of Practical Nursing began orientation Sept. 5, with formal classes beginning Sept. 11.

Glenwood Springs, Colo.—A new addition is being planned for Valley View Hospital here. The present emergency room will be converted into a recovery room. This service has been given in a patient room. This will restore space for two beds in the present hospital. The present lab will be converted to an office for the X-ray department. No space was provided for this in the original construction. The present X-ray room will become a treatment and casting room for the department. Two examining rooms are being provided which have been greatly needed; otherwise, the new addition is primarily relocation and more adequate provisions for existing facilities.

Total cost of the project will be \$137,217.70. A Hill-Burton (Federal Grant) provides \$53,565.43 toward this. The community and Valley View Hospital Association is raising the balance of \$83,652.27.

WMSA

Ohio—The forty-ninth meeting of the Ohio and Eastern Women's and Girls' Missionary and Service Auxiliary was held at the Continental schoolhouse, 16 miles southeast of Defiance, Ohio, Saturday, Sept. 16. Theme of the meeting was "A Charge to Keep I Have." Speakers included Elizabeth Erb, missionary on furlough from India.

General Relief and Service News

Akron, Pa.—Twenty-seven volunteers were commissioned for service at Mellingers Mennonite Church, Lancaster, Sunday evening, Sept. 24. The volunteers are departing for domestic and foreign assignments following two weeks of orientation at Mennonite Central Committee headquarters.

David Thomas, secretary of Lancaster Mennonite Conference, gave the commissioning message, "Go and Do Thou Likewise." The commissioning charge was given

by Urbane Peachey, secretary of personnel services.

Waterloo, Ont.—Headquarters for the Canadian office of Mennonite Central Committee, now at 10 Union Street East, Waterloo, Ont., will be moved Nov. 1 to 187 King Street East, Kitchener, Ont. Office facilities at the new location will be shared with the Golden Rule Bookstore.

Broadcasting

Spain—The Spanish language broadcast is again being heard in Spain, via Trans World Radio. One of the recent letters from Spain is from a man who says the program is "for me a great comfort and blessing."

A recent report says that a Plymouth Brethren Church in Barcelona, Spain, was closed early in June because of opposition by state authorities. Official seals were placed on the doors in spite of the fact that it earlier had legal permission to hold worship services.

Pottsville, Pa.—Heart to Heart is now being heard on WPPA Pottsville every Sunday afternoon. WPPA is located at 1360 kc and 101.9 mc on AM and FM radios respectively.

Home Missions

Minnesota—The district mission meeting of North Central Conference was held at Lake Region Mennonite Church, Detroit Lakes, Minn., Oct. 21, 1962. Theme of the meeting was "The Church in Mission." Guest speaker was Milton Vogt, missionary on furlough from India.

Your Treasurer Reports

Six months of the General Board's current fiscal year are now past. We want to share with the church some of the results of this six months' financial experience.

Contributions for missions for the six-month period total \$308,606. For the same six months last year contributions amounted to \$326,856. Spending to keep the program going totaled \$522,559 during this six months as compared to \$551,620 for the same period a year ago.

We want to call this to the attention of the church at this time since it has serious bearing on both the mission work of the board and the church's response during Missions Week. These figures reflect the situation which called for recent Executive Committee and Relief and Service Committee actions reducing expenditures for the remaining six months of this fiscal year ending March 31, 1962. We have been very grateful for the response of God's people to the General Mission Board over the past years and pray that God may lead us together in finding His will for the total Mennonite Church in missions until He comes.

—H. Ernest Bennett.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Holmes County, Ohio, MYF groups had a weekend rally, Oct. 14, 15, at the Martins Creek Church. A team from Goshen College served as speakers.

The Franconia Conference sermon on Oct. 5 was preached by General Conference Moderator, John R. Mumaw. The Every-Home-Plan for the GOSPEL HERALD was heartily endorsed. A standing ministerial committee was authorized. Amos Kolb and J. C. Clemens, ministers and active conference members for more than fifty-five years, were given special recognition. Bro. Elmer Kolb was chosen secretary, succeeding Jacob Moyer. He is to give one-third to one-half time to the work of this office.

Sister Katie Ann Birky, Adair, Okla., is conducting a music class each Monday evening at Zion, Pryor, Okla.

A Sunday-school conference was held at Lansdale, Pa., on Oct. 15, with Christian E. Charles, Salunga, Pa., and Harvey Bauman as speakers.

The Mount Airy, Md., congregation has purchased a tract of ground across the road from the present site and is planning to build a larger meetinghouse.

A University of California graduate accepted Christ at the Hope Rescue Mission, South Bend, Ind., on Oct. 1.

A mixed chorus from Martins, Orrville, Ohio, accompanied by their pastor, Bro. John King, gave a program at Oak Hill, Millersburg, Ohio, the evening of Oct. 8.

Bro. Eric Renno, Belleville, Pa., was installed as bishop at Bart, Pa., on Sept. 17. The former bishop, Bro. Nevin Bender, asked to be relieved of this responsibility, since he is engaged in Gospel work among the Indians in Mississippi. Bro. Renno spoke in Christian life meetings at Bart, Oct. 12-22.

Bro. Paul Peachey, Washington, D.C., served with Bro. Elmer Neufeld of the MCC Peace Section in five regional peace conferences in Manitoba, Oct. 9-19.

About one hundred women, from young mothers to great-grandmothers, attended the retreat held at Black Rock Camp, Sept. 29, 30. The retreat was planned by Mrs. Abram Diefenbach, Mrs. David Hess, Mrs. Clarence Keener, and Mrs. Raymond

Charles. Speakers were Mrs. Margaret Bucher, Hartman, W. Va., and Mrs. Melvin Lauver, Akron, Pa. It was an occasion of great inspiration to those who attended.

Bro. James W. Kuhns, former teacher at Christopher Dock School, is serving as a psychologist on the staff of Girard College, Philadelphia, Pa.

Mennonite Church Buildings, Inc., has support projects at the present time totaling \$750,000. The corporation could use additional funds: demand notes at 3 per cent interest, debenture notes at 4 per cent; and preferred certificates at 5 per cent. Address H. L. Swartzendruber, 11 Marilyn Ave., Goshen, Ind.

Bro. Urie Bender, Secretary of Literature Evangelism at Elkhart, Ind., attended the Christian Businessmen's International at Montreal, Quebec, Oct. 18-22. Following this he is visiting the Mennonite missionaries in the Montreal area.

Bro. H. A. Diener gave his home congregation at Yoder, Kans., an illustrated talk on Oct. 8 concerning his recent trip to Puerto Rico.

Bro. John M. Lederach, Hubbard, Oreg., spoke to the monthly meeting of Gideons in Salem, Oreg., on Oct. 9.

A Sunday-school workshop was held at Zion, Archbold, Ohio, on the afternoon of Oct. 14 for all the churches of the area. Staff included instructors from Goshen College.

Called to Maturity, by Myron Augsburg, is being used as the text for midweek meeting at Springdale, Waynesboro, Va.

The Highway Village congregation, East Peoria, Ill., is planning to begin soon the construction of additional worship facilities. The basement of the new addition is already in use.

Pastors and superintendents from Illinois churches enjoyed a fellowship dinner at Peoria on Oct. 2. The speaker was Leonard Hall, executive secretary of the Peoria Ministerial Association.

Bro. Luke Drescher, formerly of Iowa Mennonite School and Eastern Mennonite College, is now serving as Director of Athletics at Messiah College, Grantham, Pa.

Bro. S. S. Wenger, Paradise, Pa., recently addressed the faculty retreat of the Messiah College, where he served as a member of the Board of Trustees.

The Sunday-School Meditations staff gave a program at Christopher Dock School, Lansdale, Pa., Oct. 21. Bro. Ralph Malin, Bro. Ford Berg, and a quartet were there.

Speakers in a missionary Bible Conference at Los Angeles, Calif., Oct. 8-15, were G. K. Harris, veteran missionary from several countries in Asia; Stanley Weaver, missionary among the Navaho Indians; and G. H. Beare, former missionary to India. Devotional periods were led by James H. Lark, and his wife served as song leader.

Bro. Willard Roth, editor of youth publications for the Mennonite Publishing

House, was ordained to the ministry at Scottsdale on Oct. 15. His ordination was requested by Mennonite Publication Board. Bro. A. J. Metzler officiated in the service, assisted by Bro. Paul M. Lederach. Ellrose Zook and Paul Erb spoke.

A Revelation of Jesus Christ, by J. B. Smith, is being catalogued by the Pilgrim Publishing House, at Indianapolis, Ind.

A farewell fellowship was held for Bro. Ed Birkey and wife at Manson, Iowa, the evening of Oct. 22. Bro. Birkey is moving to Kansas where he will serve as pastor at West Liberty.

Bro. Donald Jantzi was ordained to the office of bishop at the New Bremen Church, Croghan, N.Y., on Oct. 1. Bro. S. C. Yoder, Goshen, Ind., and D. A. Yoder, Elkhart, Ind., officiated.

The Salem, Oreg., Mennonite fellowship has not yet been organized into a congregation, but is looking forward to this in the near future. There are fourteen families in the group. Sunday-school attendance the first Sunday was 71. Bro. John M. Lederach has been asked to serve as bishop for the group.

Bro. J. Robert Kreider, treasurer of Mennonite General Conference, participated in a Christian Stewardship Conference at Arthur, Ill., Oct. 15, 16.

A fellowship for those who are past sixty was held at Hesston, Kans., on Oct. 8 by the Hesston, Pennsylvania, Spring Valley, West Liberty, and Catlin congregations of Central Kansas.

The Aquila Stoltzfus family is given fifteen minutes free time each week from a radio station in North Carolina.

Bro. Jesse Byler is serving a few months as supply pastor at Zion, Broadway, Va.

Vincent Vogt, Grabbill, Ind., spoke on "Christian Calling" to Ontario Ministerial Bible Conference, Chesley Lake, Ont. 17-19.

Calendar

Conference of Historic Peace Churches, First Mennonite, Kitchener, Ont., Oct. 28.
Ontario Mennonite Bible Institute, Kitchener, Ont., Oct. 30 to March 20.
Virginia Christian Workers' Conference at Sonnenberg, Apple Creek, Ohio, Oct. 21, 22.
Open Conference on "The Church and Its Older People" at Goshen College, Oct. 31 to Nov. 2.
Mission Week, Nov. 5-12.
Christian School, Institute, E.M.C., Harrisonburg, Va., Nov. 10, 11.
Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18.
South Pacific Conference, Downey, Calif., Nov. 23-25.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Pacific Coast Ministers' meeting, Nampa, Idaho, Dec. 5, 6.
Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8.
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
Summer Bible School Conference, Antium Area High School, Greenacres, Pa., April 7, 8.
Illinois Mission Board, Dewey, Ill., April 27, 28.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Halleysville, Pa., July 27, 28.
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.

A Glimpse Ahead

Next week read John H. Mosemann's moving "Call to Mission," and Elvin V. Snyder's report on "Two New Bibles" in the Americas. Read also David Shank's "Unconcern and Judgment," who sees, against the background of American plenty, people returning to Belgium who have been ejected from the Congo.

A Family Life Conference was sponsored conjointly at Colorado Springs, Colo., on Oct. 1, by the Beth-El Mennonite Church and the Mountain View (Brethren in Christ) Chapel. Guest speakers were Henry Ginder, Arthur Climenhaga, and Marcus Bishop.

Bro. Joe Miller was licensed to serve in the ministry at Otella, Mt. Union, Pa., on Sept. 24. Bro. Raymond Peachey officiated.

Carpenter Park, an outpost of the Stahl congregation, Johnstown, Pa., was organized as a congregation on Sept. 24, with Moderator Elam Glick, of the Allegheny Conference, and Sanford G. Shetler officiating.

Bro. H. Ralph Hernley, Scottdale, Pa., participated in a Mutual Aid service at Hereford, Bally, Pa., on Oct. 15.

Visiting speakers: Shem Peachey, Quarryville, Pa., at Maple Grove, Atglen, Pa., Oct. 8. Urie A. Bender, Secretary of Literature Evangelism, Elkhart, at First Mennonite, Fort Wayne, Ind., Oct. 8. Mahlon Stoltzfus and family, Alaska, at East Goshen, Ind., Oct. 8.

Maynard and Awilda Rohrer, Araguaema, Brazil, at Midway, Columbiana, Ohio, Oct. 15. John R. Smucker, Fort Wayne, Ind., at Orrville, Ohio, Oct. 8. Attorney Charles Ainley, speaking to Benton, Ind., Men's Fellowship concerning wills on Oct. 12. Joseph Atherton, General Conference Church, Congerville, Ill., at Roanoke, Ill., Oct. 8.

Ruben Rodriguez, Panama, at Roanoke, Ill., Oct. 8. William Pannell, Detroit, Mich., to Western Ohio Ministers' Fellowship at Central, Elida, Ohio, Oct. 5. Daniel Troyer, Jr., Luxembourg, at Sunnyslope, Phoenix, Ariz., Oct. 8. David Schrag, Administrator of Meadows, Ill., Home for the Aged, at Fisher, Ill., Oct. 8.

Virgil Vogt, Grabbill, Ind., at East Union, Kalona, Iowa, Oct. 8. Boyd Nelson, Information Services, Elkhart, Ind., at Midland, Mich., Oct. 8. Harold L. Longenecker, Director of Rural Home Missionary Association, Morton, Ill., at Glenwood Springs, Colo., Oct. 8.

Phil Frey, Archbold, Ohio, at Albany, Reg., Oct. 1. Irene Bishop, European relief worker, at Tuttle Ave., Sarasota, Fla., Oct. 8. Cecil Beyers, Mexico, at Bellwood, Milford, Nebr., Oct. 8. V. David Miller, Somalia, at Bellwood, Milford, Nebr., Oct. 1, and at Garden City, Mo., Oct. 8.

Vincent Harding, MCC Peace Worker, Atlanta, Ga., at Englewood, Chicago, Ill., Oct. 15. Milton Vogt, India, at Eureka Gardens, Wichita, Kans., Oct. 8, and at Casselton, N. Dak., Oct. 20. Carl Beck, Japan, at Finland, Quakertown, Pa., Oct. 22. Lehman Longenecker, Harrisonburg, Va., at Pinto, Md., Oct. 22. Don Fisher, Brethren in Christ minister at Belleville, and John Rudy, Biglerville, Pa., at Maple Grove, Belleville, Pa., Oct. 15.

New members: six by baptism at Sandy Hill, Sadsburyville, Pa., Oct. 8; one on confession of faith at Providence, Denbigh, Va., Oct. 1; fifteen by baptism at Martins Creek, Berlin, Ohio; three by baptism at Zion, Hubbard, Oreg., Nov. 19; two by

baptism at Media Chapel, Oxford, Pa., Sept. 3; one by baptism at North Scottsdale, Pa., Oct. 15; three by baptism at Spring Valley, Canton, Kans., Aug. 27.

Bro. Lester Graybill, Secretary of Youth for the Ohio and Eastern Conference, helped to organize an MYF unit at Salem, Wooster, Ohio, on Oct. 20.

Bro. C. Norman Kraus, Goshen, Ind., served as speaker in Commitment Week services at First Mennonite, Kitchener, Ont.

Announcements

Sunday-school meeting with Willis Breckbill, Canton, Ohio, and Arnold Cressman, Scottdale, Pa., speaking at Leetonia, Ohio, Nov. 5.

Vincent Harding, Atlanta, Ga., at Prairie Street, Elkhart, Ind., Oct. 29.

Paul Erb, Scottdale, Pa., in talks on South America, at Schellsburg, Pa., Oct. 29.

Norman Derstine, Elkhart, Ind., Missionary Day speaker at Hopedale, Ill., Nov. 19.

John R. Mumaw, Harrisonburg, Va., at Greenwood, Del., weekend of Oct. 29.

Conservative Mennonite Bible School at Pleasant View, Berlin, Ohio, Jan. 1 to Feb. 9. Faculty includes David Showalter, principal; Jesse Yoder, Elam Peachey, Mark Swartzentruber, Orie Kauffman, Levi Hershberger, and Alvin Swartz. Write Abe A. Miller, Berlin, Ohio, for room reservations.

Annual Illinois Sunday-school convention with Arnold Cressman, Commission Field Secretary, and Russell Krabill, Goshen, Ind., as speakers, Lombard, Ill., on Nov. 4.

Charles H. Hoeflich, Perkaspie, Pa., speaking at annual Goshen College Business Men's Dinner, Oct. 28.

Bible Conference at Royer's, Richland, Pa., with Moses Baer, Clarence Huber, Roy Geigley, James Siegrist, John Weaver, Alvin Shafer, Steven Stoltzfus, Elmer Showalter, Lester Amstutz, Paul Landis, and Mervin Baer as speakers, Oct. 28 to Nov. 5.

Milton Vogt, India, at Trissels, Broadway, Va., Nov. 11, 12.

James and Noreen Roth, Mexico, at Zion, Hubbard, Oreg., Nov. 5, and at Logsdens, Oreg., Nov. 8.

Change of address: John Martin from Elkhart, Ind., to 2573 Lititz Pike, Nefsville, Pa. Wilbert R. Nafziger from Winton, Calif., to Route 1, Box 479, Salem, Oreg. Phone: EMpire 4-2751.

The parsonage phone number for the Harold Hochstetlers at Nampa, Idaho, is 6-9408.

West Side Michigan churches in Thanksgiving services at Clare, Mich., Nov. 25.

Elmer Neufeld, Akron, Pa., speaker at conference of Historic Peace Churches, Kitchener, Ont., Oct. 28.

Abner Stoltzfus, Atglen, Pa., in quarterly mission workers' meeting at Plains, Lansdale, Pa., Oct. 30.

J. D. Graber, Missionary Day speaker at Plains, Lansdale, Pa., Nov. 11, 12.

Bible instruction meeting at Denver, Pa.,

with Erwin I. Martin, Paul Angstadt, Paul Smith, Earl Wert, and J. Frank Zeager as speakers, Oct. 28, 29.

A new telephone exchange (code number 717) was established at Akron, Pa., on Oct. 22. New numbers include: Mennonite Central Committee, 859-1151; Mennonite Mutual Aid Services, 859-1344; Mennonite Indemnity, Inc., 859-1154; Menno Travel Service, 859-1156.

Rosanna of the Amish, advertised as a Nov.-4 publication on p. 951, was published a number of years ago by the author, but has now become a Herald Press book.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Martins Creek, Berlin, Ohio, Oct. 15-22. Ralph Stahly, Wakarusa, Ind., at Midland, Mich., Oct. 15-22. C. J. Ramer, Duchess, Alta., at East Union, Kalona, Iowa, Oct. 15-22. Isaac Riser, Harrisonburg, Va., at Morning View, Linville, Va., Oct. 18-29.

David Showalter, Rowdy, Ky., at Plainview, Hutchinson, Kans., beginning Oct. 12. B. Charles Hostetter, Harrisonburg, Va., at Pretty Prairie, Kans., Oct. 15-22. Frank Zeager, Middletown, Pa., at Denver, Pa., Oct. 29 to Nov. 5. William R. Miller, North Liberty, Ind., at Pleasant View, North Lawrence, Ohio, Nov. 1-9.

Dale Nofziger, Bedford Heights, Ohio, at Shore, Shippewana, Ind., Oct. 19-29. Roy S. Koch, West Liberty, Ohio, at Leetonia, Ohio, Nov. 12-19. Lloyd M. Eby, Ronks, Pa., at Bossler's, Elizabethtown, Pa., Nov. 22 to Dec. 3.

Roy Bucher, Metamora, Ill., at Bloomington, Ill., Nov. 14-19. Harold M. Fly, Schwenksville, Pa., at Steelton, Pa., beginning Nov. 4. Harvey Shank, Chambersburg, Pa., at Beaver Run, Watstown, Pa., Oct. 22-29.

Kenneth G. Good, Hyattsville, Md., at Clinton Brick, Goshen, Ind., Oct. 23-29. Arthur Cash, Fort Wayne, Ind., at Calvary, Newport News, Va., Oct. 8-15. Norman Yutzy, Broadway, Va., at Hebron, Fulks Run, Va., Oct. 30 to Nov. 5. Paul Erb, Scottdale, Pa., at Yellow Creek, Ind., Nov. 5-12.

Nelson B. Landis, Lancaster, Pa., at Mountville, Pa., Nov. 9-19. Nelson Kanagy, West Liberty, Ohio, at Benton, Ind., beginning Oct. 19. George R. Brunk, Harrisonburg, Va., at Oak Grove, West Liberty, Ohio, Nov. 5-12.

A weekend evangelistic conference will be held at the Central Church, Archbold, Ohio, Nov. 11, 12, sponsored by Augsburg Crusades. Speakers will include Norman Derstine, Myron Augsburg, and two laymen, Waldo Yeager, a past chairman of the Christian Businessmen's Committee International, of Toledo, Ohio, and Robert Mussman, of Lancaster, Pa.



Since Paul was a prisoner of Jesus Christ, it was a trivial matter that he was also a prisoner of Caesar.—J. H. Mosemann.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Luther on the Home, by William H. Lazareth; Muhlenberg, 1960; 244 pp.; \$3.75.

This is a scholarly treatment of an interesting subject. The author deviates from his limited subject and speaks to a variety of points in Luther's theology. The results of research in this case have turned up some significant ethical and social implications of the Reformation. The last three chapters speak directly to the subject of Christian marriage, whereas the first part of the book deals with Luther's view of the righteousness of God, the Christian's righteousness, and the righteousness of social justice. There are some details in Luther's view of marriage that lack refinement and Biblical basis. We cannot agree with his position on military service or with his interpretation of the Sermon on the Mount. He veers too far away from the Christian meaning of marriage, so that it is held as a matter of "creation" rather than an ordinance. There is much to be learned from Luther, however, as he describes marriage as "a remedy against sin," "an estate of faith," and "a Christian calling." He shows what it means to live responsibly in the family and home.—John R. Mumaw.

The Context of Decision, by Gordon D. Kaufman; Abingdon, 1961; 128 pp.; \$2.50.

The Context of Decision is a study of the theological foundations of the Christian ethic. The author points up that Christians must think through afresh the problem of decision and purpose and value in terms of the new situations faced by each generation. He says to refuse to do so is to shift responsibility to earlier generations and to reject the special responsibility or work God has given this generation, i.e. the task of being Christians in the twentieth century.

Central to ethics is the problem of decision: an issue faced by every individual and group. This book focuses on this problem of decision which underlies every other moral question. The author aptly points out that Christian ethics will not give us the answers to our moral problems, nor give us the right decision on specific questions. Yet in concrete situations in which we are called upon to act, we ourselves must finally make the decision as to what we should do, and we alone bear the responsibility for that decision.

The author distinguishes Christian ethics from humanistic ethics and naturalistic ethics. He defines theologically the metaphysical context within which decisions occur. The sociological context of decision is analyzed in terms of the church and the world. In the personal-biographical context the author seeks to uncover theologically the Christian understanding of the free and creative individual. The last chapter is the heart or capstone, for here

the author analyzes the moment of choice itself; particular attention is given to the guides or criteria of right decision.

We have heard some of Doctor Kaufman's ideas in different words in *Jesus and Human Conflict* by H. A. Fast; *The Way of the Cross in Human Relations* by Guy F. Hershberger; and in *The Recovery of the Anabaptist Vision*, edited by Guy F. Hershberger.

"Our task is not to obey this or that rule in regard to smoking or drinking or going to war. Our task is to be free persons in God's kingdom, responding freely to His love for us, giving ourselves freely in love to neighbors and enemies, participating creatively in God's creative work. There are no rules or principles that tell us how to be free and creative; all such rules and principles are 'law' in the Pauline sense, the law which Christ has abolished. We must be willing to take the risk of living creatively and freely in the midst of the communities in which we find ourselves, responding not legally but with love, meeting each moment with openness, daring to act in accordance with the demands of each new situation upon our love—which is to say, we must be willing to live open to God's will for us in each situation."

"It might be well to observe here that in the light of this stringent 'Anabaptist' view of the church, modern Mennonite churches—with their staid, bourgeois memberships, their comfortable adjustment to laissez-faire capitalist practices, their regular practice of baptizing the young when they complete catechism class whether they have mature Christian convictions or not, their unwillingness to practice any kind of significant church discipline—are very little different in actuality from Christian groups of the 'church-type' tradition."

The readership of this title will be limited to the reader (college and seminary graduates) whose interest in the subject will carry him through the difficult reading matter.

The content of this book was given as the annual Menno Simons Lectures in 1959 at Bethel College.

This reviewer would like to see books of this nature as well as the three Herald Press books mentioned above translated into the everyday language of the layman. If such ever happened it might revolutionize the church!—Maynard W. Shetler.

China Doctor, by Raymond S. Moore; Harper, 1961; 210 pp.; \$3.95.

Missionary biography well done is always stimulating and challenging. This story of an Adventist doctor going to China in 1903, and returning to Hong Kong at 81 in 1960, is most fascinating. The author has not made him an "out-of-this-world" character, but the reader is led from one activity to another, with this man of universal energy and dedication, in growing admiration. Incidentally one is informed that the Adventists have hospitals all over the world, they are vegetarians, and are missionary-minded. Their particular doctrinal emphases do not appear. The refusal of the doctor to leave his hospital or school

to become a tool of government is admirable. He demonstrates that Christianity must not be allied with any type of nationalism.

This doctor's dedication to find a way to feed the Orient with the easily grown soybean is a fascinating story of research and persistence.

This story should challenge heroic sacrificial service in the reader, and will be a good addition to a Sunday-school library. It will give a glimpse into the struggles of China during the communist revolution, and suggest some of the causes, by glimpses into the poverty and wealth contrasts in the country.—Nelson E. Kauffman.

The Gospel According to St. Matthew, by Floyd V. Filson; Harper Brothers, 1960; 314 pp.; \$5.00.

This is one of the Harper's New Testament Commentaries now in the process of publication. Filson is Dean of McCormick Theological Seminary and Professor of New Testament Literature and History. Thus he brings an immense and profound background of study and understanding to the task of interpreting Matthew. He states that his aim is to "grasp and state the meaning" of the Gospel, and he lives up to his intention. The focus of the book is clearly upon laying bare the meaning of Matthew.

The book consists of an excellent 45-page introduction to the Gospel, treating its leading features, its purpose, outline, and leading themes; sources of the author, setting, date, text, and authorship. Following this is a section by section literal translation of the text and a running commentary. The text is all in English except for important Greek words that have been parenthetically inserted. Words and phrases under discussion are printed in the commentary in boldface type so that it is easy to follow at a glance.

The commentary is scholarly, but well within the reach of serious Bible students—even those who are not acquainted with the original language. The orientation is Neo-Biblical. The author is obviously acquainted with the vast historical and critical studies and makes discerning use of them, but his own purpose leads him to include a minimum of critical discussion. He gives his major attention to the meaning of the Gospel itself. He gives a discerning interpretation of the Sermon on the Mount, and deals discerningly with the divorce issue, with the virgin birth, the resurrection, and with miracles in general. His emphasis on the meaning and place of the Gospel in the church is excellent. His interpretation of the relation of the kingdom and the church will undoubtedly raise some questions in the minds of his Mennonite readers, but his viewpoint is sane and well developed. He, of course, does not presuppose inerrancy and is free to point out probable historical errors. This is at a minimum, however, and by no means destroys the value of the book.

This commentary will make an important and valuable contribution to every minister's library.—C. Norman Kraus.

CHURCH LIVING

(Continued from page 930)

work in this factory or that store, some are in school, some in their kitchens; the church is infiltrated through the whole town right now. . . . It's spread all through the town, involved in all sorts of work, doing that work in such a way and talking in such a way as to let others know what is already true: that Jesus Christ is the boss of this city and all that goes on in it. This is the church's work. And then, one day a week, we rest from our church work and gather together to hear again our Lord speaking to us, that we may go back renewed to the task He has set before us.*

You see, if members of our congregations would respond with the same sense of call that our missionaries have, our whole congregational program and witness would be drastically changed. It would mean that all of life and work would be for the furtherance of the Gospel. Paul said, "This I do for the gospel's sake."

The pastor has the primary task in making his congregation missionary and bringing about this sense of call. He does it by preaching the claims of Christ, by including missions in all corporate prayers, mentioning missionaries by name, by special prayer periods set aside to remember before God the need of our world and particular needs. He does it by brief items on missions in the church bulletin or newsletter, by encouraging reading of missionary literature, by making time available for testimonies from members who have served or are serving in voluntary service, Pax, I-W, outpost work, or who work in or have visited mission stations. He does it by a service of consecration and dedication for those entering service, by regular preaching on the Christian calling, by mission study courses.

By these and by many other means the pastor helps his congregation not only become mission conscious but to become missionary. The pastor has a tremendous responsibility to make every last member aware of his stewardship responsibility. So long as Canadians and Americans, constituting only about six per cent of the world's population, can claim almost fifty per cent of the world's annual income, we have a special responsibility to give for the spread of the Gospel.

So long as the great majority of Christian schools, religious radio broadcasts, and Christian literature is ours, we are called in a special way to go with the Gospel to others who do not have the message. "To whom much is given, much shall be required."

Congregational Groups

Congregational groups are important in fulfilling the mission of the congregation in the community. The individual Christian family has a most unique opportunity and promise of much blessing as it plans, per-

haps once a month, to invite an unsaved family for supper and fellowship.

The women's organization of the congregation, as it plans its work and program, especially keeping in mind mothers of the community who need their Christian invitation and witness, has been effectively used.

The congregational men's fellowships marshaled for Christian witness are a power for God as brethren catch the meaning of their mission and learn the joy of sharing Christ with men invited to their group and with men whom they continually meet in daily contact.

The youth group has no end of challenge and potential in reaching youth for Christ and the church. By their programs and banquets and other activities to which unchurched young people are invited and at which Christ is shared in many ways, the mission of the church is enhanced. No group dare ever become interested only in its own welfare. If it does, it soon becomes dead and even useless to itself.

Perhaps we should take the attitude toward our congregational organization that one large church does. At the end of the church year the work of each organization of the church is reviewed. If the organization or group has not won a soul to Christ during the last year it disqualifies itself as an organization in the church. Sounds radical, doesn't it? But it is meaning business in keeping the primary task of the church where it should be.

District and Denominational Mission Boards

We as individuals and as congregations are part of a district conference and a denomination. Our districts and denominations maintain mission boards, whose task it is to administer missionary outreach where no congregation or groups of congregations could accomplish the task. By bringing together people and resources, by dispatching representatives to proclaim the Gospel and establish churches where none exist, by ministering in areas of medicine, education, agriculture, relief, and literacy, these boards serve as an arm of the local body of believers.

Another major part of the task of mission boards is to promote and stimulate the church to be conscious of its mission as its very reason for existence. The board is not merely a society made up of those interested in missions but rather a channel, a tool of the church as she seeks to fulfill her mission. For the local congregation these forms of outreach are "the ends of the earth." It helps the congregation and individual cross other boundaries of need, but dare not substitute for the mission at our own doorstep.

Conclusion

We must go further than making every member mission-conscious. Our aim must be no less than making every member a mis-

sionary. There are two things essential to bring this about. First, there must be the preaching of the Word, and second, there must be prevailing prayer. The Word gives the compulsion; prayer creates the climate.

The real motivation for mission comes from the inner compulsion of the Gospel itself. It is the work of God's Spirit as the Word is preached which gives power and zeal. Here is the pastor's responsibility, to lay on his own heart and on the hearts of his people the claims of Jesus Christ and the need of the world. Egbert W. Smith in *The Desire of All Nations* writes, "The pastor holds the key of the situation; and I do not know of any missionary-hearted pastor whose missionary outlook is always revealing itself in his handling of his ordinary pulpit themes, and whose missionary zeal is always revealing itself in his pulpit intercession, who has not gradually drawn his people into full sympathy with his missionary aim."

Prayer creates the climate. Pentecost followed ten days of prayer. "When all is said and done, nothing will have a more abiding or far-reaching effect in creating a climate for mission than the prayer life of the congregation." So says J. Allan Ranck in *Education for Mission*.

Marshallville, Ohio.

*Article published in *Religion and Life*, vol. 28, No. 4 (Autumn 1959), pp. 526-538.

CHURCH HISTORY

(Continued from page 937)

moved to Virginia and Bro. Martin took over the work. But Jacob, Jr.'s health made a change necessary. For a few months the sisters managed alone, with the help of visiting ministers. Sister Sadie Spiker helped a few months that summer. Sister Barbe got whooping cough and had to leave. Sister Laura Lauver (Slabaugh), Cocolamus, came to help.

In September, 1919, Bro. and Sister Joseph M. Nissley, Lancaster County, took over the work. Bro. Nissley became very ill, but God restored him to health. His illness gave him a deeper vision of the work.

Some of the sisters who helped with the work here were Ada Kreider (Martin), Lancaster; Rosella Ash (Baker), Springs; Mary King (Yoder), Allensville; Eva Yost, Lancaster; Anna Harshberger (Brillhart), Johnstown; Anna Graybill, Katie Wingard, Anna Weaver (Yoder), Lancaster; Anna Stover, Annville; Nanna Bender (Swartzentruber), Greenwood, Del.; Mary Lauver, Cocolamus; Florence Byler (Lauver), Belleville; Gladys King (Bender) and Nellie Burkholder (Weber), Harrisonburg, Va. Sister Elma Hershberger from Virginia helped one summer before she went to Africa.

In September, 1920, Florence Byler and William Lauver were married at the mission. They remained in the city until they

were appointed for work in South America. The brethren Orrie D. Yoder, Mattawana, and Frank B. Raber, Ohio, helped during a couple summers.

Sister Nanna Bender was married to Laban Swartzentruber in 1922. They stayed in the city, helping with the work, and Bro. Swartzentruber worked at the city railroad shops.

On October 3, 1926, the present church was dedicated. The name was changed from Mennonite Mission to First Mennonite Church.

In October, 1935, a home-coming was held for all former workers. All but three were present. Two had already answered the call, "Come home." Many rich blessings were received that day and many precious memories remain.

Bro. Nissley were there until the Lord called Sister Nissley home in 1941. In 1943 Bro. Nissley and Sister Nellie Beachy, Grantsville, Md., were married, and they returned to the mission for five more years of service. Then Bro. and Sister Leonard Haarer had charge until Bro. and Sister Harold Horst, the present workers, came.

During the fifty years of the mission work in Altoona, its teaching and influence have touched many lives. The sisters would walk the streets, getting in touch with new children and their parents. They had home department work, and many prayer meetings and Bible study classes were held weekly.

Many children attended the Sunday school, and many accepted Christ. But many were not willing to go all the way with Him and followed the way of the world. Although there are not many visible results, we can not know until we see them in heaven how many souls are there because of the teaching they received at the mission and because of the consecrated lives of the workers.

On May 30, 1960, the fiftieth anniversary of the mission was observed. Many of the former workers could not be present, but there will be reunion when not one of them will be missing.

There may be some workers that have not been mentioned here, as I never learned to know them after I left Altoona.

Let us not forget to pray for the work here. In these last days when the Lord's coming is very near, may we really watch and pray.

NEAR TO GOD

(Continued from page 939)

things of creation by using them to perform the work of God in the world.

Saturday, November 4

"... The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

This is that for which we hope and expectantly wait. While we know that this shall come to pass only in God's appointed time we also know that the fulfilling of God's redemptive purposes for mankind is carried forth by those persons who have been redeemed. So until that final day "it is required in stewards, that a man be found faithful."

PLANNED GIVING

(Continued from page 938)

enough Sundays for the offerings and what a blessing it is to the pastor as he simply announces that the offering lifted will be given to the Lord. Under this plan the individual brings his tithes and offerings to the house of the Lord and presents it to the church for disbursement according to a predetermined plan. The giver has honestly and wholeheartedly brought his offering to God; the church must use and disburse it in the same way. If one applies Scriptural principles in his giving, under this plan the poor who bring \$10 to the Lord are doing just as much for the work of the Lord through the church as the wealthy who give \$1,000. Is not this what Jesus wanted to teach us in the account of the widow who gave her mite?

This plan of giving is Scriptural. In the Old Testament the Israelite brought his offering to the place of worship and it was used by the priests for the service of the Lord. In a similar way the early church used the funds as brought in by the believers and "distribution was made unto every man according as he had need" by the apostles.

There naturally will be a place for special offerings for special needs locally as they arise. No plan should be so "hide-bound" that it cannot flex to the needs as they arise. When there are special needs and appeals from the general and church agencies, they should also be given consideration.

A Teaching Program Needed

The church has a special responsibility to teach giving and to present the needs of the world to the people. This must be done by the ministry in the church and through the Sunday school and other activities in the church. There need to be stewardship sermons and stewardship conferences in every church. The local church, the district conference, and the general Mission Board should work together to provide missionary conferences and meetings in every local church at least once a year. By all means every congregation should have a foreign or home missionary visit them every year.

These special meetings are not to be collection drives and appeals for money. Most people do not particularly care for that kind of thing and if that is all these meet-

ings are, they probably will do little good. These meetings should rather be a presentation of the needs of the world and the church, and a challenge to Christian consecration and dedication of the heart and life to God. When this truly takes place, the funds will be on hand.

May God give us wisdom to present the challenge of the Gospel to the church so that every individual will surrender his whole life and being to the Lord. To be in the will of God a man must and will be a steward of time, talent, and possessions.

Bloomfield, Mont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bender, Samuel C. and Irma (Frey), Kalona, Iowa, third child, second son, James, Sept. 9, 1961.

Benner, Dan and Florence (Zurcher), Pedro, Ohio, third child, second son, Milan Kent, Aug. 29, 1961.

Birkey, Robert and Viola (Kenyon), Ludlow, Ill., first child, Keith Robert, Aug. 4, 1961.

Bixler, James and Thelma (Mann), Elkhardt, Ind., second daughter, Jennifer Lynn, Sept. 22, 1961.

Deiter, Elvin R. and Anna Mae (Landis), Strasburg, Pa., second and third children, first and second daughters, Jean and Joanne, Sept. 17, 1961.

Detwiler, Ralph and Rhoda (Landis), Souderton, Pa., first child, Gerald, Sept. 12, 1961.

Eigsti, Ronald and Elsie (Getz), Denver, Colo., first child, Michael Kevin, Oct. 8, 1961.

Good, Harley and Irene (Emswiler), Fuls Run, Va., first child, Michael Edward, Aug. 29, 1961.

Handrich, Donald and Patricia (Mast), Fairview, Mich., second daughter, Sondra DeLin, Sept. 6, 1961.

Heiser, Lowell and Linda (Pleines), Dewey, Ill., first child, Sherri Lynn, Aug. 15, 1961.

Hess, Sanford and Cora (Ober), Bernville, Pa., seventh child, third son, David Jay, Sept. 26, 1961.

Kauffman, Melvin E. and Loretta (Burkey), Goshen, Ind., second living child, third son, James Robert, Sept. 30, 1961.

Keim, Albert and Leanna (Yoder), Keezletown, Va., first child, Melody Ann, Sept. 5, 1961.

Kuhns, Clarence and Mabel (Diller), Newville, Pa., ninth child, sixth daughter, Miriam Faye.

Landis, David H. and Martha (Eshbach), Lancaster, Pa., fifth child, second daughter, Martha Jane, Sept. 2, 1961.

Longacre, Daniel T. and Gail (Mest), Bally, Pa., second daughter, Margi Jane, Oct. 2, 1961.

Martin, Ellis L. and Blanche (Landis), Shipensburg, Pa., fourth child, third son, Eric Lynn, Sept. 14, 1961.

Melling, Elvin and Ruth (Stauffer), Lancaster, Pa., eighth child, fourth son, Oct. 3, 1961.

Miller, Alvin J. and Fannie Mae (Miller), Goshen, Ind., fourth child, third son, Titus Devon, Sept. 14, 1961.

Miller, Kenneth Roy and Elsie Marie (Lehman), Fentress, Va., second child, first son, John David, Oct. 2, 1961.

Neuschwander, Del and Catherine (Scheffel),

Harrisburg, Oreg., fifth child, third son, Noel Eli, Sept. 21, 1961.

Nybeck, Donald and Ethel (Wine), Lebanon, Pa., first child, Lisa Anne, Aug. 25, 1961.

Ressler, Mahlon N. and Gloria (Weaver), Lancaster, Pa., second child, first daughter, Ruth Ann, Sept. 7, 1961.

Schlabach, Andrew and Elsie (Coblentz), Millersburg, Ohio, third child, second son, Philip Jay, Aug. 13, 1961.

Sherfy, Bruce and Erma (Roth), Albany, Oreg., fourth child, second son, Robert Gene, Sept. 23, 1961.

Troyer, Jonas and Fannie (Coblentz), Millersburg, Ohio, third child, second son, James Joseph, Aug. 16, 1961.

Troyer, Ora and Mary (Mast), Goshen, Ind., second daughter, Cynthia Jo, Sept. 11, 1961.

Wert, Charles and Mildred (Gingrich), third daughter, Brenda Lou, Sept. 22, 1961.

Witmer, John David and Mabel (Zimmerman), Atlanta, Ga., first child, David Charles, Sept. 25, 1961.

Wyse, L. Arnold and Wilda (Mickey), Goshen, Ind., second son, Mickey Jay, Sept. 29, 1961.

Zimmerman, John R. and Dona Arlene (Fox), Ephrata, Pa., third child, second daughter, Judy Lynn, Aug. 18, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Freed-Moyer.-LeRoy L. Freed, Telford, Pa., Franconia cong., and Elsie Faye Moyer, Souderton, Pa., Perkiomenville cong., by Jacob M. Moyer, at Perkiomenville, Sept. 30, 1961.

Good-Miller.-Glen G. Good, Ebenezer cong., South Boston, Va., and Miriam Miller, Amelia (Va.) cong., by G. H. Brunk at Ebenezer, Aug. 12, 1961.

Hoover-Rohrer.-Harlan Heller Hoover, Kinzer cong., Kinzers, Pa., and Janice Mary Rohrer, Strasburg (Pa.) cong., by Clayton L. Keener at Hostetter's Banquet Hall, Mt. Joy, Pa., Oct. 7, 1961.

Koehler-Miller.-Samuel Lee Koehler and Eleanor Jean Miller, both of Koscius, Ind. Hopewell cong., by Samuel S. Miller, father of the bride, at the church, Sept. 30, 1961.

Kolb-Moyer.-John M. Kolb, Pottstown (Pa.) cong., and Judy H. Moyer, Telford, Pa., Rockhill cong., by Elmer G. Kolb, father of the groom, at Rockhill, Oct. 7, 1961.

Miller-King.-Eli J. Miller, Hutchinson, Kans. Center A.M. cong., and Verna Mae King, Ronks, Pa., Weavertown A.M. cong., by Elam L. Kauffman at Weavertown A.M. Church, Aug. 5, 1961.

Mullen-Hernandez.-Edward Mullen, New York, N.Y., Christian and Missionary Alliance cong., and Milagros Hernandez, Bronx, N.Y., Mennonite House of Friendship cong., by John I. Smucker at the House of Friendship, Oct. 7, 1961.

Newschwager-Becker.-Carl L. Newschwager, Paradise, Pa., Strasburg cong., and Erila Becker, Lancaster, Pa., Vine Street cong., by Frank M. Enck at East Chestnut Street Church, Sept. 2, 1961.

Point-Powell.-Dale Point, Lima, Ohio, and Donna Powell, Elida, Ohio, both of the Pike cong., by Paul W. Smith at the church, Sept. 4, 1961.

Stoltzfus-Hershberger.-Cletus Stoltzfus and Connie Hershberger, both of the Lower Deer Creek cong., Kalona, Iowa, by J. Y. Swartzendruber at the church, Oct. 7, 1961.

Widrick-Zehr.-Loren Widrick, Lowville

(N.Y.) C.M. cong., and Marilyn Zehr, Woodville (N.Y.) cong., by Andrew Gingerich at Lowville C.M., Sept. 21, 1961.

Wismer-Alderfer.-Lester Wismer, Souderton (Pa.) cong., and Evelyn Alderfer, Bertolotti cong., Frederick, Pa., at Perkiomenville Church, Oct. 7, 1961.

Yoder-Kauffman.-Jonathan S. Yoder, Belleville, Pa., Locust Grove cong., and Mattie S. Kauffman, Bird in Hand, Pa., Conestoga cong., by Ira A. Kurtz at his home, Oct. 8, 1961.

Anniversaries

Bridge. Mr. and Mrs. Junie Bridge celebrated their fiftieth wedding anniversary on Sunday, Sept. 10, with open house at their home, Lyndhurst, Va. They were married Sept. 10, 1911, by Bro. A. P. Heatwole at the home of the bride at Lyndhurst, Mo. Bridge has been deacon of the Mountain View Church since 1939.

They have eleven living children who were there to help them celebrate their anniversary, and about 150 friends called during the afternoon. The children are Ruth-Mrs. Odie Campbell, Rachael-Mrs. Malcolm Coffey, Dorothy-Mrs. Fred Barker, Naomi-Mrs. Lyle Brooks, Martha-Mrs. Charles Ramsey, Mary-Mrs. Donald Wright, Hershel, Leslie, Reginald, Jesse, and Joe. They also have fifteen grandchildren and two great-grandchildren.

Gunden. C. J. Gunden and Agnes Albrecht were married Sept. 28, 1911, at Metamora, Ill., by Andrew Schrock. Their golden wedding anniversary was celebrated at their home, Goshen, Ind., on Oct. 1, 1961. Eight of their nine children with their families gathered to commemorate the occasion. A short program with various family members contributing and a meditation by their pastor, Bro. John Moemann, was given. Mrs. Gunden has been confined to her home for over five years and Mr. Gunden's activities are also limited due to health conditions. Their children are Elva-Mrs. Wilbur Hunerager, Orrville, Cleland, Elton, Ralph, Donald, Doris-Mrs. Carl Metzler, and Ruth, all of Goshen; and Lois-Mrs. Ernest Clemens, Lansdale, Pa. There are 22 grandchildren.

Shriner. Boyd Shriner and Alice Loucks were married Sept. 16, 1911. They celebrated their fiftieth wedding anniversary at the Wakarusa (Ind.) School gymnasium, when 200 guests called during open house. They are members of the Olive Church, where Bro. Shriner served as church trustee for many years. They have one son, Russell, and four granddaughters.

Randell. Jacob Randell and Ida May Schiedel were married on Sept. 20, 1911, at the home of the bride's parents, Mr. and Mrs. Menno Schiedel, Preston, Ont., by Bishop Jonas Snider. They observed their fiftieth wedding anniversary with their family and other friends. Open house was held Sept. 23 and 24 at their home near Breslau, where they have lived since their marriage. They are members of the Breslau Church, and are both enjoying good health. They have four sons and three daughters, thirteen grandchildren, and one great-grandchild.



If evangelists were our theologians or theologians our evangelists, we should at least be nearer the ideal church.-James Denney.

NEW BOOKS

Coming November 11!

AUNT NAN AND THE MILLER FIVE

by Esther Eby Glass
Illustrated by Allan Eitzen

This book contains 15 stories about the Miller five. It is a sequel to *The Miller Five* published in 1958. A new character comes into the story—an elderly aunt with no place to live. A wholesome book with answers to problems common in real life. \$2.50

ROSANNA OF THE AMISH

by Joseph W. Yoder

This is a thrilling narrative of Rosanna McGonegal Yoder, the Irish Catholic baby girl, who providentially came under the influence of the Amish maiden lady, Elizabeth Yoder. All the episodes of *Rosanna of the Amish* are based on fact. Every name in the book is the real name of the person mentioned.

The author gives an honest, sympathetic, straightforward account of the religious, social, and economic customs and traditions of the Amish. \$3.00

Coming November 30!

ANABAPTISM IN FLANDERS

by A. L. E. Verheyden

A comprehensive study of Anabaptism in Flanders in the 16th century. A major gap in our knowledge and understanding of continental Anabaptism has now been closed in an exceptionally competent fashion by a master in the field. This is No. 9 in the series of *Studies in Anabaptist and Mennonite History*. \$3.75

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bair, Sadie S., daughter of Henry B. and Emma (Miller) Forry, was born Feb. 4, 1884; died at her home, Hanover, Pa., Oct. 1, 1961; aged 77 y. 7 m. 27 d. She was married to Daniel S. Bair, who died Dec. 16, 1949. Surviving are one son and 3 daughters (D. Henry, at home; Elizabeth—Mrs. Robert C. Fuhrman; Emma—Mrs. John D. Herr; and Sadie—Mrs. Walter D. Whisler, all of Hanover), 10 grandchildren, 12 great-grandchildren, one sister and one brother (Annie—Mrs. Jacob Stauffer, and Paul B. Forry, both of Hanover). She was a member of the Hanover Church. Funeral services were held at Bair's Church, on Oct. 4, in charge of Harvey Grove, James Danner, and William Martin; interment in the York Road Cemetery.

Cline, Robert Lee, was born Dec. 28, 1900; died of cancer at Basye, Va., Oct. 2, 1961; aged 60 y. 9 m. 4 d. On Oct. 16, 1937, he was married to Mattie Barb, who survives. Also surviving are 11 children (Leroy, David, Mary, Katie, Judy, Robert Lee, Jr., Johnny, Freddie, Dale, Joyce, and Phyllis, all at home), 2 brothers, and 2 sisters. He was a member of the Woodland Church, where funeral services were held Oct. 4, 1961, in charge of J. E. Gross and J. Ward Shank.

Detweiler, William E., son of Jonas and Amanda (Eby) Detweiler, was born near Versailles, Mo., March 9, 1872; died at his home near Harper, Kans., Oct. 7, 1961; aged 89 y. 6 m. 28 d. On May 4, 1904, he was married to Emma Shepp, who died Feb. 18, 1939. Surviving are one son (Ernest, Harper), 4 daughters (Bertha—Mrs. A. R. King, Harper; Pearl, Denver, Colo.; Velma—Mrs. Howard Duar, Harper; and Emily—Mrs. John Diller, Hesston, Kans.), 14 grandchildren and 4 great-grandchildren. Two sons preceded him in death. He was a member of the Pleasant Valley Church, where funeral services were held in charge of James Detweiler, H. J. King, and H. I. Jennings.

Massel, Mabel, daughter of Henry and Susan (LeFever) Harnish, was born at Strang, Neb., March 8, 1887; died at Eureka, Ill., Oct. 2, 1961, following surgery for gallstones; aged 74 y. 6 m. 24 d. In 1909, she was married to Herman Massel, who died in 1941. They lived at Peabody, Kans., for 30 years, when failing health made it necessary to leave the farm, and they moved to Eureka, Ill. One son died in infancy. Surviving are 2 brothers (Frank and John, both of Eureka), 4 sisters (Mrs. Anna Harnish, Rozel, Kans.; Mrs. Ella Van Dyke, Kankakee; Mrs. Sue Sherwood, San Francisco, Calif.; and Emma Harnish, Chicago, Ill.). She was a member of the Menonite Church, and the four walls of her room at Maple Lawn Homes did not close out her church, for she prayed much for church leaders she knew and followed their work through the Gospel Herald. Funeral services were held at the Otto-Argo Funeral Home, on Oct. 5, in charge of Laurence M. Horst; interment in the Roanoke Mennonite Cemetery.

Stutzman, Michael Kent, son of Kenneth and Marlene (Bergey) Stutzman, was born at the Allentown (Pa.) Hospital, Aug. 22, 1961; died at the hospital the following day of a heart condition. Surviving are his parents and his twin sister (Beverly Kay). Graveside services were held at the Salford Church, Aug. 25, in charge of Henry L. Ruth.

G. T. SOLDNER
438 W ELM ST
BLUFFTON OHIO

8111
7/62



ITEMS AND COMMENTS

BY THE EDITOR

The Church of God in Christ, Mennonite, commonly called the Holdemans, have dedicated a new church building near Kidron, Ohio.

• • •

Today more than 100,000 national, regional, and local voluntary health and welfare agencies solicit contributions from the general public. Between 1940 and 1958 contributions to these agencies increased more than sevenfold, from 188 million to 1.5 billion dollars.

• • •

In 1958 the American people contributed an estimated \$7.4 billion for a variety of philanthropic purposes including \$2 billion or 27.6 per cent for health and welfare purposes. Of the \$2 billion, \$1½ billion went to over 100,000 nonreligious voluntary agencies and about \$500 million to religious organizations.

• • •

National and regional voluntary agencies whose primary purpose is health and welfare have increased from 15 in 1940 to approximately 100 at the present time. United funds and community chests throughout the United States have expanded from 549 in 1940 to over 2,000 in 1960, and now contribute to the budgets of over 26,000 local, regional, and national member agencies.

• • •

In 1958 the total of all philanthropic giving in the United States was \$7.4 billion, more than five and a half times the \$1.25 billion giving in 1940. By 1970, it is expected to approach \$13 billion, more than ten times the 1940 total.

• • •

The American Baptist Convention in its recent meeting at Portland, Oreg., reaffirmed "support of freedom of conscience for persons who choose to serve in the military service or to go on record as conscientious objectors."

• • •

The United Church of Christ, which has resulted from the merger of the Evangelical Reformed and the Congregational Christian churches, adopted the following resolution supporting the right of conscientious objection: "Be it resolved, That the Gen-

eral Synod of the United Church of Christ affirm its recognition of the right of conscientious objection to participation in or support of war, extend moral and spiritual support to the members of its constituent congregations who, for conscience' sake, seek exemption from military service and elect the alternative of civilian national service provided in the law, call upon its pastors and congregations to hold closely within the fellowship of the church those who take this position, and charge the Council for Christian Social Action to provide such information and assistance as may be desirable and necessary to aid such conscientious objectors in the enjoyment of their rights and in the fulfillment of their responsibilities." The denominations which made up the United Church of Christ held similar positions concerning conscientious objection.

• • •

The southern district of the Lutheran Church-Missouri Synod has voted to accept Negro pastors in congregations within its boundaries. There are 55 Negro congregations in the southern district, which comprises Alabama, Mississippi, Louisiana, and part of Florida. Integration has now been accomplished throughout the Synod's 32 districts in North America.

• • •

Jordan authorities issued a warning to all foreign women tourists that they must wear "modest and decorous" dresses when visiting the holy places in Jerusalem's old city and Bethlehem, both under Jordan control. A Jordan radio broadcast said many foreign women wore shorts and other "immodest attire" when visiting the Mosque of Omar (a Mohammedan shrine in Jerusalem), the Church of the Nativity, and other places of sacred significance to religious believers. The broadcast added that strict measures would be taken against offenders.

• • •

Buenos Aires has the largest Jewish population of any area in the world next to New York City and the state of Israel. Jews in Buenos Aires number 350,000 and the figure for the whole of Argentina is around 500,000.

Gospel Herald

*The church will find
its essence and its unity
in obedience to its mission.*

TUESDAY, OCTOBER 31, 1961
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Call to Mission

By John H. Mosemann

President, Mennonite Board of Missions and Charities

(From Report to Mennonite General Conference, August, 1961)

This *could* be the last General Conference. We seem not to have thought of that. But if we were to share the New Testament climate, it would be one of crisis and of urgency. The urgency which I feel we lack, both here and in our congregation, is related first of all to our sense of mission. Our Board's theme this year is "The Church in Mission." It's this sense of mission that I think we lack both here, and certainly primarily in our congregations.

The mission of the church in most of our congregations is the mission of the few. Our sense of mission, it seems to me, must come alive and penetrate to the very first and last members of our congregations. It must be real enough to command far more than token respect for "mission work." It must be real enough that our children will be dedicated, our vocations chosen, our businesses operated, all with a view to fulfilling the mission of the church.

We do need an adequate statement of faith. We do need to pray for, and to have Christian attitudes toward our government. But the very basis which underlies these imperatives, particularly the latter, is the mission of the church. We ought to pray for our rulers, Paul tells Timothy, but this is underlined and undergirded with this is well pleasing to God, "who will have all men to . . . [repent] and come to the knowledge of the truth."

Another element which should drench us with a sense of urgency is the character of our times. The national and international policies of brinkmanship; the climate of fear; the rising resentments against the nations of the West; the aroused non-Christian religions; the frantic effort to buy, at the rate of 50 billions a year, a security which can only become a futility—these make our times urgent! Indeed, I can hardly conceive of a ripier or more opportune time for the church to become manifestly the church than today—not by a retreat into its supposed securities, but by a discovery of and a preoccupation with its mission. It is the ultimate sin for the church to bury itself in programs, and to handicap itself with organizations, and to encumber itself with concerns which would not or could not even exist if the church were really committed to its calling under God.

The character of our times, I say, spells out opportunity. But opportunity becomes specific. It takes on specific character and concreteness. It breaks out into living flame in the Congo, in Nigeria, in the Chaco, in Hokkaido, in Belgium, and in Brazil. Our missionaries confront these opportunities of unbelievable magnitude, but they are appalled, on the other hand, by our apathy. They are appalled at our twisted priorities . . . at all we include under the halo of "church work." Indeed, our missionaries are

The Consecrated

By J. PAUL SAUDER

These are the consecrated.
These send we far across the briny deep
To corners distant in the darkened world
Where men and women live in all their need
Of Him who said, "I am the Bread,
I feed the souls of men and slake their thirst."
They know not Him, have never heard
Him speak His blessing and give hope
To hopeless souls and rest to weary feet;
And so we send to them these consecrated.

These too are consecrated.
These send we not to a far distant land.
These stay at home, and, staying, work
An equal work—to give to those at home
Who know Him not an equal chance to rest
In Him who says, "Give me your burden."
These work with hand or brain, and, working, send
A portion of their earnings on to those afar
To stay their hands as Aaron and as Hur
Upheld the hands of Moses. Thus they work
A portion of their days on Africa's sands, but still
Are used at home to plant and water too
In God's great garden. He knew they should
not go,
And so He chose for them to stay at home,
To pray and serve and wait and do the work
that's here.
And who am I that I should choose between
The one who goes and him who for his Master
stays
For selfsame purpose, namely, just to do His
will?
These too are consecrated.

—Missionary Messenger, 1933.

not always sure that the church really wants to pour out its life for the destitutions of mankind. They are not sure.

Today we are faced with a constant shuffle of events. There seems to be no use in wishing for things to settle down. The old patterns, the old masters, the old loyalties are passing away. A new era of overseas missionary enterprise is upon us. The eclipsing of white dominance, the passing of empires, the judgment upon colonialism, the sudden and rapid birth of new nationalisms, the intoxication of people seeking freedom—these have come into their own in breath-taking and awesome and resistless force.

Just as we cannot stop the reckoning in eternity, all efforts to stop the reckoning in

time which confronts us are futile. It is time to seize every opportunity for Christian witness by Christian behavior. It is time to become reckless in our surrender to Christ's summons out yonder.

The church will find its unity in obedience to its mission. The church will find its security, its safety—shall I say even its purity?—in its obedience to mission. The church can only be the church only as it is in mission. It must be the evidence at once that God has come to man, that God can trust man today, and that God encounters man in history and the results of such encounter harden into human destiny.

May I summon you to special prayer for our missionaries around the world? With multiplied abrasive forces wearing upon the resources of our workers, with the need to regard the national as not less than an equal and in many instances as the host, with the fractured and fragmented body of Christ carrying all its limps and aches to foreign soil, with the backfire of rejuvenated ethnic religions, with missionary children sucked into the vortex of our impatient age—all these and other factors subject our missionaries to a most grueling attrition.

This all calls for the paradoxical response to God in Christ, the simultaneous commitment and conservation of our forces—the simultaneous commitment and the conservation of them by committing them at the right places and in the right times.

Goshen, Ind.

The Wandering Mind

An Artist in Potato Salad

By ELIZABETH SHOWALTER

Potato salad is one of my favorite foods, whether it is made with sour cream like my mother made it or with—but wait a minute. I'll come back to that. Years ago I read in *Reader's Digest* about the Mennonite maid with the lovely little lace cap who could make such artistic salad that a rich lady staked her at art school. Ever since, I've enjoyed putting some of my thwarted talents to work on food too, for my guests and potluck suppers. I've never got to art school!

But this ad for salad dressing I just saw

Our Readers Say—

The article by Paul M. Lederach (Oct. 3) was one which is needed in these times.

If we are so afraid to work with other Christians lest we "lose something," dare we expect any more from our VS and LW men serving in large cities who are many times absorbed by the evil around them and "lose everything"?

With the terrifying prospect of possibly 5 billion non-Christians by the year A.D. 2000, in spite of missionary advance, perhaps we would better train our children to cope with this tragedy rather than placing so much emphasis on maintaining a distinctive culture.

—D. E. Croyle, Wadsworth, Ohio.

in a national magazine is the "most," as the youngsters were saying. You can look it up. The first artistic line (without capital letters) reads, "Be an artist with potato salad." That would stop me if the picture of a three-tier pyramid of potato salad decorated with red roses hadn't. I've got some lovely roses too, though they'd seem a bit incongruous with potato salad—like mixing sweets with sour. Then I find that these roses are to be made of tomato peelings. Now that is scope for my talents!

About there my mind began to wander. What's that I read about once a week? "One half of the world goes to bed hungry." Or is it "two thirds"? Or "three fourths"? Statistics leave me cold. They go in one eye and out the other.

In the margin of a book I have been reading, I have some things marked "concrete." I flip several pages. "A genuinely starving man, half mad with worrying about starving children in the bargain, cannot profit by hearing Mozart, the Gettysburg Address, or the latest news from the moon. He is not a 'free' man in any meaningful sense of the word; his spirit is slave to his belly. Freedom is more than an idea and a jurisprudence; it is also bread and meat."

The writer apparently isn't interested first of all in missions, or he might have added—but I'll let you take it on from there. I am thinking, though, of the woman quoted in *Time* some weeks ago. "The vents seem beyond my control. I'm afraid I'll end up wondering what they're selling pot roast for this week."

Or she could become an artist in potato salad!

"What is that to thee, follow thou me." "If any man . . . ask . . . it shall be given."

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERM, EDITOR

BOYD NELSON, MISSIONS EDITOR

BERTHA MITZKE, ASSISTANT TO THE EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



Prospective Shut-ins

In our uncertain world all of us are candidates for the crippling accident or the long-term disease which will classify us, for a few months or years, as shut-ins. More certain than this, perhaps, is the prospect of living some years as the retired, the aged, with our busy years behind us. It is good to be prepared for these exigencies. What we are quite certain is coming we had better get ready for.

One of our busy housewives says, "I have always thought that if I ever broke a leg, I'd write poetry." Just how would that qualify her? Perhaps the pain and suffering would give her a brokenness and depth of spirit that she did not have before. Perhaps the new necessity for patient endurance would put her into a mood to work within the limitations of rhyme and rhythm. Quite certainly sitting or lying around waiting for bones to knit would give the time necessary for thinking and writing. And if she wants to write something on her cast, there will be more room for a poem than for a novel.

The main point is, it is good to prepare the mind and the spirit for the unpredictable. It is very foolish to think that things will always be as they are now, that accident or disease can't come to us. Unless we die suddenly before we get old, we are sure to experience the pause, perhaps the long wait, in a sickbed or in an easy chair. What will we do then?

Perhaps we are already doing things that might be continued then, like reading and writing. Perhaps we have developed hobbies that can be continued then. But it is quite likely that there will be required at that time some radical reformation of tastes and habits. Our chief qualification for a happy shut-in period may be a resiliency of spirit which will find delight in exploration and experimentation with new ideas and manners. Happy the person who does not mourn that which was but can no longer be. Happy the one who meets his new situation with the gladness of spirit of the traveler starting for a new land, or the child taking up a new game or toy.

Christian faith and understandings lie back of such a healthy attitude toward "time out." The Christian has learned to accept every experience as the providence of the Lord. He believes that God is with him in whatever he is asked to go through. He is eager to get the best from what he experiences; he would not spoil it by struggling against it. He thinks of his accident or his illness or his retirement as something

added to his life, not something taken away. He accepts this new gift from his Father with thankfulness, not with complaining. And seeking the will of God in what he now goes through, he comes to see that he has been set, not aside, but apart for some new service.

But one does not stumble into this attitude. He is prepared for it by proper anticipation and planning, and by a full yield-ness to get the most out of every part of life, and a faith that God purposes. God is not the victim of accidents, and those who trust in Him can be victorious in life, or in death. In Him we conquer.—E.

Crisis and Mission

The word "crisis" has been seriously overworked in the recent history of man. In many people's minds it has come to mean emergency or exigency or danger. These are the elements of this important word.

Yet there is another element which is far more meaningful. In its Greek root "crisis" came from a verb which meant "to separate." In medical terms it means that time in an illness when the patient's life outcome is decided. In its essence it means "turning point" or "point of decision."

Truly these days are the point of decision for the church. The decisions made by the church as a body and by every Christian individual may well decide whether the outcomes bode well or ill. Our day-to-day decisions may have eternal implications, not only for ourselves but for millions of people.

Jesus said that all power was given to Him, in heaven and earth. God works through the affairs of nations so that His church may have the freedom, purity, and power to witness to Him, that men might be saved. The real question that faces us is, "Can we be faithful in our mission for Him?" In these hours of crisis we will decide whether we follow the broad way of ease, luxury, materialism, and indifference to human need, or whether we follow the narrow way of true discipleship in Christ.

This broad question can be frustrating if we do not see some way of answering it in our lives. All too often we find ourselves caught in a web of circumstances which prevents our expressing our spiritual insights and concerns. In this case there are ready-made channels to begin this all-important expression.

We can begin our witness in our daily relationships with friends, neighbors, fellow workmen, and fellow Christians. We can begin in the decision we make regarding the use of our resources—our purchases, our gadgeteering, our evaluation of our real or imagined needs. We can support more fully and actively the work of our congregation both financially and personally. And finally, we can support those extensions of our congregational mission—the district and general mission boards.—Boyd Nelson.

Evangelism Difficulties in Nepal

By E. W. OLIVER

Executive Secretary of United Mission to Nepal

The subject of evangelism, constantly before us here in Nepal right from the beginning, has compelled us the past seven years to find a satisfactory answer to, "How much can we do in the situation that prevails?" In the early years we consoled ourselves that existing limitations would gradually be withdrawn and full freedom would be achieved to communicate the Gospel. Authorities gave their opinion that this would happen, and we were to have patience.

We were all aware, however, that the present situation is one of still greater limitation; or perhaps, more correctly, the limitations are more clearly defined by the king's decree published April 11. After a tour to Amp Pipal, Bandipur, and Tansen, I found my colleagues seeking guidance.

A clause in our agreement states, "The members of the mission shall, during their stay in Nepal, be subject to the laws of Nepal," but during negotiations with the government, mission officers claimed the existence of this clause obviated the need for a special clause which government officials wanted to insert, a clause which threatened that if anyone was found "preaching" anywhere in Nepal, the mission would be asked to leave the land.

The claim was upheld, and in all matters mission officials must comply with existing laws—in other words they must not "commit offenses of proselytization in the territory of Nepal." (This took notice in the *Commoner*, April 11, 1961, literally.)

It could be argued by a lawyer in court that, in the Christian sense, we do not proselytize, i.e., "make converts," for the Holy Spirit does that. But the court would uphold the contention that either the person who actually administered the rite of baptism, or the person who brought the candidate to a point of deciding to be baptized, was actually the "proselytizer." The mission has decided, of course, and the decision has been reiterated several times that

no member of the United Mission to Nepal shall administer the rite of baptism, and this covers the aspect of proselytization from one angle, but the Gospel's content and its appeal to the heart-need of every person who reads or hears it makes it impossible for the bearer of the Gospel message to be absolved of responsibility in a conversion. Even should I merely leave a tract under a tree in a village, I pray someone will pick it up, read it, be convicted and converted. And we all, even though we may not put down the tract, or say a word to patients, pray daily that all to whom we minister may see the Lord Jesus in us, and through that realization seek Him for themselves. As a Baptist minister-doctor in India recently put it, "Every incision I make is evangelistic in intent."

"What then can we do?" "What shall we do?" Some feel evangelism is not being carried out unless regular meetings are held, literature is distributed, or systematic efforts are made in villages to preach. Certainly that is normal procedure in most lands, but quite clearly it cannot be followed here if we comply with the law.

Perhaps a personal observation at this point will suffice. I fear I have been obsessed with the immense crowds and neglected the individuals that make up the crowd. The cry has been that there are "so many, many without Christ": crowds at the hospital, at the dispensary, in the bazaar, on the streets, on the trains, at the festivals. As I think back, I recognize my most fruitful service has been when I gave time to an individual, to understand him, pray for him, convey the Gospel to him, not just as a historical and doctrinal fact, but as a living power in my life at the moment of communication! Never must I forget that the Lord sent me, not just a messenger with a message, but that I might make known the Gospel with the authority of the Holy Spirit.

It is the fruit that concerns all of us. We may evade the issue by saying it is the concern of the church to baptize or not, to advise a trip outside the national territory for the actual rite, but it certainly is the concern of the church. Will you pray for the imprisoned Christians in Nepal? Will you remember the hospital workers at Shanta Bhawan? Will you remember the impersonal mass of the crowd?

Empowering Prayer

By BETH DUVAL RUSSELL

Lord, lift us up beyond the strength we own;
Gird us with faith above the common creed.
Ours is the cross we cannot bear alone
Weighted with burden of our brother's need.

What Reviewers Say About—

A Revelation of Jesus Christ

By J. B. SMITH

"This is a conservative, careful work, avoiding the wild extremes and flights of fancy that characterize some studies of Revelation. It is notable for its study of words, seeking the meaning of each by tracing its use throughout the Scriptures—a study that seems occasionally to be carried even beyond the bounds of utility.

"Revelation is regarded as a prophecy of the future, describing in order the church age, the rapture of saints, the great tribulation, the coming of Jesus with His saints, the millennial reign, the little season of Satan's loosing, and the eternity of the new heaven and new earth. This clear and thoughtful exposition probably will become a classic among those who study Revelation and accept that interpretation, though doubtless each thorough student will find many points to question and some to contradict.—Standard Publishing Foundation.

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"A Revelation of Jesus Christ, by the late and well-known J. B. Smith, is a commentary on the Book of Revelation. Merrill C. Tenney, Dean of the Graduate School of Wheaton College, wrote the introduction. He writes, 'With commendable reserve Dr. Smith has restricted himself largely to interpretation by other passages of Scripture which are related to Revelation by actual quotation or by striking parallelism. . . . The distinguishing feature of this commentary is its use of Biblical statistics and comparisons.'

"Brother Smith believed in letting the Bible be its own commentary. This book is an effort to point out uninterpreted passages of Scripture in both the Old and New Testament. He follows a literal interpretation except where avowed symbolism demands a different procedure.

"Literal interpretation of the Book of Revelation, of course, supports the premillennial view, which some of our readers strongly oppose. The purpose of this review is not to advocate (much less to condemn) either the premillennial or the amillennial interpretation. Our purpose here is only to describe the book. (I have no quarrel with either view. Methinks we would better build the house (1 Cor. 3:9, 10) and let the Lord take care of the landscape.) But if you want to commit yourself to either view you should study the interpretations of each, in the light of the entire Bible. We recommend this book for a solid study of the premillennial view."

—Herold der Wahrheit.

This \$5.75 book is one of the many HERALD PRESS BOOKS available at your local bookstore or from the Menomonee Publishing House.

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We have so domesticated our faith that it says what we want it to say, does what we want it to do.—J. H. Mosemann.

A Prayer

FOR THIS WEEK

Our Father,

Somehow the manifestations of your mercy toward us cause us to come gratefully, but we also come expectantly.

We expect the freedom that is apparent wherever your Spirit dwells—the liberty that permits one to be free from prejudice, pettiness, bigotry, strife, and all "forgivenessless."

Free us from the prejudice that cannot accept truth except from persons in certain favorite categories.

Deliver us from pettiness of criticizing others when we cannot control ourselves to our liking.

Rescue us from the isolation of being "right" at the expense of righteousness itself.

Liberate us from the mockery of praying for peace internationally while nursing ill will toward our brethren.

And release us from the bondage that cannot forgive.

Through Jesus Christ. Amen.

—Isaac N. Glick.

Prayer Requests

(Requests for this column must be signed)

Pray that God will lead in finding the doctor urgently needed for the work of the Shantipur Leprosy Hospital and Home in India.

Pray that God will speak to the Christian women of India as they meet in their annual women's retreat for study and fellowship the early part of November.

Pray for the evangelistic crusade to be held at La Louviere, Belgium, from Nov. 12 to Dec. 10, with the Eric Hutchings team from England. David Shanks, missionaries in Belgium, will co-operate in the evangelistic outreach.

Remember the church-wide spiritual life fellowship planned for Nov. 4, 5, at Kushiro, Japan. Pray that the church's witness to Christ as Lord will be pure, dynamic, and contagious.

Remember in prayer the Howard Charles study with the group in Tokyo, Japan, Nov. 3-5. The Book of Colossians will be studied.

(Latin America)

Pray for the evangelistic campaign in Bragado, Argentina, Nov. 22-26, and the open-air meetings preceding it.

Pray for the evangelistic campaign planned for Dec. 1-10, which is considered as harvesttime in the beginning efforts of the work in the Villa Adelina-Boulogne, Argentina, area.

Two New Bibles

By Elvin V. Snyder



The year 1961 may have a special claim to being an "acceptable year of the Lord" in that almost simultaneously there appeared two new Bibles in the Americas, in England, and Spain. One, in English, the New Testament of *The New English Bible*, was produced in England; the other, in Spanish, *La Santa Biblia, Revisión de 1960*, was produced by American scholars.

It is, of course, impossible to really compare books in different languages, but there are a few items of interest both to the Spanish and the English reader. Some of our readers may not be aware of the great wealth of Bible translation to which this new Spanish version comes. Perhaps a little information would avoid naïve or great orthodox questions like the one asked by a seminary professor who wanted to know if the *King James Version* had been translated into Spanish. (Whether he was a Mennonite or not I cannot tell. My irenics won't allow it!)

First of all, let us notice the production of translations and revisions in chronological order in both languages. By "translations" we shall mean those versions that came directly from the Hebrew and the Greek. "Revisions" will refer to new versions of older translations, e.g., RSV. The translations I shall set forth in capital letters:

English

Fourth Century LATIN VULGATE

1388 WYCLIFFE
1526 TYNDALE
1535 COVERDALE
1539 The Great Bible
1568 The Bishop's Bible
1609 Douay Bible (R.C.)
1611 AUTHORIZED VERSION
1885 Revised Version
1901 American Standard Version
1924 MOFFATT
1931 GOODSPEED
1949 Knox (R.C.)
1952 Revised Standard Version
1961 NEW ENGLISH BIBLE
NO NEW ENGLISH R.C.
TRANSLATION SINCE THE FOURTH CENTURY

Spanish

Fourth Century LATIN VULGATE

1280 Biblia Alfonsina
1569 CASIODORO DE REINA
1602 CIPRIANO DE VALERA
1798 Felipe Scio de San Miguel (R.C.)
1825 Felix Torres Amat (R.C.)
1862 Revision Reina/Valera
1893 Version Moderna
1909 Revision Reina/Valera
1944 NACAR/COLUNGA
(First Roman Catholic translation since the fourth century, and 375 years after de Reina.)
1951 BOVER/CANTERA BURGOS (R.C.)
1951 JUAN STRAUBINGER
(R.C., Argentina)
Revision de Reina (1569) and de Valera (1602)

can scholars, which might have led one to expect a wider departure from their European origins.

With respect to the Spanish-American revisers, there is perhaps still prevalent the until recently popular concept that for something to be acceptable linguistically, it must be pure Castilian—which is European. In the event of the appearance of a completely modern translation to contemporary Spanish, on which work has already begun, it would, no doubt, open up the same kind of debate, ridicule, and objections, from the opposite sides of the Atlantic, as did *The New English Bible*. A new translation to modern Spanish would have to take into account six dialectal regions in Spain and five in America, especially with regard to "borderline" vocabulary, sometimes quite risqué, which might be perfectly acceptable in certain regions but not in others. For instance, *coraje* means "courage" in Argentina, but "a mad on" in Puerto Rico.

Naturally there is no comparison that can be made with regard to the contemporariness of the new 1961 versions. The translators of the *New English Bible* have been able to free themselves remarkably well from the King James literary style, which in turn depended on Coverdale and Tyndale, according to the Miles Smith In-

roduction to the 1611 translation. But they have tried to do for today what Tyndale did for his century, when he hoped to "cause a boy that driveth the plough to know more of the Scripture than thou" (the learned disputer).

The question facing translators today, in the case of translations to Spanish, then, is whether a classic Castilian style translates for today what the unclassical New Testament Greek said to that day.

Also, in Spanish we have the same difficulties with versions that are several centuries old that we have in English. Some words have become archaic or have changed their meaning entirely. But they are not always the same cases in Spanish as in English.

The multiplication of versions, of course, produces a difficulty when it comes to memorization and antiphonal reading. Yet in the new Spanish version a great many passages and texts are practically unchanged, such as Psalms 1 and 23, Isa. 53, the Beatitudes, the Lord's Prayer, John 3:16. But for antiphonal reading the minister had better announce a week ahead which version he is going to use.

As for the use of the old concordance (in Spanish Sloan's corresponds to the English Cruden's), it would not be very satisfactory. For this reason the revisers themselves produced a new one which is conveniently printed with the Bible text.

Let us then study the Word, comparing the versions in as many different languages as possible, for our spiritual growth. Who was it that said that if the *King James Version* was good enough for Saint Paul it would be good enough for him?

Cayey, Puerto Rico.

As can be seen then from the Spanish column, above, this 1960-1 *Santa Biblia* is a new revision of other revisions made in 1909 and 1862 of the 1602 *Valera* and the 1569 *Reina*. So that in this respect it should not be compared so much with the *New English Bible* as with the earlier *Revised Standard Version* which was a revision of the *King James Version* (*Authorized*). Both these "revisions" then have in common the fact that both were done by Ameri-

Text	Authorized	Reina/Valera, 1909	N.E.B.	Reina/Valera, 1961
I Thess. 4:15	prevent		forestall	
Rom. 1:13	let		without success	
Rom. 1:16		potencia (dominion)		poder (power)
		salud (health)		salvacion (salvation)
I Cor. 13	charity	caridad	love	amor (love)
11 Pet. 3:11	conversation	conversacion	live lives	manera de vivir (manner of living)
Rom. 1:1	servant	(slave) esclavo	servant	siervo (servant)
Gal. 4:13	flesh	carne (flesh)	body	cuerpo (body)

The Gospel for Russians

By GORDON W. SHANTZ

Almost all questions asked at a recent presidential news conference during the height of the fighting in Laos had to do with the shooting there. That was all that appeared in the headlines the next day.

But one reporter asked a more penetrating question. He compared the large amount spent by the Russian government to provide books for people around the world with the relatively small amount spent by the United States government. Then he asked whether the United States government was aware of this difference, and whether anything was being done to increase United States efforts in this area. The President assured him that steps are being taken to do so.

Governments recognize the power of the printed page. They have used it to promote their political aims and ideologies in the past. We can be sure they will continue to do so with a mounting flood of literature in the years ahead.

Governments will not provide Gospel literature. We do not expect them to. That is the work of the church.

Governments do not always waste money. They are spending and will continue to spend millions of dollars on literature because literature is effective. It brings results. It wins the minds and hearts of men. It guides their lives and actions.

Christian literature is equally effective. In a day when governments are redoubling their propaganda efforts, Christ calls His church to renewed zeal for the proclamation of His Gospel. We are to win men and women in all the world to Him and to new life for now and for eternity. Literature is one of our most effective tools.

We rejoice that the church is responding to this challenge. An excellent beginning has been made. Christian literature is being produced for the new churches in Latin America, Asia, and Africa. Europe, once the heart of Christendom, has become a mission field with needs for Christian literature. So we are beginning to help supply some of the need in German, French, Italian, and other languages. The urgent call from countries around the world is for more and more Christian literature.

Russians, too, call to us for Gospel literature. They are in Russia and scattered around the world. Missionaries cannot go behind the Iron Curtain, but literature and radio can and do carry the Gospel message. By these two methods we are reaching Russian-speaking people all over the world.

"Your *New Way* has helped me in seeing the truth and the way to salvation," wrote a woman now living in Paraguay. Another in the United States begged us, "Please, I

implore you, send me your wonderful *New Way* regularly."

From Poland, behind the Iron Curtain, we received this request: "Please send us as many copies of the *New Way* as you can possibly spare for distribution among our people here in town. There are many who are interested in spiritual literature." Another Christian in that country wrote, "This literature is valued here more than gold."

Governments will not provide this kind of literature. Christians, you and I working together, must do it if it is to be done. If we cannot send missionaries, let us do all in our power to send the Gospel by means of the printed word and radio broadcasts. Your Russian Evangelism Committee, working under Mennonite Broadcasts, Inc., the radio arm of Mennonite missions, is doing this.



By our words we shall be judged. Matt. 12:36, 37.

Why do so many people talk? Why don't they say something?

It seems that everywhere men and women have a "gift of gab," but when it's all over, what have they said that was worth the time?

I suggest that we start the practice of saying something instead of just talking. If we have nothing worth while to say, then let us learn to listen. We might be able to learn from others if we listen. Wisdom enters the head by way of the ears, not the mouth.

The Highway of Life

By J. C. DRIVER

(The author has served in the ministry for sixty-five years. He is ninety-four years old.—Ed.)

There is a highway of life. All are traveling on it. It leads from time to eternity. It is a one-way road. There is no return. Things done today are done. We can't turn back and undo our wrongs that have been done. Yes, we can make amends tomorrow for the wrongs done today, but when night comes, the day is past and it will not return.

This highway, as all highways, has a dividing line. On the right of this line are the mountains of joy and peace, and it leads to joy and happiness forevermore. On the left is the way that leads to destruction.

The left side of this highway is described by our Lord as the broad way that leads to destruction and many are traveling this way. The right side is described as the narrow way that leads to life eternal. And few there be that find it.

There are all along this dividing line signs and warnings from God's Word which say, "Keep to the right. It leads to eternal happiness and joys forevermore." Then too, we have the teaching of our Lord. Walk in the Spirit. Deny thyself, take up thy cross and follow me daily. Crucify the flesh.

God does not promise that on this way we will always have smooth sailing, but He has promised to be with us and to help bear the burdens that we find along the way. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him" (Jas. 1:12).

Our Mennonite Churches: Palo Hincado



At Palo Hincado, near the high divide in Puerto Rico, construction on a church building began in 1955. Three Sunday-school rooms are separated from the main auditorium by folding partitions which can be opened to accommodate larger groups. Church services began here in March, 1956. Royal Snyder is pastor of the 42-member congregation.

Remember that trials come before the crown. The poet describes it this way:

"The road may be rough,
But it cannot be long;
So we'll smooth it with hope
And cheer it with song."

There are some things that are definitely right. They are described in part in Gal. 5:22, 23. They will always be found on the right of the dividing line.

Again there are some things that the Bible says are definitely wrong. Some are named in Gal. 5:19-21. These are always found in the broad way on the left of the dividing line. In II Tim. 3 are named some things that hinder us in our life for the Master. In verse 4 it speaks of pleasures. Now God wants us to have pleasures not

only now but for eternity as well. But it is definitely wrong for us to be lovers of pleasure more than lovers of God.

There are some things to which we must put the question mark. I will name a few. Some say, "Be social. Indulge in the social cup." The man that never touches alcohol in any form will never be an alcoholic, but they that drink it in the social cup are walking in that direction. We also name the social card game. Some say there is no harm in cards; they are only so much paper. The story is told of a man that ended his life as a gambler. He said that he learned to play cards in his parents' home where cards were used as a social pastime.

I might yet speak of the question of divorce and remarriage. Our nation has legalized divorce and remarriage. Therefore,

some say that it is legal; therefore, it is not wrong. The Bible teaches that marriage is for life; only death separates the union of man and wife. Jesus in His teaching on the question of remarriage when there is a living companion says four times that it is adultery. Matt. 5:32 and 19:9; Mark 10:11, 12; Luke 16:18. Adultery is also classed among things that are definitely wrong in Gal. 5.

While in this life we can change from the side of the left to the side of the right, and sometimes there are those that change from the right to the left. These questionable things bring us dangerously near that dividing line, if they do not bring us on the wrong side. This life is the only time we have to choose which side we will take. When we come to the end of the road, it will be too late. May we choose the right now, for in due season we shall reap if we faint not.

La Junta, Colo.

Sunday School Lesson for November 12

Growth Through Stewardship

Matthew 23:1-36; 25:14-30

What is the general subject of our lessons this quarter? Let your pupils look at the titles of the remaining lessons for November and December. What word concerning growth is often repeated? These lessons will give us help on how to grow.

Who speaks the words of our lesson? See 25:14, then 25:1 (another parable), then 24:32, then 24:1. Jesus is talking with His disciples and talking in parables, stories about things they knew, but stories with heavenly or spiritual meanings. When did Jesus give these teachings? (Pupils may readily think that the time must be near Christ's death, as the story is told near the end of Matthew.)

"The kingdom of heaven is as—" as what? Think the story together. Read if necessary. The teacher might represent the master and pretend to give to one brother or sister five talents, to another two and to another one (be careful to whom you give the one). Then wait for the "long time" to pass. Now the master returns. Let those to whom you gave gifts speak. Let the master answer each as in the parable.

The discussion now might well take off with the question, "Did the Master deal fairly?" (Let the pupils answer this, for you will surely have pupils who think they are, and perhaps are, one-talent people.) Why did the Master give more to one than to another? Were the rewards of the ten and five talent men different? Could the one talent man have had the same reward? Now discuss the heavenly meaning.

In this story Jesus used money to teach stewardship. Does stewardship refer only to money? What gifts or endowments has God given to me? Abilities, resources, opportunities, responsible jobs with all the energy and skill and power to make good—these God has given. God has endowed us with minds to think, with time to serve Him,

with the power of influence, with responsible positions of influence (positions which each person has), and with much money, even wealth, we can call it.

But we are not on our own. We are bought with a price to serve God and our fellowman. Will we use our gifts or will we lose them? This is up to us. A gift always involves responsibility. No one is given too hard a task on God's cause. God who made us knows all about our possible service and does not expect more than we can do. He loves all alike.

The one-talent man was afraid of failure or afraid he couldn't do as well as another, or afraid of criticism, or was too selfish to work for his master. He didn't think right about his master. What does this tell us one-talented people? Could a one-talented Christian amount to much in God's kingdom? In your church? Indeed!

Someday God will give out rewards? On what basis? Are you living up to the full requirements of Christian service? Are you a good steward?

Just as these servants' talents increased, so our gifts will grow if we use them. Consider how faith grows when exercised, how testifying to truth of God grows, how ability to worship grows, how kindness expressed grows. Discuss those areas of growth that your pupils need most. Remember that if nothing happens in our pupils we don't teach. Each one of your pupils needs more growth in stewardship of all that God has given him. "Ye are Christ's." A steward is not the owner, but one who works for the owner, his Master.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Praying for Missions

BY LORIE C. GOODING

Do you ever pray for missions? Of course you do. The church asks prayer for missions, missionaries ask prayer, concerned preachers bring the need to your attention; so you pray. But do you really have any right to pray for missions? Do you know that what you are not willing to work for, you have no right to pray for? Only if you yourself are ready to go at His call do you have any right to pray, "Lord, send someone into these dark countries to do mission work there." How would you expect Him to hear you while you pray, "Lord, send someone (else)?"

Don't pray, "Lord, send," unless you can say, "Send me," and in your heart you are willing, if He should call you, to leave that fine farm, that good business, that nice home, automatic dryer, wall-to-wall carpet, that new car, and just say, "Lord, I'll go." He may not call you to this, but if your prayer is to be effective, you have to be that much detached from things. Unless you are, you have no right to pray that the Lord will take someone else, send him away from his fine farm, nice home, good business, to take the risks and endure the discomforts of mission work.

You have no right to pray for the salvation of souls unless you are yourself at full stretch in this same effort. How would God honor such a prayer from one who never witnesses to those nearest him? Why do you pray for the Africans or Asians or Russians, and never think of the man next door, the boy who brings the paper, the neighbor woman you see daily? Is it because if you prayed for these people you

(Continued on page 966)

Unconcern and Judgment

By David Shank

Missionary to Belgium

One of the very difficult world situations is the crisis in the Congo. Some of us know this only through the newspapers, but others have known what this means by being ejected out of the Congo. In Belgium we saw people coming back from the Congo. They were not only missionaries, but school-teachers and engineers.

A godly evangelical chaplain in the public forces of the Congo was thrust out of the Congo and lived in our home for six months before he could finally get himself re-established. Being close to him, we got to feel the pulse of white people who have been in the Congo for two and perhaps three generations. They had worked, built, and tried to help the Congolese, but in reality it was basically not to help the Congolese that most of them went there.

In Belgium we live in a very good economic situation. Just after the war people were always surprised when they came to Belgium. How could Belgians drive big American cars when other Europeans were driving little cars? What does this mean? Put simply, the Belgians lived high off the economic resources that were drained out of the Congo each year.

But those who lived in the Congo lived even higher. This, of course, only served to provoke the Congolese masses of people. This provoked them not only to cry for independence but to cry against this island of wealth and prosperity and to want to take it over for themselves.

In Brussels when the Congo was freed, we saw these prosperous people come back from the Congo crying. They left all their things in the Congo—their land, their cars, their refrigerators, everything. They came back with only the suit they were wearing; some with only a pair of shorts and an undershirt. They arrived in the airport at Brussels with all their life's work gone, nothing left.

This happened only recently. It is real, but it is also an illustration, a symbol of what happens when islands of wealth and economic prosperity build themselves up to levels much higher than the level of the masses around them. In the Congo, of course, these islands were in the jungle. We do not yet realize in our dear United States, however, that we also are one of these is-

lands of prosperity in a world grown smaller.

The world's shrinking was impressed upon us again as we came home. We could fly from Brussels to Montreal in seven hours—less than the eight hours it would have taken to go from Brussels to Le Havre, France, to get a boat. Seven hours away from Brussels, and we were already home! North American events are seen around the world in hours.

This island of prosperity in which we live is certainly surrounded by masses today who do not have clothes, food, and economic prosperity as we have. We must also realize that they do not have Christ. We have always had our cars, our refrigerators, our houses, our Christ, and our Bible. All these things we take for granted. We assume that they will continue this way.

But is it not true that just when we get to thinking that this is the way things are, the jolts of history come along as they did for my chaplain friend? He discovered one day that he had nothing, nothing left. It was interesting to hear him talk about how he had built up some of his men to preach the Gospel.

The chaplain particularly counted upon one man, a very fine Congolese army chap, to really build the chaplaincy up for him. Instead it happened to be Cocolo who gave his own name to the main army camp in Leopoldville and who, as a general under Moboty, went to thrust Lumumba out of his home and was shot by the Ghanaian guards. Cocolo was a Christian man who did not believe in force or in shooting people. Yet he was shot, so that a lifetime of the chaplain's ministry had disappeared overnight. Although he had helped build the church in the Congo, the chaplain himself was also associated with the passing system and became a thing of the past.

We can work and work and work and still see all we have done come to nothing. Yet while we are working at it, we think we are doing the most important things in the world. All of a sudden we may be faced with the grim reality of God in history as He judges not only economic injustice but also unrighteousness and sin. Too often we do not see these grim realities, and we think it is the masses "out there" without these



John Taylor, World Council of Churches

things who are lying in sin. On the other hand, it may be we in this economic island of prosperity who are really the sinners.

Jesus told a parable about the rich man Dives and Lazarus. You remember how Dives let the crumbs fall off his table while poor Lazarus came to pick up the crumbs and cried out in his suffering? In a moment things were changed. The situation was completely reversed. Lazarus found himself in the bosom of Abraham. Dives, in his own economic or spiritual prosperity, had been content to see poor Lazarus suffer. Now from hell Dives saw Lazarus raised and glorified.

We still have time and opportunity. God still permits us and gives us freedom to work for Him. Not just to save ourselves, because he who would save himself will lose himself. The present world crisis is becoming more and more intense. If we lose ourselves, He can still save those whom He calls. I pray, and thousands of people out there pray with me, that we here in America will learn to lose ourselves while it is yet day.

Signs of the Times

In the United States

- illegitimate births increased 45 per cent between 1950 and 1958.
- in 1958 alone 79,000 of the 308,700 illegitimate children were born to teen-agers between the ages of 15 and 19.
- the Federal Bureau of Investigation says crimes have been increasing four times as fast as the population (*Christianity Today*).
- Norman Jaspán, management engineer, estimates that embezzlement, pilferage, and general crookedness—at all levels—will account for a 6-billion-dollar loss to business in 1960 (*U.S. News and World Report*).
- American personal indebtedness rose from \$55 billion to \$240 billion from 1945 to 1958.
- Senator Mike Mansfield describes American life as "Roman decadence," Carl Sandburg as "fat-dripping prosperity" (*The Commonweal*).
- of American young people. . . "Though more than half our citizens are related to a church, a recent study of young people between 17 and 22 indicates 68 per cent do not attend church with any degree of regularity; only 28 per cent consider themselves a religious person; and 91 per cent would never think of turning to a clergyman for help in solving life's problems" (*The Factors That Confront Us*, a Methodist Board of Missions filmstrip).
- Americans spent \$19.5 billion on recreation in 1960. (*Editor's note*: This amounts to more than \$100 for every man, woman, and child.) (*U.S. News and World Report*.)

Abroad

- in Asia . . . only 57.8 per cent of primary school-age children were enrolled. A 20-year program to provide such schools would cost \$65 billion.
- in tropical Africa less than 37 per cent of the primary school-age children were enrolled in 14 countries or territories. In some less than 6 per cent of that age group were enrolled (*School and Society*).
- Southeast Asia has one seventh of total world land area, 53 per cent of the world's population, 25 million new mouths to feed. Per capita food consumption is down 15 per cent from prewar levels. Mainland Chinese population is increasing one million per month (*Science*).
- world population is increasing, UNESCO estimates, by 54 million persons. Four million persons become Christian each year so that the world's non-Christian population is increasing by 50 million each year.
- in 1960 communists spent enough on literature to give every person in the world four copies of a 128-page book (*World Presbyterian Missions*).
- four out of five of the world's people do not have a good square meal as North Americans know it.
- four out of five of the world's people do not even have first-aid care, let alone a doctor's care, in case of sickness or injury.

Comparisons

In 1950

			per capita income
North America had:	Asia had:	world	\$223
16% earth's land	18%	North America	\$1100
9% world's people	55%	South America	\$170
43% world income	12%	Asia	\$50
		Europe (excluding USSR)	\$380
		USSR	\$310
		Oceania	\$560
North American income averaged per capita at least 20 times higher than Asian income, even allowing for error.			-Science.

Opportunity or Catastrophe?

BY CARL BECK
Missionary to Japan

Augustine saw the world he knew and loved about to come tumbling about him and sat down and wrote *The City of God*, a treatise that influenced world history for the next 35 generations. Isaiah saw the civilization he knew and loved so intensely about to collapse and wrote, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1).

Our world has repeatedly faced crisis and catastrophe. But world crisis has never spelled defeat for the church. In foreboding tragedy, the church of Jesus has often known her brightest hour. As Isaiah knew, "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60:2).

Today certain alarmists are saying that tomorrow may be the end for the church. That could be true, but it need not. We can yet be the aggressive and prophetic church of Isaiah and Augustine. We can arise and shine so that nations shall come to our light and kings to the brightness of our rising. This will and must happen if we but elect to be aggressively obedient to that greatest of all commissions.

Your Treasurer Reports

Your attention, please! May I correct several figures which appeared in this report on October 24?

Contributions of \$308,606 and disbursements of \$522,559 for the first six months of this fiscal year are correct as indicated. The figures for last year are not comparable and not correct, since they include some non-program forwardings.

Last year the comparable contributions figure for the six months was \$273,301. This means that receipts this year are higher by nearly \$6,000 a month. Disbursements for the same period last year were \$501,486. This indicates that costs are running higher this year by nearly \$3,500 a month, even though we are operating within approved budgets.

These figures clearly indicate that income has not been sufficient to meet approved basic budgets, but they also show a significant increase in contributions. In an effort to reduce the costs, the board is trying to reduce expenditures (and budget) by \$50,000 during the next five months. We trust that in the coming months the church will continue to give liberally, that some decrease in budgets will be realized, and that together these two factors will make possible a balanced program for the year.

-H. Ernest Bennett.



MISSION NEWS

Overseas Missions

Japan—In Hombetsu cho the newest thing in church activity is the Kitami meetings. Kaneko San and Joe Richards met with four others the evening of Sept. 25. Ima San invited the group, which decided to meet monthly, to meet in her home, which they will probably do after October. Presently they rent a hotel room for their meetings.

Formal language study has begun for the Marvin Yoders, who recently returned to Tokyo.

Manson, Iowa—John Stoltzfus, missionary to Japan, returned home via Hong Kong, Saigon, Singapore, India, Africa, and Europe, after three years of service in Japan. He is attending school this winter.

Mexico—Lester and Mary Lou Blank and children left United States Oct. 11 for their new work among the Indians of Mexico. They plan to start work near the area where Claude and Alice Good work. Bro. Blank, a chiropractor, and Sister Blank, a registered nurse, who plan to render health service and spiritual ministry, serve under Franconia Mennonite Board of Missions and Charities. Bro. Blank was ordained to the ministry for service in Mexico Sept. 10, and a farewell service was held for them Oct. 8 at Rossmore Mennonite Church, Lancaster, Pa. The Blanks had been missionaries to Cuba for eighteen months previous to their return in Nov. 1960.

Kenneth Seitz reports from Mexico that a serious-minded youth, 16 years old, has allowed the Lord to deliver him from sin. Federico is persecuted; yet he stays away from his old friends. Another new believer is Daniel, who comes from a nearby state to Mexico City, where he studied to be a veterinarian. However, since his studies have been interrupted, he may soon return home to open a pharmacy.

Alfredo, willing to be used in the work, teaches the adult Sunday-school class each Sunday at San Juan. At least two new families attend this place of worship regularly.

The meeting place in Santa Anita, although a small building with only five small rooms, has proved to be adequate for a meeting place since missionaries removed two partitions for a larger worship area.

According to reliable reports the priest gave village officials 200 pesos (\$16.00 in United States currency, but fully worth \$200.00 to Trique Indians) to ship out missionaries Claude and Alice Good. They still have a year and a half on the lease. The Goods minister to the Indians by selling them much-needed medicine and ministering to them spiritually. A faithful Christian Trique and his wife and two children, who works at Wycliffe headquarters, faces severe tests in relation to his traditional religious responsibilities in his home town.

James and Noreen Roth, mission workers

in Mexico, plan to return to Oregon Nov. 1 until after the Pacific Coast annual board meeting at Nampa, Idaho, in December. They will be visiting different churches in the Northwest.

Argentina—William and Beatrice Hallman arrived safely in Buenos Aires Oct. 17 to begin their fourth term of missionary service.

Junta Directiva met Sept. 26 at Cordoba, Argentina, during the Evangelical Pastors' Institute with the World Vision team. Matters of business included the convention program to be held at Pehuajo, Jan. 24-28, 1962, and the Montevideo Mennonite Biblical Seminary graduation exercises to be held Nov. 19.

The new address for Ross M. Goldfus is Calle 42, No. 1263, La Plata, Argentina.

Ghana—A church deep in the brush country was formed at Babia-Neha Sept. 10 when 14 people were received into the Mennonite Church on confession of faith. Although most had been baptized as children confirmed as Presbyterians or Methodists, they had not attended church or taken communion for some years. A communion service was held after the people were received into the church.

Home Missions

Texas—Richard Fahndrich, Premont, Texas, plans again to minister this fall in northwest Texas among the Mexican braceros (Mexicans who come to United States to help harvest the crops). Different pastors from South Texas plan to help during the six weeks' period. Bro. Fahndrich and another brother served through the bookmobile the first two weeks of October.

A six-week term of a Bible institute for

churches in the Premont area is being planned for January, 1962. John Ventura, Denver, Colo., will be director and principal instructor at the institute, to be held at Mathis. Classes will be held five days and two nights each week.

St. Anne, Ill.—Revival meetings were scheduled to be held at Rehoboth Mennonite Church, Oct. 12-15 with Grant Love, Detroit, Mich., as speaker.

Chicago, Ill.—Good interest and attendance was evident in the anniversary-homecoming service over the weekend of Sept. 24 at Bethel Mennonite Community Church. Special speakers were Ezra Yordy, first bishop of Bethel; Eugene Herr, formerly on the Bethel staff; and Nelson Kauffman, Secretary for Home Missions and Evangelism at the general board.

The Bethel Church was host to a Chicago-wide Mennonite fellowship the evening of Oct. 15. The speaker was Vincent Harding, who will soon leave Chicago for an assignment in Atlanta, Ga., under Mennonite Central Committee.

The Presbyterian St. Luke School of Nursing has asked for the privilege of having some nursing students affiliate, observe, and work in the Bethel Day Nursery. They had done this earlier on a temporary basis and were pleased with their contacts.

The Bethel Church continues to invite qualified schoolteachers willing to come to Chicago, work in city schools, and relate themselves meaningfully to the church. The principal of a neighboring school has asked for Mennonite teachers.

Arizona—Stanley Weaver, missionary to the Navahos on leave, who has enrolled in classes at Arizona State University and Arizona Bible Institute, and Sister Weaver teach Sunday-school classes and sponsor the Saguro Club Mennonite Youth Fellowship at Phoenix.

Quebec—Tilman Martin preached in the dedication services Sept. 24 at a home used as a chapel in which the Mennonite Brethren have begun mission work, in St. Jerome, Quebec.

Sister Martin, guest speaker at the fall

Buddhist Funeral Held for Christian

Yoku-uchi San, 81 years old, died Friday evening, Sept. 29. On Sept. 3, he had gone to the Nemuro-koku Church, where the Lee Kanagys serve and wanted to decide on his burial plot in the church graveyard. He also requested baptism, but he had not studied the Bible much.

A missionary sometimes hesitates to baptize applicants since they may know little about the Bible or church fellowship. Baptism is mere mockery when "believers" turn out to resemble the seed on rocky soil in the Parable of the Sower.

But even without this baptism, Yoku-uchi San went along one Sunday to a nearby village and testified he gave everything to the Lord. He wanted to follow Jesus and enter heaven. Little did the missionaries realize this would be his last chance to give his testimony.

After Bro. Yoku-uchi San died, relatives

did not allow missionaries to have the funeral in the church. They insisted on a Buddhist funeral, in spite of the grandfather's request for a church funeral and burial.

Ancestor worship often rules with an iron hand. A Buddhist funeral was held with the customary gongs, chants, incense burning, rice, sake wine, fruits offered to the departed spirits, prayer beads, and priestly robes. The funeral, solemn, serious, and dignified, finally ended with loud gongs which gradually decreased until all was still, which signified the soul was sent off to the unknown.

Missionaries treasure this experience because they believe that God saved his soul on his confession without being baptized, just as Christ saved the thief on the cross when Jesus said, "To day shall thou be with me in paradise" (Luke 23:43).

inspiration meeting of the Ontario WMSA at the Tavistock A.M. church Nov. 1, will speak on "Called to Serve in Montreal" and "My Call."

On Sunday afternoon, Sept. 10, the Reesors held a meeting in their home with a group from Montreal-Nord, at which one Joliette family attended. This is the first time natives of Joliette attended meetings, since others have come, but the Reesors had established contact with them previous to their moving to Joliette.

Canton, Ohio.—In a special meeting teachers and officers of the new Sunday school at the First Mennonite Church encouraged each class to gain three members in the first quarter of the Sunday-school year.

Chicago, Ill.—The Illinois Ministerial Committee has been looking for an associate pastor at Englewood Mennonite Church and for someone who can work and do pastoral leadership at Bethel Mennonite Church. As yet, the committee is waiting for the Lord's direction.

Released-time Bible classes were opened for the winter at Mennonite Community Chapel, Oct. 4. Forty-eight were present for the first day, but an enrollment of 80 and regular average attendance of 70 is expected.

Albert Hurt, a member of Mennonite Community Chapel and a retired hospital maintenance worker, gives out four to six thousand tracts weekly. Robert Walker, a fugitive from Fort Leavenworth, Kans., who was taking his last walk out to the Chicago River planning suicide, accepted a tract from Albert Hurt and called the church to express appreciation. He said he was going back to Kansas and to jail to make things right with God and man.

Victor Ovando closed a week of special meetings at Second Mennonite Church Oct. 8.

District Mission Boards

Washington State.—The Outreach Committee of Pacific Coast Conference is exploring possibilities for a witness near Eltopia, Wash., where several families from the Oregon church community have moved in the past eight months. This is newly developed land in the southeastern part of the state of Washington, irrigated by Grand Coulee Dam. Already a small nucleus of believers in the area have a weekly fellowship when three families meet for a period of fellowship and Bible study.

Broadcasting

Japan.—The week of Sept. 23 the Hokkaido-wide broadcasts sponsored by the United Church of Japan began a fifteen-minute broadcast aired at noon on Saturdays. The first program calls for an interview with a cancer specialist by the radio pastor. The second program will be an interview with a Christian professional boxer.

The high school student group, "Good News," formed at Tomamal several months ago, writes, "When we formed our club we united with some other students who were

interested in religious studies and called themselves 'Thinking Rushes.' (By the term 'rushes' they mean something that sways easily in the wind; this group seems to be ready to sway to any thought.) With two sorts of hopes in our group there was not much time for us to study the Bible. We decided to separate even if we were few, and now we have much better time for Bible study. We can use all of our time in study. We meet for an hour each on Thursdays and Fridays, and we listen without fail to the broadcasts on Sunday. The programs are good, but they are so short. Couldn't you make them longer? There are lots of us who meet regularly now. Good books for study are scarce here and we have only a few Bibles. Please don't worry about us too much. We enjoy our study together very much, and the Words of God in the Bible are more precious as we learn to know more about them."

Nicaragua.—The Spanish office sends this urgent prayer request: "Pray for a man in Nicaragua whose wife wrote saying he is not a Christian and is so opposed to the Gospel that he says he would rather kill himself than accept Christ."

Harrisonburg, Va.—During September more than 40 "coupons" were returned from the back page of the new tract-schedule produced by The Mennonite Hour. Persons checked either for information on Home Bible Studies or for additional literature on how to become a Christian.

Listener Echoes from Around the World
England.—"I was thrilled to be able to hear your broadcast over Trans World Radio. I would like to know from you concerning your ministry for the Lord."

Jamaica.—"I have been listening to your program over Radio Jamaica on Sundays. I must say that the songs and messages give me courage to continue on in this faith. I am praying that the Lord may continue to bless you and help you in this ministry that it may continue to be a blessing to many."

Nigeria, Africa.—"I know I am saved, but my fear is that I may not be happy to meet the Lord if He comes today. This may surprise you. My failing in my daily responsibilities as a Christian, my unfaithfulness to Him, in short my great weakness has brought me a lot of misery, and unhappiness, and each moment I count myself too unworthy to be called a child of God. . . . Even now, pastor, as you read this letter, bend and pray for me, remember me to your prayer group, that the Lord may give me His strength which is made 'perfect in weakness.'" (Written in response to the sermon booklet, "Would You Dare to Stand?")

British Guiana, S.A.—"My life has changed entirely by taking such a wonderful course and by listening to radio broadcasts like yours."

Germany.—"The radio message from Dr. Janzen repeatedly help me further to a better understanding of the Bible and of the plan of salvation."

Pennsylvania.—"I was so pleased with your messages on knowing the will of God for your life. Since I have become a born-again child of God, failure to know His will has held me back and has been a great discour-

agement to me. I have read several booklets on the subject, but have never heard it put in just the way you have and many of the questions were just what I have wanted answered."

India.—"I write this for your free book of which you have announced in the radio. I am a regular listener of the Bible broadcast. I wish to know more about Jesus Christ our Saviour."

Overseas Relief and Service

Paraguay.—Peter Epp, relief worker in Asuncion, wrote on Sept. 16: "Recently we reported the first truck had come through from Filadelfia to Asuncion via 'Ruta Trans Chaco.' This morning two more trucks came through from Menno Colony. They had left Menno yesterday afternoon and had arrived about 9:00 a.m."

"Mr. Moorehouse, of Point Four in charge of the work and the roadway, told us yesterday there are only about 24 kilometers before north and south meet. He thought that with good weather it could be completed in two to three weeks." The first truck traveled the length of the road, made possible by a service road connecting the two ends of the roadway, Sept. 13.



Reinhold Kliever and Juan Neufeld in this truck made the first trip from Filadelfia to Asuncion, Paraguay, over the completed Trans-Chaco Roadway.

The Frank Wiens family of Asuncion, Paraguay, will return to the United States in November for a three-month furlough. Bro. Wiens is director of the relief program in South America.

Mennonite Disaster Service

Kansas.—Many volunteers responded to assist in Mennonite Disaster Service cleanup and rebuilding work in southern Texas. At present, however, volunteers and Mennonite Disaster Service field directors have returned home. Congregations should expect to hear further from Mennonite Disaster Service as plans develop. In the meantime, Kansas Mennonite Disaster Service officials continue to keep in contact with the clean-up and rebuilding needs in the Galveston, Texas, area, ravaged by Hurricane Carla.

Akron, Pa.—C. L. Graber began work Oct. 4 on his six-month assignment with

Mennonite Central Committee and Mennonite Disaster Service for the development of the Mennonite alternative relationships to Civilian Defense. Mr. and Mrs. Graber have moved to Akron from Goshen, Ind., for the six-month period.

General Relief and Service News

Akron, Pa.—At present 50 trainees are in America under the Mennonite Central Committee program. These young people receive transportation, room and board, \$15 per month pocket money, and two weeks vacation time during each six-month term. They are enthusiastic and eager to learn and want to see as much as possible while they are in America. California and Florida are their most frequent goals.

Fifteen dollars per month does not go far when anyone travels. You can help trainees stretch their vacation dollars by opening your homes to them for a good evening meal, a night's lodging, and a hearty breakfast. Not only can you help them, but you can have the enriching experience of fellowshiping with overseas guests.

The Trainee Program Office at Mennonite Central Committee plans to make up a list of names and addresses of interested people by states. Each trainee will receive such a list and when he is ready to plan his vacation, he can readily see whether there are any "stopping places" on his route. They would, of course, let you know in advance when they are coming. If you would like to have your name placed on the "Trainee Hospitality List" please write to Mennonite Central Committee, Trainee Program, Akron, Pa.

Overseas Missions

Elkhart, Ind.—The new overseas mission committee carries administrative responsibility for the overseas program delegated to it by the Executive Committee and the board itself. Pray for the work and welfare of nearly 200 overseas missionaries on 19 fields, and the developing national churches and new believers.

Elkhart, Ind.—The administrative staff is currently reviewing the mission program to recommend ways to the next meeting of the executive committee of the general mission board for reducing expenditures for



Executive Committee (left to right): J. B. Martin, Simon Gingerich, John H. Mosemann, president; Earl Buckwalter, Jacob R. Clemens, vice-president.

the next six months by \$50,000. Pray for the church's general and district mission boards during this time of adjustment.

Ethiopia—Nathan Hege and Ethiopian helpers recently finished translating and duplicating copies of the booklet, "Instructions for Beginners in the Christian Life."

During ten days of vacation Bible school, the overseas personnel had the privilege of sitting back as students while their Ethiopian brothers and sisters led and taught. The one exception was English teacher Joe Burkholder.

Vietnam—Everett Metzler recently accompanied Mennonite Central Committee Vietnam Director Rudy Lichti on an investigation trip to Laos to discover relief needs among refugees in that country.

Salunga, Pa.—Harold and Barbara Reed and children, Galen and Grace, after several delays because of health reasons, left New York Oct. 10 and were scheduled to arrive in Mogadiscio, Somalia, Oct. 12.

The Eastern Board officers are planning for meetings with the ministry, Sunday-school officers, and youth leaders in each district of the Lancaster Conference in preparation for Fall Missions Week.

Voluntary Services

Portland unit fellows recently spent their off time in a concerted effort to repaint and trim the unit home and to improve the back entrance. Don Gage, Engadine, Mich., spent one week of vacation time painting.

St. Anne, Ill.—Camp Rehoboth kindergarten teacher Edith Zehr is temporarily resting at home while trying to overcome

a virus infection, which has been eroding her strength the past several months. Prayer for her early and complete recovery is earnestly solicited that she may soon return. Mrs. Mark Lehman has filled the need at the kindergarten during Sister Zehr's absence.

Robstown, Texas—On the evening of Oct. 13, a group of kindergarten parents met with Kenneth and Kathryn Seitz, Telford, Pa., to discuss plans for forming a parent-teacher organization with the Robstown Mennonite Kindergarten. This was an exploratory meeting to determine parents' interest. Seven of the ten kindergarten pupils' homes were represented.

The group decided to organize a PTA and to meet monthly at Robstown Mennonite Kindergarten. The parents, interested in the work of their children, will also have opportunity to learn to know the workers in the kindergarten.

Elkhart, Ind.—In the October Voluntary Service orientation, held Oct. 10-20, the following assignments were made: La Junta, Colo.—Mary Jo Hargreaves, Portland, Oreg., medical records; Glen Bond, Canby, Oreg., kitchen; Portland, Oreg.—Verda Helmut, Glen Flora, Wis., nurse aide; Eva Hoover, Goshen, Ind., housekeeper; Sara Ann Yoder, Belleville, Pa., nurse aide; Denver, Colo.—Elizabeth Helmut, Arthur, Ill., nurse aide; Joan Myers, Portland, Oreg., nurse aide; Dale Ramer, Wakarusa, Ind., orderly; Hannibal, Mo.—May Hoover, Goshen, Ind., nurse aide; Lauretta Ramer, New Paris, Ind., nurse aide; Albuquerque, N. Mex.—Shirley Yoder, Fort Wayne, Ind., office; Sturgis, Mich.—Dorcas Rush, Souderton, Pa., nurse aide; Gladys Yothers, Souderton, Pa., nurse aide; Indianapolis, Ind.—Lorraine Snider, Mountain Home, Idaho, housekeeper.

Phoenix, Ariz.—The congregation at Sunnyslope is assuming responsibility for the direction of five clubs organized by the Voluntary Service unit formerly located in Phoenix. The unit has not been able to continue the clubs since they moved to another community.

Peoria, Ariz.—A civic group in Maricopa County, Ariz., has requested that the Voluntary Service unit assume responsibility for distribution of clothing to needy people. A small charge will be made for the clothing, donated from various local sources.

I-W Services

Hesston, Kans.—Eight young men participated in I-W orientation at Hesston, Kans., Oct. 6-11. The service tour included a visit to the University of Kansas Medical Center and the world headquarters of the Reorganized Church of Jesus Christ of Latter Day Saints in Independence, Mo. On Sunday the tour group visited the Argentine Mennonite Church for the morning service, the Mennonite Fellowship and Voluntary Service unit for dinner, and the Grace Mennonite Church for a vesper service and snack before returning to Hesston. The following three days were spent with various Hesston College faculty members leading in classroom discussions.



Overseas Missions Committee (left to right): J. D. Graber, Secretary for Overseas Missions at the general board, John H. Hess, Ivan J. Kaufmann, David W. Mann, John H. Mosemann, chairman; Carl Kreider, John R. Mumaw, vice-chairman; Adam Martin, Paul Erb, H. Ernest Bennett.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Living Church in the Changing Community was the topic of a conference at the Sugar Creek, Salem, and Wadsworth General Conference Mennonite churches and at Oak Grove, Smithville, Ohio, Oct. 26-29. Speakers included Calvin Redekop, Hesston, Kans., and Paul Peachey, Washington, D.C.

Crisis and Mission is the special emphasis in this issue presented by the Boyd Nelson editorial and by articles in the "Missions" section.

Bro. Richard H. Showalter, Waynesboro, Va., was ordained as deacon on Oct. 15 to serve in the Hildebrand congregation. Bro. Franklin E. Weaver officiated, assisted by J. Ward Shank and Lloyd S. Horst.

The Nampa, Idaho, congregation is one of those adopting the Every-Home-Plan for the GOSPEL HERALD.

Bro. Edward Stoltzfus, who is attending Princeton Theological Seminary, is giving a series of Wednesday evening addresses on the Scriptures at Perkase, Pa.

The monthly meeting of the Franconia Tract Society, held at Perkase, Pa., on Oct. 9, was conducted by workers from Seventh Street, Reading, Pa., with Bro. William Weaver as speaker.

Bro. J. C. Wenger, Goshen, Ind., spoke on "A Radical Discipleship" at the Woodlawn A.M. Church, Goshen, Ind., Oct. 15.

Bro. Clarence Keener is conducting a series of midweek discussion periods at Mount Joy, Pa., on "Our Mennonite Heritage."

The Crusade for Christ Hour quartet, Marietta, Pa., conducted a service at Zion, York, Pa., on Oct. 15.

The Inter-Mennonite Ministers' Fellowship of Illinois met at Roanoke on Oct. 16 to discuss funeral services.

Bro. Frederick Erb, Sterling, Ill., gave chapel addresses at Bethany Christian High School, Goshen, Ind., the week following Oct. 15.

Bro. Emanuel Eash, Hopedale, Ill., has read the Bible through three times in the last three months.

Bro. J. J. Hostetter, Peoria, Ill., introduced the Herald Press Sunday-school materials at the Normal, Ill., General Conference Mennonite Church, on Oct. 15.

A festival of sacred song was held at Eastern Mennonite College the afternoon of Oct. 29. It was sponsored by the Christian Workers' Council of the Virginia Mennonite Conference. The program consisted of congregational singing and numbers of various choruses of the district.

An interchurch student welcome night, sponsored jointly by the Association of Mennonite University Students and the various Mennonite churches of Edmonton, Alta., was held on Sept. 24. Bro. J. A. Hostetter was one of the speakers.

The Canadian Mennonite, a newspaper similar to the Mennonite Weekly Review, but serving especially Canadian interests, will be turned over early in 1962 to a Mennonite company of shareholders. Bro. John W. Snyder, Hespeler, Ont., is a member of the board.

Adventures with the Buttonwoods, by Edna Beiler, is being broadcast by WMBI in Chicago on a children's story hour.

Dr. A. C. Ivy, authority on alcoholism from the University of Illinois, gave three addresses at Goshen College on Oct. 30.

Announcements

Dedication of Grace Chapel, Saginaw, Mich., Nov. 5, with B. M. Nottage as speaker.

B. Charles Hostetter and Mennonite Hour Chorus at Scottdale, Pa., morning of Nov. 26.

Installation of John R. Martin as pastor at Neffville, Pa., Nov. 12.

John Koppenhaver, Hesston, Kans., speaking to McPherson County Women's Missionary Organization on World Communion Day, Nov. 3; to Church of the Good Shepherd (Spanish), Wichita, Kans., Nov. 5; Missions Conference, St. Jacobs, Ont., Nov. 9-12; Missions Conference, Sterling, Ill., Nov. 23-26.

Crusaders Quartet from Forks, Middleburg, Ind., at Woodlawn, Goshen, Ind., 2:30 p.m., Nov. 19.

A Negro quartet from Akron, Ohio, and the Amstutz Trio, Kidron, Ohio, at hymn sing, Hartsville, Ohio, Mennonite church, evening of Nov. 5.

Thanksgiving Day program with Paul Hartz and Earl Mosemann as speakers, morning and evening, Nov. 23, at Twelfth and Windsor, Reading, Pa.

Ordination for a minister at Salem Ridge, Greencastle, Pa., 9:30 a.m., Nov. 29, and for a deacon, Dec. 27.

Winter Bible schools of the Marion and Chambersburg, Pa., churches, begin Dec. 26, to meet once a week for twelve weeks.

Annual Christian day school meeting with Melvin Lauer, Akron, Pa.; Melville Nafziger, Harrisonburg, Va.; and Paul W. Smith, Elida, Ohio, as speakers at Conestoga, Morgantown, Pa., all day, Nov. 18.

Ruel Driver will be ordained to the ministry at 2:30 p.m., Nov. 12, at Stuarts Draft, Va.

John H. Hess, Toronto, Ont., Missionary Day speaker at Poole, Ont., Nov. 12.

J. D. Graber, Elkhart, Ind., in weekend missions conference at Beaverdam, Corry, Pa., Nov. 8-9.

Annual meeting, Mennonite Disaster Service of Eastern Ohio, at Beech, Louisville, Ohio, with Harry Martens, National MDS Co-ordinator, as guest speaker, 1:30 p.m., Nov. 4.

Change of address: Edd P. Shrock from Washington, Ind., to 828 Harrison Street, Elkhart, Ind. Phone: JA 3-8415.

Evangelistic Meetings

Rhine Benner, Cabins, W. Va., at Warneke Chapel, Pedro, Ohio, Oct. 22-29. Paul Ebersole, Annville, Pa., at Risers, Elizabethtown, Pa., Oct. 15-29. Joe Swartz, Rexton, Mich., at Hudson Lake, New Carlisle, Ind., closing Oct. 15. Elno Steiner, Elkhart, Ind., at Gulliver, Mich., Oct. 22-29.

Wilmer N. Eby, Sheridan, Pa., at Gingrich's, Annville, Pa., Nov. 15-26. Vernon Bontreger, Goshen, Ind., at Leonard, Mo., Nov. 5-12. Newton Gingrich, Markham, Ont., at Forks, Middleburg, Ind., Oct. 20-29.

Henry Swartley, Phillipsburg, N.J., at Still Pond, Md., Oct. 22-29. E. J. Stalter, Flanagan, Ill., at Fish Lake, Walkerton, Ind., Oct. 8-15. E. J. Miller, Gulfport, Miss., at Shallow Water, and Crystal Springs, Kans., Oct. 21 to Nov. 5. Lloyd Hollinger, York, Pa., at Goshen, Laytonville, Md., beginning Oct. 22, and at Columbia, Pa., Nov. 5-15.

Richard Martin, Elida, Ohio, at Kidron, Ohio, Nov. 23-29. B. Charles Hostetter, Harrisonburg, Va., at Hesston, Kans., Nov. 5-12. H. Howard Witmer, Manheim, Pa., at Blainesport, Pa., Nov. 2-12, except Monday. Don Augsburger, Harrisonburg, Va., at Lindale, Linville, Va., Nov. 26 to Dec. 3.

David N. Thomas, Lancaster, Pa., and J. Ward Shank, Broadway, Va., at Eastern Mennonite College, Oct. 8-15. Herbert Schultz, Poole, Ont., at Western Mennonite School, Oct. 16-20. Luke L. Horst, Reading, Pa., at Welsh Mountain, New Holland, Pa., Nov. 4-12. Alvin Kanagy, Wymer, W. Va., at Glade, Accident, Md., Nov. 5-12. Tom Florence at Grace Chapel, Saginaw, Mich., Nov. 5-12. Norman Yutzi, Broadway, Va., at Warwick River, Newport News, Va., Nov. 26 to Dec. 3.

The Board of Directors of Brunk Revivals has decided to make one of its tents available for rental to communities who may desire evangelistic meetings and are in a position to supply their own evangelists. Address Brunk Revivals, Route 5, Harrisonburg, Va.

Calendar

Open Conference on "The Church and Its Older People" of Goshen College, Oct. 31 to Nov. 2. Missions Week, Nov. 5-12. Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 10-11. Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18. South Pacific Conference, Downey, Calif., Nov. 23-25. Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6. Pacific Coast Ministers' meeting, Nampa, Idaho, Dec. 5, 6. Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8. Conservative Mennonite Bible School, Berlin, Ohio, Jan. 2 to Feb. 9. Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23. School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2. Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24. General Council of General Conference, Chicago, March 29-30. Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8. Illinois Mennonite Board, Dewey, Ill., April 27, 28. Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962. Allegheny Conference at Thomas, Hollisport, Pa., July 27, 28. Mennonite World Conference, Kitchener, Ont., Aug. 1-7.

PRAYING FOR MISSIONS

(Continued from page 959)

would feel responsible to witness to them? But if you pray for people in Africa or China, you can't be expected to witness to them. But if you are making no effort to get souls saved, why should you ask the Lord to appoint someone else to do it?

The same thing applies to finances. Could you dare ask the Lord to touch hearts and move people to support these causes unless all that you have has been made available to Him? Whether it is little or much, if it is all, then you have met the requirement. But how could you grasp your own possessions greedily, and at the same time pray that your brother's may be given freely? Would you make free with another's property?

Then there is the matter of the children. You have consecrated them to the Lord for service, but you want them to serve at home. Do you pray, "Lord, send someone (but not Johnny, please, Lord, and not our Mary)"? You might suggest Mike's boys and girls; they don't appear to have much of a future here anyhow. Mike has so little to give them. But here's this farm for Johnny; you've put so much into it, and built it up so fine, expecting Johnny to take over one day. It'll be a shame if he doesn't. And that farm across the creek, you'll give it to Mary the day she marries. Your children are so well provided for, and all your plans made. Of course you recognize the need for missionaries, but secretly you'd rather He'd send Mike's children.

If you are not willing to be a missionary in even the most primitive surroundings, don't bother to pray for missions. If you are not willing to witness just where you are, it is useless for you to pray for souls' salvation. If your own possessions are not consecrated to His service, you need not pray for support for a missions program. If you can't joyfully send your children into service anywhere for Him, don't pray for laborers for the harvest. Your prayers on these subjects are just so many wasted words.

If missions are really important to you, if you have a real heart-concern about souls, you will be willing to work and to witness, to give and to send. Then your prayers will have a real burden, and the Lord who knows hearts will honor them. Too often when the missions program bogs down, it is because of lack of earnest, outreaching prayer. Missionaries on the field say that they can tell when their prayer support is failing. They plead with you to hold them up before the throne of grace. But you can't pray effectively if you don't care, or if you don't care very much.

Before you say again, "Lord, bless the missions, the work, and the workers," examine yourself. See if you really are mission-

hearted. And remember, a pretty good test of the way you actually feel is, "What you are not willing to work for, you have no right to pray for."

Killbuck, Ohio.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Blough, Ray and Erma (Lehman), Philadelphia, Pa., first child, Cheryl Annette, July 11, 1961.

Boll, M. Eugene and Helen Marie (Haller), Manheim, Pa., second daughter, Sandra Kaye, Oct. 7, 1961.

Bontrager, Charles and Oleta (Chupp), Middlebury, Ind., second son, Roger Allen, Aug. 15, 1961.

Brubaker, James, M.D., and Carley June (Eash), Bethel, Alaska, second daughter, Laura Christine, Oct. 7, 1961.

Eash, Floyd L. and E. Jean (Eicher), Burr Oak, Mich., fifth child, third son, Jonathan Lloyd, Sept. 15, 1961.

Eby, J. Melvin and Helen (Witmer), Manheim, Pa., second child, first daughter, Carolyn Kay, Oct. 10, 1961.

Ebeshade, Lamar Ray and Nancy Jane (Sauder), Lititz, Pa., second child, first son, Fred Lamar, Sept. 29, 1961.

Frey, Martin S. and Margaret (Bowman), Lititz, Pa., eleventh child, sixth son, Linford Eugene, Oct. 10, 1961.

Furtak, Joseph and Evelyn (Gehman), Port Trevorton, Pa., second daughter, Brenda Marie, Feb. 10, 1961.

Good, Raymond and Nancy (Stoltzfus), Akron, Pa., third child, first son, Donald Ray, Aug. 22, 1961.

Good, Robert and Elveta (Martin), Orrville, Ohio, third child, second daughter, Carol Lynette, July 15, 1961.

Groff, Elias B. and Verna (Denlinger), Lancaster, Pa., second child, first daughter, Kathleen Marie, Sept. 5, 1961.

Hartman, Dean and Donna (Barkley), Goshen, Ind., first child, Sarah Jane, July 26, 1961.

Herr, Richard and Sandra (Elliott), Sterling, Ill., third child, second daughter, Sarah Kay, Aug. 24, 1961.

Herry, Lester and Mary (Groff), Lancaster, Pa., second daughter, Sarah Elizabeth, Oct. 11, 1961.

Hess, Lester H. and Ida M. (Eshleman), Andover, N.Y., fifth child, third daughter, Lois Ann, Oct. 2, 1961.

Hess, Oliver F. and Dorothy (Witmer), Lancaster, Pa., third child, first daughter, Kathryn Sue, Sept. 24, 1961.

Kreider, Stanley and Mabel (Wert), Lancaster, Pa., second child, first son, Jeffrey Carl, Sept. 12, 1961.

Lentz, Wilbur A. and Eleanor R. (Goss), Lancaster, Pa., fourth child, first son, David Enos, Sept. 30, 1961.

Meiners, Larry and Deloris (Herr), Sterling, Ill., third child, second daughter, Karen Ann, Oct. 5, 1961.

Metzler, Everett and Margaret (Glick), Saigon, Vietnam, third child, second son, Malcolm Dean, Oct. 8, 1961.

Nussbaum, Gordon and Marjorie (Gerber), Dalton, Ohio, second son, Brent Alan, Oct. 11, 1961.

Peachey, Leonard and Esther (Graybill), Lansdale, Pa., second child, first daughter, Beverly Ann, Sept. 15, 1961.

Rau, Jack and Bernice (Zehr), Imlay City, Mich., first child, Diane Lynette, Sept. 26, 1961.

Rogers, Gerald R. and Audrey Lucille (Gregory), Gassville, Ark., third child, first daughter, Joan Lucille, Sept. 20, 1961.

Roth, James and Twila (Oswald), Dorchester, Nebr., first child, Todd Blakeley, Oct. 5, 1961.

Schnucker, Donald and Dorothy (Shaffer), Philadelphia, Pa., first child, Laura Ann, July 20, 1961.

Sharp, Urie and Delilah (Miller), Hartsville, Ohio, second daughter, Julia Lucille, Sept. 3, 1961.

Snyder, James and Maria Luisa, Sterling, Ill., a daughter, Lisa Marie, Aug. 10, 1961.

Stauffer, Larry and Betty (Bourn), Milford, Nebr., second child, first son, Kevin Wade, Aug. 28, 1961.

Stauffer, Morris and Grace (Beckler), Beaver Crossing, Nebr., fifth child, third daughter, Wendy Kay, Sept. 6, 1961.

Steffy, Allan J. and Mildred (Hershey), East Petersburg, Pa., sixth living child, second daughter, Cynthia Joann, Oct. 4, 1961.

Witmer, Norma and Anna (Hershey), Sheldon, Wis., ninth and tenth children, sixth and seventh sons, Ernest Daniel and Ervin Samuel, Oct. 6, 1961.

Yoder, Mark and Lucille (Bollinger), Chambersburg, Pa., first child, Carl Eugene, Oct. 4, 1961.

Zook, Fay and Juanita (Hathaway), Goshen, Ind., second child, first daughter, Cynthia Ann, Sept. 12, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to the bride whose address is supplied by the officiating minister.

Baer-Witmer—Glenn J. Baer, Chambersburg, Pa., Hampton Mennonite cong., and Carolyn Witmer, Sheldon (Wis.) cong., by Norman Witmer, father of the bride, at Sheldon, Sept. 12, 1961.

Benson—Troyer—Gary Benson, Grand Island, Nebr., Cairo Mennonite and Isla Troyer, Milford, Nebr., West Fairview cong., by Dale Oswald at West Fairview, Sept. 23, 1961.

Glick—Swartz—Melvin R. Glick, Byrntown cong., Century, Fla., and Sherrill E. Swartz, Turner's Creek cong., Talbert, Ky., by Alvin Swartz at the Riverside Church, Au Gres, Mich., Oct. 4, 1961.

Histand—Esh—Merrill Histand, Hatfield, Pa., Souderton cong., and Joanne Esh, Cable, Ohio, Oak Grove cong., by Nelson Kanagy at Oak Grove, Oct. 8, 1961.

Hurst—Snader—Chester M. Hurst, New Holland, Pa., Lichty cong., and Kathryn E. Snader, East Earl, Pa., Weaverland cong., by J. Paul Graybill at Weaverland, Oct. 14, 1961.

James—Nissley—Robert C. James and Pauline Ann Nissley, both of Plain City, Ohio, Sharon cong., by Joe I. Kauffman at Bethel, Aug. 13, 1961.

Kennel—Stelder—Robert Kennel, Strang, Nebr., and Sandra Stelder, Geneva, Nebr., both of the Salem cong., by P. R. Kennel at the church, Sept. 23, 1961.

Kennell—Ulrich—Leonard L. Kennell, Roanoke, Ill., and Velda M. Ulrich, Lacon, Ill., both of the Linn A.M. cong., by John E. Hostetter at the church, Aug. 25, 1961.

Martin—Baer—Norman Harold Martin, Marion (Pa.) cong., and Charlotte Kaye Baer, Chambersburg, Pa., Cedar Street cong., by Harvey E. Shank at Cedar Street, Oct. 15, 1961.

Meyers-Moyer—John Y. Meyers, Souderton, Pa.; David D. Moyer, Blooming Glen, Pa., both of the Blooming Glen cong., by David F. Deratine, Jr., at the church, Sept. 16, 1961.

Miller-Lee—Roy Miller and Tillie Lee, Macon, Miss., by Menno Mast at Macon, July 2, 1961.

Miller-Miller—Jess Miller, Glendale, Ariz., and Mrs. Amelia Miller, Lincoln, Nebr., both of the Sunnyslope cong., Phoenix, Ariz., by Ivan R. Lind at the Bellwood Church, Milford Nebr., Oct. 10, 1961.

Moyer-Stinley—Paul Moyer, Bally (Pa.) cong., and Esther Stinley, Boyertown (Pa.) cong., by Alfred Detweiler, grandfather of the bride, at Boyertown, Sept. 30, 1961.

Myers-Swartzley—John L. Myers, Doylestown, Pa., and Miriam A. Swartzley, Perkasie, Pa., both of the Cleveland cong., by Omar V. Showalter at the church, Sept. 30, 1961.

Neuenschwander—Gelsier, —John Neuenschwander, Dalton, Ohio, Kidron cong., and Dora Mae Geiser, Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen at Sonnenberg, Oct. 14, 1961.

Schantz-Birky—Christian D. Schantz, Loman, Minn., and Stella Ruth Birky, Albany, Ore., Fairview cong., by N. M. Birky at Fairview, Aug. 23, 1961.

Stabenow-Stauffer—Charles Stabenow, Milford, Nebr., Lutheran cong., and Wanetta Stauffer, Milford, Bellwood cong., by Ivan R. Lind at the home of the bride, Oct. 13, 1961.

Sutter-Shank—Mervin Sutter and Ruby Shank, both of Sarasota, Fla., Bay Shore cong., by T. H. Breneman at the church, Oct. 7, 1961.

Swartz-Showalter—J. Clyde Swartz, Elida, Ohio, Salem cong., and Berntha Showalter, La Junta (Colo.) cong., by Paul H. Martin at the home of the bride, Oct. 7, 1961.

Yoder-Miller—Clifford D. Yoder, Hesston, Kans., Spring Valley cong., and Diane K. Miller, Hesston, Pennsylvania cong., by Rollin Yoder, father of the groom, at the Pennsylvania Church, Sept. 9, 1961.

Anniversaries

Sauder, Noah N. and Barbara Sauder celebrated their fifty-seventh wedding anniversary at their home, 345 West Main St., New Holland, Pa., on Sunday, Oct. 15. Most of their children were present for a drop-in party. Their eight living children are: Elva—Mrs. Clarence Rutt, Mabel—Mrs. Earle H. Lefever, Paul N., Anna, Ruth, Raymond, and Isaac, all of New Holland; and Elizabeth—Mrs. Marvin Eshleman, Leaman Place, Pa. They have 22 grandchildren and 10 great-grandchildren. Bro. Sauder was ordained to the ministry in 1928 and preaches occasionally at New Holland. Both Bro. and Sister Sauder are in fair health.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alltop, Fannie F., was born in Missouri on Jan. 6, 1894; died at the Portland (Oreg.) Sanitarium, Sept. 16, 1961; aged 67 y., 8 m., 10 d. Surviving are her husband (John W. Alltop), one daughter and one son (Mrs. Ruth E. Clark and Frank C., both of Portland), one sister and two brothers (Molly Miesner, Robert L., and George). She was a member of the Berea Church, near Birch Tree, Mo. Funeral services were conducted at the Mt. Scott Funeral Home, Sept. 20, in charge of LeRoy

Cowan; interment in the Lincoln Memorial Park, Portland.

Ash, Amanda S., daughter of David L. and Ada S. (Stoltzfus) Smoker, was born near Intercourse, Pa., Feb. 17, 1917; died at her home in Phoenix, Ariz., Oct. 7, 1961; aged 44 y., 7 m., 20 d. On July 11, 1940, she was married to Orval Ash, who survives. Also surviving are 2 sons and one daughter (John David, Elgin Beach, Calif.; Melvin Samuel and Ruth Eileen, at home), one sister (Annie—Mrs. Amos Stoltzfus, Parkersburg, Pa.), 2 step-brothers and 2 step-sisters (Samuel, Atglen, Pa.; Levi and Sara—Mrs. Maris Dise, Parkersburg, and Martha—Mrs. Joseph Engle, Gap, Pa.). On Dec. 31, 1954, the family moved to Phoenix, Ariz., for her health. She united with the Millwood Church, Gap, Pa., in her youth, and in July, 1960, transferred to the C.A.M. Church in Paradise Valley, where funeral services were conducted on Oct. 13 by John Bender and Noah Yoder.

Bontrager, Amanda, daughter of Peter and Katie Thomas, was born April 17, 1880, Newton Co., Ind.; died at Middlebury, Ind., Oct. 6, 1961; aged 81 y., 5 m., 19 d. On Dec. 4, 1896, she was married to Christian C. Bontrager, who died March 22, 1956. Surviving are 4 daughters (Fanny Troyer, Topeka, Ind.; Anna Troyer, Middlebury; Sue Miller, Grabbill, Ind.; and Amanda Miller, Middlebury, Ind.), 19 grandchildren, 45 great-grandchildren, one brother (Ben, Topeka, Ind.), and one sister (Fanny Yoder, Millersburg, Ind.). Two daughters preceded her in death. She was a member of the Townline C.M. Church, where funeral services were held Oct. 8, in charge of E. D. Miller, Calvin Bontrager, and John J. S. Yoder; interment in the Hawpatch Cemetery.

Brubacher, Katie, daughter of Mr. and Mrs. Israel Brubacher, was born at Elmira, Ont., Oct. 20, 1902; died at the K-W Hospital, Kitchener, Ont., of a stroke, Oct. 12, 1961; aged 58 y., 11 m., 22 d. Surviving are 5 brothers and one sister (Albert, Kitchener; Norman, Alvin, Noah, Clarence, and Clara, of Elmira). One brother preceded her in death. She was a member of the Elmira Church, where funeral services were held Oct. 15, in charge of Howard S. Bauman, assisted by Oliver D. Snider.

Burkholder, Sydney, son of Abraham and Rebecca C. Burkholder, was born Aug. 11, 1886, near Harrisonburg, Va.; died at his home in Wellman, Iowa, Sept. 26, 1961; aged 75 y., 1 m., 15 d. On Dec. 19, 1909, he was married to Amelia A. Miller, Kalona, Iowa, who survives. Also surviving are one daughter (Mabel—Mrs. Howard Zillmer, Kalona), 4 sons (Edward R., Wellman; Glenn W., Kalona; John E., What Cheer; and Elmer W., Parnell), 10 grandchildren, 6 great-grandchildren, one brother (Alpheus, Waynesboro, Va.), and one sister (Mrs. Walter Inman, Gravois Mills, Mo.). One son, one grandson, 2 sisters, and one brother preceded him in death. He was a member of the Wellman Church, where funeral services were held in charge of Noah Landis, John M. Landis, and J. John J. Miller; interment in the East Union Cemetery.

Dentine, Annie R., daughter of Mahlon and Hannah (Rauscherberger) Slotter, was born at Sellersville, Pa., Sept. 8, 1866; died at Sellersville, Aug. 18, 1961; aged 94 y., 11 m., 10 d. In Nov. 1896, she was married to —Derstine, who preceded her in death. Surviving are one daughter (Emma—Mrs. Elmer Fry, Souderton, Pa.), and one sister (Mrs. Mahlon Moyer, Franconia, Pa.). One son also preceded her in death. She was a member of the Salford Church. Funeral services were held at the Eastern Mennonite Home, on Aug. 21, in charge of Jacob M. Moyer, Marvin M. Anders, and Henry L. Ruth; interment in the Salford Mennonite Cemetery.

Diener, Katie, daughter of George and

Frona Schweitzer, was born near Osborne, Kans., May 5, 1888; died of a heart attack at her home near Canton, Kans., Sept. 30, 1961; aged 73 y., 4 m., 25 d. On Feb. 9, 1913, she was married to Arthur D. Diener, who survives. Also surviving are 4 children (Christian, Wilma, and Rachel, at home; and Jesse, Canton, Kans.), 2 brothers (John, Osborne, Kans., and Charles, Moscow, Kans.), and one sister (Lovina—Mrs. George Eaton, Osborne). She was a member of the Spring Valley Church, where memorial services were held Oct. 3, in charge of Harry A. Diener and Milo Kauffman.

Heiser, Edward I., son of Christ and Elizabeth (Zehr) Heiser, was born at Morton, Ill., 1882; died at Peoria, Ill., Aug. 20, 1961; aged 79 years. On Sept. 24, 1908, he was married to Clara Reaser, who survives. Also surviving are 2 daughters (Mrs. Ruth Stalter, Gibson City; and Mrs. Paul Hill, Worth Worth, Texas), 2 sons (Raymond and Richard, both of Peoria), 3 brothers (Peter, Washington, Ill.; Simon, Eureka; and Ben, Morton), 12 grandchildren, and 6 great-grandchildren. Funeral services were held at the Metamora Church, on Sept. 26, in charge of Ezra Yordy and Earl Sears; interment in the Roanoke Cemetery.

Hofstetter, Esther, daughter of Venus and Ella (Miller) Hersherberger, was born at Berlin, Ohio, April 7, 1912; died after a lingering illness at her home near Kidron, Ohio, Sept. 28, 1961; aged 49 y., 5 m., 21 d. On April 3, 1949, she was married to Lores Hofstetter, who survives. Also surviving are 5 stepchildren (Harley, Ella Mae, and Gerald, all at home), her father, who for many years was minister at Walnut Creek Church, and 3 brothers and 3 sisters (Miller, Birdsboro, Pa.; Titus, Walnut Creek, Ohio; Clair, Lancaster, Ohio; Mrs. Clay Schrock and Mrs. Glen Immel, of Walnut Creek; and Mrs. Roy Schlabs, of Souderton). She was a member of the Kidron Church, where funeral services were held on Oct. 1, in charge of Reuben Hofstetter, Bill Detweiler, Isaac Zuercher, and Paul R. Miller.

Hostetter, Clarence Manford, son of Clarence and Mary (Eash) Hostetter, was born near Kalona, Iowa, Dec. 31, 1935; died of cancer at the University Hospital, Iowa City, Iowa, Oct. 8, 1961; aged 25 y., 9 m., 8 d. On Dec. 24, 1958, he was married to Charlotte Parent, who survives. He was employed as X-ray technician. Surviving also are one daughter (Dianne Dee), his parents, one sister and one brother (Mary Winifred and John Almon). He was a member of the Methodist Church, San Diego, Calif. Funeral services were held at the East Union Church, in charge of Paul T. Guengerich, J. John J. Miller, and A. Lloyd Swartzendruber.

Kennel, Benjamin R., son of Peter and Katie (Roth) Kennel, was born near Milford, Nebr., July 9, 1893; met instant death in a farm accident near Shickley, Nebr., Oct. 4, 1961; aged 68 y., 2 m., 25 d. On Feb. 14, 1915, he was married to Martha Troyer, who survives. Surviving are one adopted child (Vernon), 4 grandchildren, 3 brothers (Peter, Louis, and Edward, and one sister (Emma—Mrs. Lloyd Troyer, Wellman, Iowa). One adopted daughter, 5 brothers, and one grandson preceded him in death. He was a member of the Salem Church, where funeral services were held in charge of Fred Reeb, J. W. Birky, Lee Schlegel, and Glen Birky.

Landis, Jacob M., son of Samuel and Cathrine (Moyer) Landis, was born at Harleysville, Pa., Aug. 4, 1880; died at the Eastern Mennonite Home, Souderton, Pa., Sept. 8, 1961; aged 81 y., 1 m., 4 d. On Feb. 15, 1902, he was married to Lizzie Moyer, who survives. Also surviving is one sister (Mrs. Abram Nic, Franconia, Pa.). For 25 years he was steward

at Eastern Mennonite Home. He was a member of the Salford Church, where funeral services were held on Sept. 12, in charge of Henry L. Ruth, Marvin Anders, and Jacob Moyer.

Leatherman, Clara M., daughter of Abram S. and Anna B. (Myers) Leatherman, was born at Pipersville, Pa., Feb. 23, 1905; died of carcinoma at Eastern Mennonite Convalescent Home, Hatfield, Pa., Sept. 29, 1961; aged 56 y. 7 m. 6 d. Surviving are 3 sisters and one brother (Emma, Irvin M., and Rosy—Mrs. Edwin Hamilton, all of Pipersville; and Ella—Mrs. Wallace Fryling, Doylestown). She was a member of the Groveland Church. Funeral services were held at Deep Run Church, Oct. 2, in charge of Omar V. Showalter and Wilson Overholt.

Martin, C. Z., son of Jonathan W. and Elizabeth (Zimmerman) Martin, was born in Oregon, Pa., Oct. 13, 1893; died at his home, Columbia, Pa., after a lingering illness, on Sept. 25, 1961; aged 67 y. 11 m. 12 d. He was ordained for the Columbia Mennonite Mission on June 10, 1923, where he served till his retirement, due to ill health, in 1958. He was married to Elsie Burkey, who survives. Also surviving are 8 children (J. Robert, Montville; Eunice—Mrs. Paul Herr, Holtwood; Anna R., Harrisburg; Christian M., Lancaster; Daniel L., and John P., Manheim; Roy M., and Melvin M., Lancaster); 3 stepchildren (Robert Gochenaur, Strasburg; Rebs—Mrs. Abram Dagon, Conestoga; Elva—Mrs. Tobias Leamon, Jr., Lancaster); 40 grandchildren, 3 great-grandchildren, and 4 sisters (Mamie—Mrs. Lester Ebersole, Sterling, Ill.; Mable—Mrs. Merle Price, Dixon, Ill.; Martha—Mrs. Clair Kessler, and Elizabeth—Mrs. J. C. Warge, Lancaster). Funeral services were held at the Columbia Mission, on Sept. 28, in charge of Benjamin C. Eschbach, Ivan D. Leamon, and B. B. Zimmerman; burial in the Millersville Cemetery.

Miller, Menno N., son of Noah and Mattie (Miller) Miller, was born at Goshen, Ind., Aug. 5, 1901; died as the result of a truck accident at Goshen, Sept. 26, 1961; aged 60 y. 1 m. 23 d. On Oct. 26, 1924, he was married to Edna Wittmer, who survives. Also surviving are 2 daughters and one son (Mrs. Evelyn Long, Indianapolis; Mervin L., Scottsdale, Pa.; and Mrs. Betty Troyer, Goshen), 5 brothers, 4 sisters, and 7 grandchildren. One infant daughter preceded him in death. Occupation: Farms manager, Pine Manor, Inc. He was also on the Building Committee of the Oaklawn Psychiatric Center. He was a member of the Goshen College Church. Funeral services on Sept. 28 were held at the Yoder Funeral Home, in charge of John Mosemann and Robert Detweiler; interment in the Clinton Brick Cemetery.

Monn, Donald William, son of John R. and Christie (Carbaugh) Monn, Waynesboro, Pa., was born March 26, 1956, at Waynesboro; died of polio at the Altoona (Pa.) Hospital, Oct. 14, 1961; aged 5 y. 6 m. 18 d. Funeral services were held at the Grove Funeral Home, Waynesboro, Oct. 17, 1961, in charge of Harvey E. Shank and Ralph Wise; interment in the Zion Hill Cemetery.

Wolffinger, Daniel Webster, son of Alexander M. and Sophia J. (Lambert) Wolffinger, was born at Chewsville, Md., Feb. 1, 1885; died at the Gateway Nursing Home, Hagerstown, Md., Oct. 6, 1961; aged 76 y. 7 m. 25 d. His wife, Tillie Dorman Wolffinger, preceded him in death. Surviving are 4 brothers (Albert M., Brentwood, Md.; George P., Marshall A., and Lawson H., all of Hagerstown). He was a member of the Reiff Church. Funeral services were held at the Norment Funeral Home, on Oct. 9, in charge of Moses K. Horst.



ITEMS AND COMMENTS

BY THE EDITOR

Protestant groups in West Germany have increased their warnings against German Christian girls marrying Moslem men. Emphasizing that the statement should not be interpreted as discriminatory against Moslems, the church organizations base their objection to such matches on the basic differences in all respects of living between Moslems and Christians. Last winter Protestant sources in West Germany published a leaflet pointing to the grave consequences involving such marriages. It was prompted by the steadily increasing enrollments at West German universities of students from Moslem countries and a resulting large number of marriages between such students and German girls. Recently a high-ranking Moslem diplomat married an 18-year-old girl from Hamburg, spent a honeymoon with her abroad, and then simply sent her home. It was learned afterward that he already had three wives in his home country.

A Methodist survey of 5,000 students in four high schools showed that 74 per cent of the boys and 50 per cent of the girls drank alcoholic liquor—76 per cent of them with parental permission.

A bill signed into law by the governor of Illinois provides that ministers, priests, and rabbis may not be compelled to disclose in court or to any public officer information confided to them in their capacities as clergymen. Clergymen's confidences secured through counseling or confessions have always been protected in Illinois courts despite the lack of a covering statute. The new law confirms that stand.

Eternity magazine, in its September issue, published an article entitled, "The Church in the Balance of Terror." The author is Elmer Neufeld, Executive Secretary of the Mennonite Central Committee Peace Section. The article is an answer to Dr. Barnhouse's article from a few years ago in which he said, concerning the clash of national interests and Christian ethics, "I need Bible-centered thoughts on these matters. I would particularly be delighted to hear from Mennonite and Quaker theologians.

RONALD L. RICH
BX 27
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KANSAS

5050
10-5

I trust that if you have come to grips with these matters in your own souls, you will write me your Bible-centered answers." In connection with the article, *Eternity* publishes five responses from other theologians. Two are negative; three are in the most part positive. Those who are sympathetic include T. F. Torrance, Scottish theologian; Culbert G. Rutenber, Baptist theologian; and Arthur Glasser, home director of the China Inland Mission.

The Christian Medical Society, which maintains a warehouse in Chicago, has sent a truckload of drugs and medical supplies to Puerto Rico, Trinidad, several South American ports, the Canary Islands, Africa, and Spain. They will be left for medical missionaries, who will pick them up and take them to their various stations. The drugs were donated by drug companies across the United States.

THEY NEED US



Enlist Now in Your Family Mission

Missions Week, November 5-12, 1961

Gospel Herald

How will our performance in mission be judged?

TUESDAY, NOVEMBER 7, 1961
VOLUME LIV, NUMBER 44

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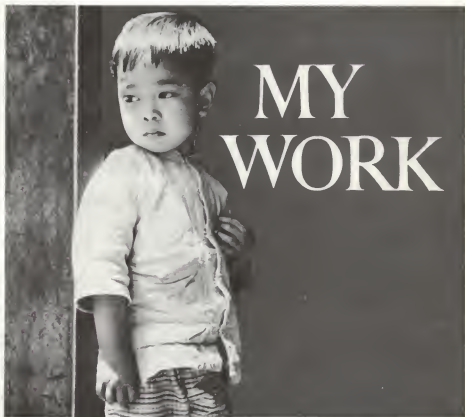
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Lord, let me not die until I've done for Thee
My earthly work, whatever it may be.
Call me not hence with mission unfulfilled;
Let me not leave my space of ground untilled;
Impress this truth upon me that not one
Can do my portion that I leave undone.



Author unknown

Author unknown

They Need Us

Every one to whom much is given, of him will much be required. Luke 12:48, RSV.

As North Americans our natural temptation is to turn aside when we are reminded of our privileged position in today's world. To be reminded of our standard of living, our income, our overweight, our conspicuous consumption habits is distasteful and disagreeable. We cannot help ourselves, we say. Our economy is dependent for its health on our consumption. We must provide for our children what has become expected of persons in our neighborhood and community. Our acceptance as Christians and our opportunities for witness depend upon our being accepted, and so we must conform. Other people have had their chance. If they are lazy or don't care, it is no fault of ours.

But today another factor is emerging. No longer does North America go its independent way unnoticed by the rest of the world. What happens in Little Rock or New York or Chicago is world news via radio, television, and the illustrated daily paper. We now live in what is increasingly becoming a world community. And as in any community, every member's actions interest every other member.

Our North American life today is undergoing microscopic inspection. The lenses of this microscope have been ground to a fine focus and high magnifying power by nationalistic aspirations and personal ambitions of the underprivileged around the world. They discern all too well the hypocrisy and cant behind our pious political statements in the world arena, for they can see the self-seeking in our military and defense maneuverings and our economic poli-

cies. To them these appear to be concerned with maintaining the *status quo*, the privileged American positions in the world power struggle and world market place.

The *status quo*—so comfortable for us—has become the chain of their bondage. It keeps them from developing a status equivalent to other peoples on the world scene. They want to be on the move, and most of them are. They want to "arrive," to accomplish in a few short years what has been developed in Europe and North America in generations. Woe to anyone who gets in their way!



The world's underprivileged want to move up the status ladder. This Nigerian family is obviously on the way.



One of the many Arab refugee families living in caves in Jordan. Ten years after partitioning of Palestine over half of the 912,000 refugees were under 16 years old.



Workers in India peel the shell off nuts. The shell is used for dye; the inner seed for burning bricks.
(Continued on page 972)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERS, EDITOR

BOYO NELSON, MISSIONS EDITOR

BERTHA NITZSCHE, ASSISTANT TO THE EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS

The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



EDITORIAL

Who Points the Direction?

"This committee hopes this will be a temporary measure to prevent deficit spending until the committee senses the church's direction."

This important sentence occurs in the note in the GOSPEL HERALD (Oct. 3) from the Mennonite Relief and Service Committee, announcing a 20 per cent reduction in foreign relief and I-W expenditures, and a 33 per cent reduction in the Voluntary Service program. The reason for the reduction is shortage of funds.

The Executive Committee of the Mission Board at Elkhart has the same reason for slashing \$50,000 from the year's budget, which was already a good deal less than the missionaries thought they needed to meet their opportunities.

The point is, that the church as a whole determines what the relief and service and missionary program shall be. We have elected or appointed certain men to administer these programs for us. They make administrative decisions for us from time to time, and do the necessary office work. They use their best judgment each year in drawing up an estimate of how much money the program requires and how much the church should be able to give to support that program.

But the church at large has the final word. If we give more than the budget and build up balances, then our boards and committees know that they are free to take up some of the opportunities and needs which throw themselves at us. If we give just what the budget suggests, then our word to the Board is, "Hold everything as is." And if we give less than what is asked, we are voting for a reduction of the program. The latter is what we have done so far this year. And the Board is obeying our orders. They can do nothing else.

We can hardly believe, however, that we really mean what we are saying. In this day when Christianity is being so vigorously challenged in the world, do we really favor retreat? When the exigencies of war and overpopulation make millions hungry, do we really want to see them starve? Which of our mission fields do we want to abandon? Which of our mission and service arms—evangelism, education, medicine, literature, rehabilitation—do we want to drop? Which of our missionaries or Pax men or VS workers do we want to call home? How much dare we reduce the allowances granted to our workers? Shall we withdraw support from our retired workers?

These agonizing questions our adminis-

trators must face, and answer. Truly heart-breaking are some of the decisions that must be made. We can see the puzzlement on the faces of our missionaries as they receive this order to retrench the program. What items can be dropped from a program which is already short of the needs and opportunities?

Do we really mean to point in the direction of retrenchment? Are we giving all we can? No doubt some are. We have many sacrificial givers. Farm incomes are down. But most of us have good incomes. We can buy everything we need. We are building and remodeling our churches everywhere. We are building new homes, and few of them look like the homes of poor people. We have the latest in conveniences and gadgets. We can afford expensive vacation trips. Why can't we afford an average fifty

cents (50¢) a week per member for relief and missions?

In our Missions Week giving we are giving our vote for the mission board program we want. We show whether we really want our young people to elect Voluntary Service. We show whether we really think Pax is a better Christian witness than the Peace Corps. We show whether we really think that Christ is the best answer to the world's problems.

We pray that the current emphasis on every-member enlistment will bring into proportionate giving the many that our statistics show us are now giving only casually what they happen to have with them to throw into the offering. We pray that all the members of our church will enter into the joy of full commitment in stewardship. We pray that what has been cut from our budgets may be restored, and that there will be money for the supplementary items. And to help answer our prayers we purpose to give more sacrificially than we have before. We do not want to point the Mission Board the wrong direction.—E.

Financing Our Schools

The annual meeting of the Mennonite Board of Education at Hesston College on Oct. 20, 21 heard reports on the entire operation of the Board and of our colleges. There was a fine emphasis on spiritual objectives and on educational integrity. Since this meeting was the first since a whole year's functioning of the Boards of Overseers, and since an Educational Co-ordinator had just begun to function, there was some discussion of organizational procedures.

But part of the Board's business session and all of the three sessions sponsored by the Higher Education Council were given to the subject of financing. This was not because of any immediate financial crisis. All three of our colleges last year were able to report operating gains. All of them have completed needed campus improvement, and are deep in programs for future development.

It was financial policy and long-term planning that came in for discussion at Hesston. President Paul Mininger of Goshen College in his annual report raised a number of critical issues which he said must be faced during the next few years. The decisions on these issues, he said, "may have a profound influence on the church." Among the issues were these: How much should the church give to higher education? What percentage of the church's contributed dollar should go for this cause? Of this amount how can each college get its fair share? What methods shall be used to se-

cure this money? What should be our goal for faculty salaries? What percentage of educational costs should be paid by tuition?

There was extended discussion of federal aid to higher education. And there seemed to be considerable difference of opinion on whether such aid should be accepted if it is made available. Does federal aid for construction or other purposes violate the principle of separation of church and state? Does aid imply any measure of control? Will it be good for the church to look to the state as a resource for our educational program?

One session was given to thinking about financing Mennonite education for the next ten years. Elmer Jagow, representing The Fund for the Advancement of Education, was the resource person. Participating in the discussion were representatives of all our own colleges, of Bethel, Tabor, and Friends University, and members of the Board. Preliminary study had been made by the colleges on this Ten-Year Budget Plan.

In an evening session, attended by some additional community people, A. J. Metzler and Daniel Kauffman, of the Scottsdale General Conference office, spoke on general church financing.

The final session of the Board meeting was given to discussing techniques for financing higher education. J. Robert Kreider, Leland Bachman, and Lester Shank spoke.

(Continued on page 989)



Children living in an Algerian regroupment center. In violent transition from colony to nation, children suffer.



These German refugee children wait—how long? International crises in Berlin and cold war stresses have displaced thousands of families.

In the highly charged magnetic field of the cold war struggle, these nationalistic aspirations could provide the fuel for a serious international explosion. They also provide the Christian Church with a serious challenge for its mission. What shall American Christians do in this kind of situation?

First of all, we must be sure that we are truly interested in the less privileged of the world and their ultimate welfare in Christ. To make them over into the image of our North American churches—institutionalized, organized, activity-conscious—would be a type of spiritual imperialism. We must be prepared to see them enter the kingdom with their own contributions. They must find in Christ their own patterns and their own mission. Their discipleship must be expressed in terms of its identification with their own people in their need, its separation from their sins, and its victory in Christ.



A worker in a refugee self-help project at Calcutta, India, gives instructions on the proper method of raising chickens. Relief workers, Pax men, and VS-ers serve in similar types of programs.

Second, we must be truly interested in them. It is not enough to send our workers—so pitifully few in number—as professional missionaries. It will be necessary for increasing numbers to give ourselves as lay workers, fellow workers, and helpers. The new symbol of missions, says Paul Verghese,

is the Upper Room with the towel and the basin. The new spirit of missions must be sacrificial service in Christ. We must manifest genuine concern for all those who suffer because birth has placed them in a geographical location where opportunities are limited. We will need to seek out such when they come to our own lands. We will need to seek out those of our neighbors who need our help.



These folks behind the Iron Curtain are representative of the many who depend on radio to add to their spiritual diet.



These refugees from Communist China live with their family on a Hong Kong rooftop. Nearly a million such refugees huddle in already overcrowded Hong Kong.



The Ikot Obio Ama Mennonite Church in Nigeria.



The bloated stomach of this refugee lad in Saigon, Vietnam, tells a story of malnourishment. Two thirds of the world's population went to bed hungry last night.

Third, we must recognize that whatever happens, the testimony of a young brother of Hungarian extraction, new in the church, still formally a member of the National Guard and seeking his release, must be ours. As he was interviewed about his request for release, the examining sergeant's first question was, "What would you do if the enemy invaded our country and your home?" Came the answer, "I have no enemies." Our battle is against spiritual wickedness and not against flesh and blood. As Christians, it is ours to reflect the concern and acceptance of the divine love which has come to us in Christ. We must be concerned about the needs of people caught in man's wickedness or indifference to man.

Fourth, the mission is not really ours after all. It belongs to Christ, who sends us as He says, "Lo, I am with you alway. . . ." "All power is given unto me in heaven and in earth." Yet we must in confidence allow Him to use us as we commit our resources to Him in faith. Do we lack confidence? Let Him in His power move us to work. Do we become discouraged at the world we live in and the prospect of the future? Trust in God, for Jesus said, "Lo, I am with you alway."



This Indian child worships at a shrine of Hindu idols. False gods are only one of many difficult problems faced by our mission representatives.

Fifth, if we faint for fear or fail of discouragement, what about those whom we have sent forth for Christ and the church? Let us not fail to support them with the means of our bounty. Let us pray for them as they face difficulties beyond our imagination. Let us make our funds available out of gratitude to Christ for His love to us. Let us show our solidarity with those who have gone forth to serve and have given not only their means, but themselves.

We must continue on, faithful and obedient to the commission the Lord has given us. We must use our resources for eternal purposes rather than self-gratification. We must separate ourselves from this evil, self-centered world in making more effective our witness for Christ.

Crippled by leprosy, this man has found medical attention and loving care at the Shantipur, India, Leprosy Hospital and Home.



Korean children come to the relief center for their one hot meal a day. The Mennonite Central Committee gives 8,000 meals per day—one per person—in Korea.

Someday our world will also find itself confronted with judgment. It may be the judgment which comes in the short-range defeat of some human, worldly purpose, or it may be in that final glorious judgment in which Jesus Himself shall appear for His own. Who knows which shall be next? What really matters is whether He will find us faithful when He comes. How shall we answer? Perhaps more than ever in today's world, He will judge our faithfulness by our mission. How then shall we answer?



Happy faces go with happy hearts. These folks in Puerto Rico completed a radio Bible course and have just received their diplomas.

Stewardship of Faces

BY ELIZABETH SHOWALTER

Faces have been on my mind lately. Maybe it began when I sat on a platform some time ago and looked into the faces of an assembly of women. "What's wrong here?" I thought. "You'd think their husbands were wife beaters!" Though there is no reason to doubt that the women are earnest Christians, I could see only a half dozen or so of faces lighted with joy. Strangely enough, when I asked about the happiest looking one there, someone told me, "She has a hard life at home."

Searching backward along this stream of thought I remember going away from a certain mission wondering why there was so little invitation to Christ on the faces of the women. This scene comes back sometimes when I meet a Certain Good Woman. I think, "Her face would hardly make anyone want to be a Christian." Meanwhile she blames the woes of the church on Them and complains about what They don't accomplish.

An observant visitor at a Mennonite conference remarked, "Do you know, Mennonites sit in meeting with their lower lips sticking out." Once where people were seated so that I could see the profiles of some couples outlined against each other, it seemed that even when a pair did not look alike, the curve of their lips followed the same lines. It's staggering to think that our church attitudes and family philosophies are chiseled on our faces.

Thinking about faces really began, I think, when an almost zany professor talked to the girls at the college I attended on "the kind of faces you'll have when you are grandmothers." The good sense in his humor made me aspire to be good looking, in the sense of the little boy in the Deep South who told our old bishop, "You-se looks likes you-se be's a good man." In Africa a globe-trotter explained to me how to get through customs smoothly. "Just look honest. You look honest." I thought it an award of merit!

But joy. That is a more difficult lesson! Africans seemed to rate joy highly. Where there is suffering, humiliation, oppression, and suppression, joy is a flower—or a fruit—most precious.

We value it too. Concerning the Certain Good Woman, I've been asked, "What's wrong with her?" Somehow a joyless face seems wrong. Long ago I read a quotation something like this: Joy is the light that shines farthest out to sea. In American darkness we need more joy lamps lighted. In our faces!

"Joy is dependent on relationships with

Christ," reads the little book on my desk. My mind wanders back to the look-alike couples with the look-alike lips. The answer must be somewhere in the region of Acts 4:13: "... they [the disciples] had been with Jesus." They were joyous as well as courageous, without doubt.



Don't Brood

The other day I saw a youngster blowing up a balloon. The more he blew into it, the bigger it became, but suddenly, alas, it popped.

Sometimes I feel that Christians do the same with their troubles. They keep telling them (blowing?) and telling them and they keep getting larger and larger until the blower is ill, in spirit at least. Part of the size of the troubles is imagination, made so by peddling the troubles, which take on size during the peddling.

For such it is past time to quit pitying yourself. Stand up like a man, lay aside trivial things, and bring courage to someone else. Someone near you needs encouragement; start encouraging him and you will lessen your troubles.

Our Readers Say—

Is the Mennonite Church losing her peace testimony by conference edict? Are the Mennonite conferences getting ready to go to court to enforce their decrees? Do the local congregations know that an attempt is being made by some of their conferences to put a lien on their property, and that quite often against their wish? Can the Mennonite Church justify her stand on war if she uses force to enforce her decrees on the local level?

Recently in a Midwestern Mennonite conference a group within the conference attempted to pass a resolution that was designed to put a lien on all the property owned by the local congregations. Had this resolution passed, there would have been only one recourse open to the local congregations who did not wish to have their property taken away from them—file suit for an injunction. Then it would have been up to the conference to go to court and fight the injunction to enforce their resolution. A perfect setup for a legal battle in the courts, and that between the conference and the local congregation.

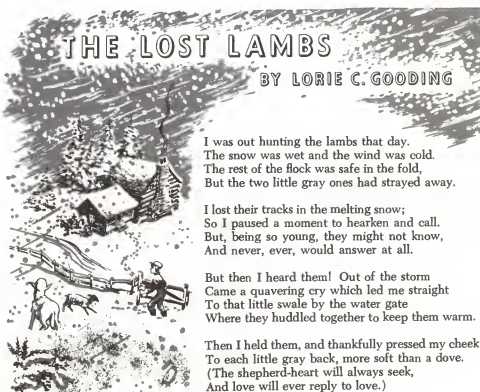
This brings up another question. Should a conference largely controlled by the ministerial body be allowed to dictate the policies on finances and property, when the ministers in the conference make such rapid changes from congregation to congregation, and from state to state.

—E. I. Culp, Tiskilwa, Ill.

• • •

Elizabeth Showalter's thoughts on "The Wandering Mind About Its Journeys" (Oct. 3) were helpful, inspiring, and illuminating. We need more of these short, thought-provoking articles which help to draw us closer to Christ by revealing what we should allow Him to do with us, for us, and through us.

—Jeanne Roth, Sweet Home, Ore.



I was out hunting the lambs that day.
The snow was wet and the wind was cold.
The rest of the flock was safe in the fold,
But the two little gray ones had strayed away.

I lost their tracks in the melting snow;
So I paused a moment to hearken and call.
But, being so young, they might not know,
And never, ever, would answer at all.

But then I heard them! Out of the storm
Came a quavering cry which led me straight
To that little swale by the water gate
Where they huddled together to keep them warm.

Then I held them, and thankfully pressed my cheek
To each little gray back, more soft than a dove.
(The shepherd-heart will always seek,
And love will ever reply to love.)

Killbuck, Ohio.



Stewardship

Help on Money Matters

Most of us need help when it comes to planning our giving so that we receive the maximum tax credit. Questions along this line are often asked of me when I am in the field. As a service to our brotherhood, the Mennonite Foundation, through one of its estate planners, John H. Rudy, has planned a series of eight articles to call our attention to tax saving through charitable giving. Below is the first in the series.

—Daniel Kauffman,
Secretary of Stewardship.

A Service of the Mennonite Foundation

Taxes . . . Wills . . . Gifts . . . Trusts . . . Annuities. There's a multitude of technical matters which ought to be considered in the wise and efficient management of possessions. The Christian steward, as he tries to find his way through the maze of tax and legal entanglements, may be tempted to give up in despair. But he has a divine responsibility. How can he best conserve and use his God-given assets for the benefit of his family and his church?

There's at least one place he can turn for help: The Mennonite Foundation. The Foundation functions under Mennonite General Conference as a subsidiary of Mennonite Mutual Aid, Inc. It is a nonprofit, tax-free corporation administered by a board of church leaders. Its services are offered church-wide on a confidential basis and without obligation.

The Foundation has available the services of Mennonite brethren who are trained and experienced in estate planning. Their counsel on such matters as taxes, wills, and gift plans is given within the Biblical concepts of Christian living and stewardship.

As a tax-saving service to the church, the Foundation is prepared to receive funds for subsequent distribution to various church agencies. The Foundation is not a separate entity seeking gifts for itself nor does it sponsor particular projects. Rather, funds received by the Foundation are actually gifts to the church through the Foundation.

Estate planners of the Mennonite Foundation are available upon request to give assistance in such areas as the following:

Making a Will. This is one of the most important acts of anyone's life, regardless of age or wealth. The only way to be sure your wishes regarding your family and your church are followed is to have a will drawn up by an attorney. Joint ownership is a risky substitute. Failure to have a will is often costly. And it often causes heartache and hardship for loved ones.

Saving Taxes. Today's high taxes threaten to shrink our estates and eat away our life savings. But there are legitimate ways to reduce estate, gift, and income taxes. Careful tax planning can free substantial

sums of money for family needs and the work of the Lord, money which otherwise would go for taxes.

Lifetime Giving. A regular and consistent program of lifetime giving is one of the best ways of avoiding excessive taxes. Giving of property which has increased in value to a charity can yield important tax savings. But more important than the tax savings is the joy of seeing our assets being put to some worth-while use.

Gift Annuities. The Foundation will enter into gift annuity agreements by which it promises to pay the donor a fixed income for the rest of his life. Other gift plans such as the life income contract are also available.

Setting up Trusts. A trust can be a useful and uncomplicated planning tool. It may be created by a will or during a person's lifetime, permanently or for a specified period of time. Important tax savings and other benefits can result.

Anyone interested in the services offered above is invited to contact The Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind.

It Is Time for Us Laymen

By NANCY J. DUNCAN

(In response to Lloy A. Kniss—Aug. 8)

It is time for us laymen:

To get on our knees and repent of our failure in studying the Bible and practicing daily, fervent prayer.

To repent of our complacency and unconcern for the lost souls in our neighborhoods and places of employment where God put us.

To "esteem" our pastors, confirming that they are ministers to us for good.

To hold up "holy hands" and sometimes "feeble knees," giving honor and support, materially and spiritually, to those "over . . . [us] in the Lord."

To aid our pastors in pastoral work, thus putting feet to our prayers.

To realize we are "labourers together with God."

To humble ourselves before God, the ministry, and the church, in acknowledging that without Christ we can do nothing.

It is NOT time to continue in our selfish pursuits of worldly gains while untold millions pass into eternity without the Christ we claim to know and love.

Syracuse, N.Y.



When you deplore the condition of the world, ask yourself, "Am I part of the problem or part of the solution?"

—Murray Lincoln.

A Prayer

FOR THIS WEEK

Our gracious heavenly Father, we thank Thee for the continual abundance of gifts of grace through Christ Jesus. We thank Thee for the privilege of living at this time of opportunity to share in telling others and sending forth the truth concerning Christ and so great a salvation.

We thank Thee for giving us the means, the strength, the directions, the life, to fulfill the mission of our calling. We confess our lack of response at times and our selfish inclinations; forgive us. Help us to cleanse ourselves of all filthiness of the flesh and spirit, and willingly lay aside all hindrances in serving Thee.

Help us to keep ourselves yielded to the Holy Spirit, willingly ready to continue to live and give, where and when, and in amounts needed, of our money, prayers, good deeds, hard work, the Word of Christ, and anything else needed to be true to Thy purpose for having us in the world. We ask in the name of the Lord Jesus Christ. Amen.

—Ira Eigsti.

Prayer Requests

(Requests for this column must be signed.)

Pray for a young man who has completed a term of alternative service, and whose friends are attempting to mislead him. Pray that he may know the Lord's will as to further schooling.

Pray for the Ralph Palmers as they use their new bus to take groups into cities for tract distribution.

Pray for the Joint Y Cabinet meeting at Goshen College, Nov. 17, 18. Members of E.M.C., Goshen, and Hesston cabinets will discuss the relation of the student to the church.

Pray for an older Christian who spends effort to undermine the work of the church. Pray that he may find peace and victory in his heart.

Pray for several men in Paris, France, who within the last year have begun attending church services at Foyer Fraternel regularly, but who have not yet committed themselves to Christ. All are from vaguely Catholic background.

(From Latin America)

Pray for special meetings in America, Argentina, Dec. 13-19, where the emphasis is to be on sanctification.

Pray for the urgent need of a pastor for the Trenque Lauquen, Argentina, church; Ernesto Suarez leaves at the end of the year to assume his responsibilities in the field of literature.



OUR SCHOOLS

Miscellaneous Facts

(picked up at Board of Education meeting at Hesston)

By PAUL ERB

Since Sept. 1, 1961, Paul Bender has been serving on a half-time basis as Educational Co-ordinator of the Mennonite Board of Education. He presented to the Board an analysis of the work of this office.

The annual meeting of the Board will be held in 1962 at Eastern Mennonite College.

The Conrad Grebel lecturer for 1961 is John Howard Yoder. He is writing in Europe on relevant expressions of separation from the world for our day. The lectures will be delivered in the fall of 1962.

Clayton Beyler and Calvin Redekop are preparing John F. Funk lectures for delivery this winter. They are writing, respectively, on the call to the ministry and schism.

Guy F. Hershberger is the new member of the Conrad Grebel Lectureship Committee, succeeding J. D. Graber.

About ten per cent of our Mennonite churches are now using the budget plan of giving.

The Mennonite church program requires an average of \$120 per member each year.

The School of Practical Nursing at La Junta gets three times as many applicants as it can accept.

Lyle Yost is the new chairman of the Hesston Board of Overseers, succeeding Allen H. Erb, who asked that he be not reappointed to the Board. The new member is Lester Kropf, Albany, Oreg.

At Hesston College sixty-five more college students were taught in 1960-61 than in the previous year, and with two less faculty members.

Nearly one fourth of Hesston Academy students are from General Conference Mennonite churches. Of the eighth-grade graduates from Hesston Elementary School, 60 per cent attend Hesston Academy.

Hesston College has begun the self-study procedures looking toward North Central Association accreditation. This self-study will take at least two years.

Hesston College reported for last year an excess of income over expenses of \$5,859.89, thus reversing a five-year trend of deficits.

No conference district reached the \$10.00 average in gifts to Hesston College. However, the Kansas churches averaged \$14.04 per member.

There is a close correlation between planned giving and adequacy of support for church colleges, according to the Hesston report.

Eastern Mennonite College granted its first Bachelor of Divinity degrees in 1961, with four students being graduated from the three-year curriculum.

Fifty per cent of E.M.C.'s freshmen come from Christian secondary schools.

Nearly fifty per cent of E.M.C. students serve in off-campus churches on Sunday morning.

Total assets of Eastern Mennonite College are \$2,061,965.62.

There are some 600 Mennonite students (all branches) attending provincial universities in Canada.

Representing the Ontario Conference on the Provisional Board of Conrad Grebel College at Waterloo, Ont., are Norman High, J. W. Snyder, and H. W. Taves. Representing the Amish Mennonite Conference are Orland Gingerich, Dale Schumm, and Elmer Schwartzentruber. J. W. Snyder is secretary-treasurer of the Executive Committee, and Orland Gingerich is a member.

The Conrad Grebel lectures are supported each year by six persons donating \$500 each. John F. Funk lectures are supported (\$500 each) by royalties from the sale of Conrad Grebel lectures published as books.

Goshen College is carrying on a two-year self-study in preparation for a North Central Association visit in 1962-63. The teacher-education program also will come up for review in that year.

Goshen College has received a grant of \$20,000 from Lilly Endowment for additions to library holdings. Holdings now total about 42,000 volumes. This should be brought to 100,000 during the next ten years.

Ten per cent of Goshen students last year were married. Of the 740 unmarried students, 594 lived in college housing.

Freshman enrollment at Goshen in 1961 is 16 per cent higher than last year.

Mennonite students at Goshen make up 78 per cent of the enrollment.

Conferences rank as follows in the Goshen College enrollment (10 or more): Ohio and Eastern, Indiana-Michigan, Illinois, Franconia, Iowa-Nebraska, Ontario, Lancaster, South Central, Allegheny, Pacific Coast.

Thirty-four of the 46 students in the Goshen Seminary last year belong to the (Old) Mennonite Church.

It is a pious wish of all fathers to see what they themselves have failed to attain, realized in their sons, as if in this way they could live their lives over again and, at last, make a proper use of their early experience.—Goethe.

Hesston College

James Lamson, who had been on one of the freedom rides into Jackson, Miss., spoke recently in a chapel service. Mr. Lamson is convinced that nonviolent resistance to injustice is a Spirit-of-Christ movement and is essential to the enlightenment and well-being of not only the Negro but the white man as well.

J. H. Koppenhaver, Spanish teacher and religious counselor, spoke on "The Mood and Challenges of Latin America" at a missions conference on Oct. 14 at the Belmont Church, Elkhart, Ind. On Sunday, Oct. 15, Bro. Koppenhaver delivered the message in the forenoon service at the Englewood Mennonite Church, Chicago, Ill. Laurence Horst, a former resident of Peabody, Kans., and an alumnus of Hesston College, is pastor of the Englewood Church. On Sunday evening Mr. Koppenhaver spoke at the Lyon Street Church, Hannibal, Mo. During his absence for speaking engagements, Mrs. Koppenhaver teaches the Spanish classes at the college.



From left to right: Paul Nisly, Abbyville, Kans.; Carole King, Casselton, N. Dak.; Ronald Brunk, Newton, Kans.; and Ferné Boshart, La Junta, Colo.

On Oct. 6 four Hesston College freshmen were awarded the Menno Simons Scholarship. The award ranges from \$400 to \$600. Recipients are selected on a basis of high-school record, character, contribution to church and community life, and performance on a special test.

President Tilman Smith was the guest speaker at an all-day conjoint Sunday-school conference of the Protection and Greensburg, Kans., congregations and the Perryton, Texas, church Sunday, Oct. 15. The meeting was held at the Protection Church. Mrs. Smith accompanied her husband and conducted a children's meeting in the afternoon service.

On Monday, Oct. 16, Dr. Vernon Neufeld, President of Bethel College, North Newton, Kans., spoke in the chapel service. His remarks were based on Matt. 6:22, "If . . . thine eye be single, thy . . . body shall be full of light." He concluded that "the view of the self's eye is what makes the difference within—whether there is darkness or light."

The Mennonite Board of Education met on the campus during Oct. 19-21 for its annual business session.



A Great Sinner Who Discovered a Great Saviour

By ARTHUR HEDLEY

To this day millions sing the hymns written by John Newton as the expression of their own love and faith in the Lord Jesus as their Saviour, Lord, and Friend. "How Sweet the Name of Jesus Sounds" is a hymn much beloved of all who love our Lord Jesus in sincerity. Many are familiar with his hymns, but few have read his spiritual letters which are full of the purest apostolic and evangelical truth. Dr. Alexander Whyte edited many of these letters in a book entitled "Cardiphonia or The Utterance of the Heart." He describes it as "an English classic of rare excellence."

No man had a deeper and keener sense of his own exceeding sinfulness and of God's amazing grace than John Newton. As he watched the criminals in the tumbrils being carried to the scene of public execution in London, and heard the jeers and coarse jokes of those who treated it as a fair-day, he said with great depth of feeling: "There goes John Newton, but for the grace of God." When he neared the end of life's pilgrimage and his faculties failed him, he exclaimed: "My memory is nearly gone, but I remember two things—first, that I am a great sinner, and second, that Christ is a great Saviour."

Before his conversion John Newton was indeed a great sinner. In his letters to his friends who were beset with failures, doubts, and fears, he lays bare his very soul that he might comfort and strengthen them. To one friend he writes: "How industriously is Satan served! I was formerly one of his most active agents. Not content with running the broad way myself, I was indefatigable in enticing others: and had my influence been equal to my wishes I would have carried all the human race with me. . . . Surely I have not half the activity and zeal in the service of Him who snatched me as a brand out of the burning, as I had in the service of His enemy. . . . Had my abilities and occasions been equal to my heart I should have been a Voltaire and Tiberius in one character, a monster of profaneness and licentiousness. A common drunkard or profligate is a petty sinner to what I was. I had the ambition of a Caesar or an Alexander, and wanted to rank in wickedness among the foremost of the human race." When in the British Navy, he was publicly flogged for his misbehavior and degraded from midshipman to ordinary seaman. He was so notorious for his blasphemy that even his hardened shipmates shrank

from him. That he had been a great sinner there could be no doubt. He had plumbed the depths of sin and shame and humanly speaking was beyond all hope.

There is no hope for us until, like John Newton, we discover ourselves as guilty, helpless sinners who have transgressed God's holy law and are deserving of His condemnation and wrath. Many are ready to admit that they have some bad habit, that they have done wrong, but their pride of heart will not allow them to regard themselves as sinners. Not until we see our lives, our actions as seen in the light of the Word of God, of our Saviour's atoning sacrifice, do we awake to the face that we are guilty of many dark sins and stand in dire need of a Saviour. While we think of sin lightly and dismiss it easily from our

Negotiation must be based on friendship; force brings retaliation.

—D. Walter Miller.

thoughts we can never make any moral or spiritual progress, but will go from bad to worse. Many pride themselves on their own goodness and respectability. Taking all things into consideration they see little wrong in themselves, and think they can give a good account of themselves in the day of judgment. But their standard of judgment is totally inadequate. They judge by outward appearances; God looks upon the heart and knows all its dark hidden secrets. "If thou . . . shouldest mark iniquities," says the psalmist, "who shall stand?" If God should take sin into account, as He does, then who could stand before Him guiltless and escape His righteous judgment? The Pharisee in our Lord's parable measured himself by the lowest standard possible—a publican, a social outcast regarded as depraved and beyond the pale of salvation. It is the same with multitudes today. They do not compare themselves with some noble saint of God but with some obviously inconsistent Christian, and count themselves far superior and more qualified to enter heaven. It was not until Saul, the self-righteous Pharisee, measured himself against the holy, loving Son of God that he discovered himself to be the "chief of sinners," a blasphemer, a cruel, callous persecutor of the followers of the crucified,

risen, exalted Son of God. In that hour he saw his need of forgiveness, of a righteousness not his own to justify him before God, and in Christ he found full and free forgiveness; through His righteousness, His perfect atonement for sin, he stood justified in God's sight. When we look at ourselves in the light of Christ's spotless purity, His selfless sacrificial love, then we see our own vileness, selfishness, insincerity; our utter helplessness to save ourselves; our desperate need of a Saviour to deliver us from our just doom, to intercede with God on our behalf.

While John Newton discovered he was a great sinner, he also found in Christ a great Saviour. He made this discovery in March, 1748, during a violent storm when he thought he was doomed and damned. In his distress he recalled what his godly mother had taught of the Saviour, and he laid hold of the truth of the Gospel, and experienced the peace and joy of God's forgiveness. John Newton, the blasphemous slave trader, became a powerful preacher of the Gospel and crowds flocked to hear him preach in London. He says of himself in one of his letters: "I see and approve the wisdom, grace, suitability, and sufficiency of the Gospel-salvation; and since it is for sinners, and I am a sinner, and the promises are open, I do not hesitate to call it mine. I am a weary, heavy-laden soul; Jesus has invited me to come and has enabled me to put my trust in Him. . . . I derive from the Gospel a peace which is worth more than a thousand worlds." How he loved to magnify God for providing so great a Saviour, so perfect an atonement for sin! Again and again he exclaims in his letters: "Oh, to grace how great a debtor!" In writing to a friend he says: "You would like to have been with me last Wednesday. I preached at Westminster Bridewell, a prison and house of correction. The bulk of my congregation were housebreakers, highwaymen, pickpockets, and poor unhappy women, such as infest the streets of a city, sunk in sin and lost to shame. I preached from I Tim. 1:15 and began with telling my own story. I shed many tears myself, and saw some of them shed tears likewise. Ah! could you hear the history of some of them it would make you sing: 'Oh, to grace how great a debtor!' I might have been like them in chains, and one of them have come to preach to me, but for the grace of God."

All who come to the Lord Jesus deeply conscious of their sin and need and in a spirit of true repentance and faith do find in Him an all-sufficient Saviour. Justified by faith in His atoning blood they have "peace with God," and as they live in daily communion with Christ, so do they prove His power to save them from self and sin. When the time of his departure was to be with Christ drew near, John Newton said: "He

(Continued on page 989)



FOR OUR SHUT-INS

Now Is the Time

By JACK KYTLE

Life's Darkness and Light

By IRENE SWARTZENTRUBER

If in our lives there were no struggles, there would be no victories. If no darkness hovered over us at times, little would we appreciate the light. If our path did not sometimes lead into the fiery furnace of trials, our faith would indeed be weak.

Though the Christian does not desire struggles, trials, and temptations, he can look back and thank God for them. He has a strength that is acquired in no other way.

There is a secret whereby the darkness of our trials gives way to rays from the Light of life.

When the way appears to be a desolate blackness, the path laden with sharp-edged rocks, and flavored with genuine steepness—then bear in mind that Jesus Christ goes before. Quietly, tenderly, but surely, He is leading the way.

The path is not too difficult for Him who was tempted in all points like as we are, yet without sin. He has all power in heaven and on earth. "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me" (Jer. 32:27)? He has also promised never to leave us nor forsake us.

Therefore, as Jesus goes before us, conquering the situations that would disturb us, the trials under which we would falter, and the doubts that oppress our minds, we follow on, entering into the same victory, conquering with the same power.

God invariably has a purpose, though we may not realize it, in leading us along this certain path. Love is the author. He won't give us more than we can bear.

If, in order to escape the struggle of self-denial, we try to go our own way, our fate is to flounder and fall. There is no gain, only loss. The reward has passed by and is gone.

But all will be light if we cling to the hand of Jesus, unflinching. Even the distress that caused heartaches will glow with His presence. There is no darkness when we walk with Christ. "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory" (Psalm 73:23, 24).

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear!
On Thee we cast each earth-born care;
We smile at pain while Thou art near.

Though long the weary way we tread,
And sorrow crown each ling'ring year,
No path we shun, no darkness dread,
Our hearts still whisp'ring, Thou art near.

On thee we rest our burden'g woe,
O Love divine, forever dear!
Content to suffer while we know,
Living or dying, Thou art near.

—Oliver Wendell Holmes.

McMinnville, Oreg.

Lesson in a Bulb

By ENOLA CHAMBERLIN



With feelings close to reverence I hold
This dry, dead-looking bulb, and know that when
The robin tells us spring has come again
It will burst forth in fluted cups of gold.
It manifests the stories new, yet old,
That nature tells each year with field and glen,
Tells hopefully to hungry hearts of men
Who will but listen as the tales unfold.
O dormant bulb, help me to learn your art;
To keep my hope and trust while slow hours creep,
While, as you, I'm prisoner of the sod.
Help me to know, to feel within my heart
That keeping faith, though white snowdrifts be deep,
Is but to gather strength to reach to God.

Los Alamitos, Calif.

A minister friend tells of how, on a recent Monday morning, a young man phoned him and said, "Your sermon yesterday got next to me. I came very close to accepting Christ, but I'm sorry to say that I let the opportunity pass."

"Let it pass?" asked the minister. "Where can I meet you for lunch today?"

When the two were seated in a quiet restaurant, the minister said, "You don't have to wait for the Sunday service to accept Christ. You can accept Him every day of the week, hour, or minute of the day. Yes, yesterday is gone, but today is here. Now—this very moment—heralds opportunity to make the decision you let pass yesterday."

It was made, there in the restaurant. Two men joined in prayer. When they entered, only one was an unquestioning Christian. When they left, the other had joined him in brotherhood.

Once a college professor told a freshman class, "So you didn't do yesterday what you had planned to do. Well, yesterday is nothing now, but today is real. It is here, holding forth its chance to regain lost ground, to strive with higher aspiration and clearer vision, to be an all-around better person."

"Accept from yesterday," he went on, "only the lessons it has taught. Salvage from its mistakes the wisdom that will prevent similar mistakes today. If some task or deed was postponed until today, learn from the lost opportunity this great lesson, 'Now is the time for action. Now is the time to strive. Now is the time for a divine discontent that gets things done!'"

Now, this minute, is the time to turn lives over to Christ. Every minister knows of people who are on the borderline, almost ready to step over from the dark into the light of Christian fellowship, but awaiting "the right time, the proper opportunity."

Now is the time. Opportunity is here, regardless of day, hour, or minute. Thus everyone who loves Christ as Saviour has a great mission. Stay alert to recognize these people on the borderline. Be ready at all times to let them know opportunity is present now, to hold out a hand and help them into the light.

Birmingham, Ala.

A grocer was heard to praise a new minister who recently came to town. "Have you heard him preach?" he was asked. "No, I haven't." "Then how do you know he's good?" "Because," the grocer replied, "his members have begun to pay their bills."

—C. W. Cranford.



TO BE NEAR TO GOD

The Bases of Christian Stewardship

By EDWIN ALDERFER

Man, the Steward of All Things

Sunday, November 12

"Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth. . . . And God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over . . . every living thing that moveth upon the earth" (Gen. 1:26-28).

Man's stewardship responsibilities with regard to the things of the earth were clearly set forth at Creation—"subdue . . . and have dominion over." Are things my servants or are they my master?

Monday, November 13

"Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine" (Ex. 13:2). "Thou shalt not delay to offer the first of thy ripe fruits . . ." (Ex. 22:29).

Man's stewardship responsibilities are not to be an afterthought—after we have taken care of our personal interests and desires. It is to be in the character of the first-born and first fruits.

Tuesday, November 14

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah. And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah" (Lev. 27:30, 32).

Man's stewardship of all things is to be definite in amount. If it isn't definite in amount, it often also is irregular.

Wednesday, November 15

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbour as thyself" (Mark 12:30, 31).

Is it likely that if, as Christians, we are to love God with our whole being and our neighbors as wholly as ourselves, our stewardship will have to do with only a small part of our life? As good as tithing is, it cannot represent a Christian's full responsibility in stewardship.

Thursday, November 16

" . . . Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their por-

tion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Luke 12:42, 43).

Being a Christian is not only believing in Christ, but it is also doing the will of Christ—"Not every one that saith unto me, Lord, Lord, shall enter . . . but he that doeth the will of my Father" (Matt. 7:21).

"Blessed . . . servant, whom his lord . . . shall find so doing." Stewardship is an ac-

tive responsibility that engages the will of the Christian. He doesn't seek to hold the things God has given but searches out useful ways to employ them to the praise of the Giver.

Friday, November 17

"Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7).

Jesus had a clear sense of purpose in life that stemmed from the Father's love for Him and His love for the Father. This did not prevent Him from being tempted to do His own will as His temptation in the wilderness and His struggle in the garden show us. But His desire and determination to do the will of God helped Him to choose not to use the things God had given Him for ungodly purposes. Has my use of things today been an expression of my desire and delight to do the will of God?

(Continued on page 989)

Sunday School Lesson for November 19

Growth Through Self-Discipline

Luke 9:23-25; I Cor. 9:24-27; II Pet. 1:2-11

Sometimes we hear certain people spoken of as extraordinary Christians. Are there ordinary Christians too? A student at one of our colleges said, "The Mennonites are a very good people, but not too spiritual." How good a Christian are you? Are you more spiritual than you were a year ago? Can anyone be more spiritual than he or she intends to be? Is spiritual growth automatic after one is saved? (With questions like these get your pupils ready to hear what Peter says about our part in our spiritual growth.)

To whom is Peter writing his second letter? The Christian life begins with faith, with God's forgiving love, with a new mind. As we come to know God and Christ better, what gifts do we get? Notice grace and peace can be multiplied. "Acquaint now thyself with him, and be at peace." The fuller the acquaintance, the greater the appreciation of our salvation. A little more fellowship with God does not add a little more appreciation, but rather multiplies the understanding and enjoyment of the grace that saves. Our lesson concerns what we can do to become more spiritual. But we can't grow until we have life in Christ.

God has given us all the powers and graces that pertain unto life and godliness. He has given us exceeding great and precious promises, but we must do the adding. I think this means that we must want to grow and strive to grow and give our minds and hearts to this purpose or goal. Christian discipline is not primarily avoiding certain evils, but rather reaching forth to attain certain goals.

What are these goals according to Peter? As each virtue is considered, think how self-discipline is required to attain it.

Virtue. Excellence of character and moral energy comes out of deep resolution, deep purposing with God. Whatever cheapens and weakens character is denied self by knowledge.

Knowledge. Insight, discernment, discretion refers to study based on understanding of God's will—"with all thy getting get understanding" (Prov. 4:7b).

Temperance. Self-control directs one's energies to holy ends, keeping other ends in subjection.

Patience. Steadfastness holds one to a Christian end regardless of difficulties.

Godliness. A deep piety comes from trust in God, which grows as one communes with God and devotes himself to God.

Brotherly kindness. Love of Christians one for another is a very marked test of spiritual standing.

Love. Christlike love that is extended to any and everyone is the crowning sign of growth and comes from a fuller and fuller acceptance of Christ.

The growing Christian abounds in these virtues. Diligence makes faith fruitful.

What self-discipline will it cost us to become more zealous? Use the strength of Christ to conquer weaknesses. Yield to the Holy Spirit as He would refine us. Believe and claim God's promises. Resist the devil. Be willing to suffer for Christ's sake. Be temperate in all things.

Plan to have time to discuss this self-discipline and especially that which your class most needs.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Missions Is Every Man's Task

A Symposium

By Boyd Nelson

Statistics, though helpful, are cold and impersonal. To know that the earliest Latin-American outpost of the Mennonite Church was established at Pehuajó, Argentina, in 1919; to know that the Mennonite Church now has 26 congregations in central Argentina; to know that these churches have a membership of 785—all this is helpful.

Human lives yielded to Christ, however, we find inspiring. Meet three of the 785 Argentine Mennonites! The roads they followed to Christ should bear evidence that missions is every man's task.

Pascual Schipani

Pascual Schipani is an active member of the Mennonite Church in Pehuajó, Argentina. His baptism in 1941 was the result of long years of work involving the Shanks, Hersheys, Lantzes, and Swartzentrubers, all missionaries in Argentina. This testimony of Bro. Schipani was given to Sister Swartzentruber.

I was born in 1907 and raised in the small village of Nueva Plata, only 15 miles from Pehuajó, where the first Mennonite Church in Argentina was built. My parents were Italian and known to be among the most devout Catholics of their day. My father was not an ignorant man; he had

knowledge of Latin and was often the one to give the response to the priest's words during Mass.

I can still, after many years, experience anew the thrill of hearing the horn of the Mission Ford from Pehuajó. Not only the missionaries came to visit our town, but with them came young believers who ably assisted the missionary in his limited and imperfect speech. Little did I realize that someday I, too, would embrace that Jesus that those young believers, my own countrymen, spoke about with so much enthusiasm.

I have been inside the schoolroom only two years of my entire life. I had a great desire to succeed in life and to improve my financial situation. Even during these school years I worked in a blacksmith shop half days. At 12 years of age I offered my services to a threshing gang, and before I was 14, I was the victim of an accident which left me a cripple. With the 300 pesos (80 dollars) which were given me as a recompense for my loss, I started a fruit store in my town, but I did not make the financial progress I hoped for.

Suddenly, a brother-in-law was taken ill. Without any lessons I took over his barber shop, thus giving the necessary aid to my sister and family during the time of her husband's illness. This led to the setting



Missions is every man's task may mean preaching the Gospel at evangelistic services. Here a tent at La Paz, near Montevideo, Uruguay, beckons people to attend an evangelical conference.

up of a barber shop of my own, first in Nueva Plata, then in Buenos Aires, and now for many years in Pehuajó, where I work and contribute to the local church as best I can.

My sore foot continued to be a handicap and I decided never to marry. But the Lord had a different plan for my life. It was my pleasant lot to meet Antonia Fatoni, a quiet, unassuming girl, at a wedding feast. She looked beyond the sore foot and saw something worth while in this country lad. Antonia's mother had given her a good bringing up, and when I went to visit them, Doña Nicolasa would kindly invite us both to the Sunday evening services. She would never miss a service for any company. She was a faithful member of the church until her death.

Antonia and I were married, but she was more noble than I; she believed first. I have only words of praise for the missionaries who always sought to interest me in the Gospel, but it was my Antonia who was living a daily example of a true Christian. At church I heard many sermons (Antonia didn't preach to me), but in her life I saw the sermon exemplified. When I was irritable, bossy, and dissatisfied, Antonia was calm, humble, and grateful.

The Lord gave us two precious children, Edga and Daniel. When they were quite small I was not a Christian, but I admired the church and what it stood for. Though not a Christian, I wanted the instruction that the Sunday school offered for my children, and I rose early to take them. This was worth while, for both our children are converted and active in the church. Edga is now a schoolteacher, and Daniel is studying for his doctorate in psychology in the University of Buenos Aires.

I always felt welcome at the church among the believers. The missionaries never ceased to visit us, and Antonia loved to serve tea while we conversed around



Singing in a chorus brings the Gospel to hearers and is another way for each person to use his talents in his mission for Christ. Here the Montevideo Mennonite Biblical Seminary chorus sings at Trenque Lauquen Church, Argentina.

the table. Antonia's Bible was dust free; she used it. I have always been sincere and honest with myself, and this helped me to come to the place where I recognized my need of a personal Saviour. So, during a fine series of meetings at the local church, I gave my heart to Jesus, and I meant it. I have followed Him ever since, and was baptized in 1941.

I have enjoyed serving the church as treasurer and Sunday-school superintendent. I praise the Lord for His unfailing care over me from childhood. I praise Him for material and spiritual blessings, and for a fine family. I often tell my children that we will always be indebted to our brethren in the North who sent the missionaries. Antonia joins me in a hearty thank-you.

Ernesto Suárez

Ernesto Suárez, in his own words, "traveled a long way"—from Catholicism through atheism, skepticism, and nationalism, to Jesus Christ. Bro. Suárez visited the United States in 1955, studied at Goshen College, and spoke in many of our churches. Editor of the new Mennonite magazine for all Latin America, "El Discipulo Cristiano," he gives the following testimony:

I was born in Buenos Aires of Spanish parents. They were, of course, Catholics; so I was baptized and confirmed in the Catholic Church. We made three different trips to Spain as a family, the last one when I was eleven years old. In this last visit to Spain I attended high school where the intolerable attitudes of the Catholic Church turned me and my fellow students toward socialism and communism, which were very influential.

My brother gave me a book entitled "Religion for the Common People." He was an active socialist, and the book was full of Bible quotations which the author proceeded to "prove" false, basing his arguments on scientific discoveries. These arguments, along with reasoning against Catholicism presented in that book, led me to a complete and sincere atheism. I therefore devoted myself to the task of making converts from Catholicism to atheism, first at home with my parents and brothers, then my fellow students, and finally to anyone who would listen to me.

I was not always successful in my task, but I went on with enthusiasm. It is only a short step from atheism to communism. Older people encouraged me in my atheistic activities and since they were members of the socialist and communist parties, little by little I went into communism and was a fanatical admirer of the Soviet Union.

When I was 18 years old, still in Spain, I was drafted into Franco's army and sent away for military training. This was during the decisive days of the Civil War. In the barracks I fell sick, and was sent home



Lucio Casas and Dietrich Klassen teach a Sunday-school class at the Union in Montevideo, Uruguay. This is another way for nationals to fulfill their mission. These youngsters, the church and mission leaders of tomorrow, need instruction in the Bible and Christian life.



James Martin, missionary to Uruguay, teaches a Sunday-school class at Montevideo Mennonite Biblical Seminary; not only do missionaries help fulfill their mission in this way but also encourage others to witness and thus fulfill each of their individual calls to mission.



As nationals lead discussion groups, join in prayer cells, or participate in cottage meetings, they fulfill their mission as Christ has called them. Here is a Sunday morning discussion group meeting at Montevideo Mennonite Biblical Seminary.

to convalesce. Then a strange thing happened. Because of a new law, I had no hope of getting back to Argentina as an Argentine citizen. In spite of this, a few days before my convalescent period expired, I received a thick envelope from the Spanish ministry of the interior granting me safe conduct to leave the country. This was incredible.

At first my father and I thought it was a trick to catch us on the frontier. Finally, five days before my sick leave expired, we

decided to run the risk. My father went with me to the Spanish border and without difficulty I passed into Portugal. Human reason would say that the immense confusion of wartime helped me, but I know that there was another powerful reason—the providence of God.

Back in Argentina, enjoying good health and a job as a printer, I was still unhappy. Although I no longer was the enthusiastic communist and atheist I had been, I did remain contrary to the Catholic Church



As national workers do practical work with all age groups, they communicate their message that all must hear the Word and be saved. Here a Montevideo Mennonite Biblical Seminary student does practical work with children.

and skeptical of all religion. I was angry with almost everybody and everything. I hated British imperialism, which at that time dominated the Argentine economy, and I hated "Yankee imperialism" because of its dangerous economic monopoly in other Latin-American countries. Little by little I was slipping from weak communism to strong nationalism.

In 1942, when I was 22 years old, I rented a hotel room with another young man of my age. From the outset the words and manners of this young man showed me that he was different from all the kinds of people whom I had known until then. One evening he invited me to go with him to a meeting of evangelical young people. When I heard the word "evangelical," I immediately remembered the Bible in Spain, and laughed to myself. Since I greatly respected this young man, however, I accepted his invitation.

In that meeting I met a truly "peculiar people," and they made a deep impression upon me. I found them far better, more friendly and sincere than others I knew in Spain or Argentina, whether they were Catholics, atheists, communists, socialists, or nationalists. Some time later I became sick and immediately the pastor and young people from the church came to visit me, even though they had to make a long trip across the city to do it. I felt loved by that peculiar people, and that is no small thing for a young man without his family in a large city like Buenos Aires.

I began to read the Bible again, this time the New Testament. Even though many things were not clear to me, the good testimony of these people encouraged me to go on. In March of 1943 the Argentine Mennonite Church held its yearly Young People's Retreat, and I went. My prejudices weakened, and on the last night of that retreat I had a deep spiritual experience and all my doubts disappeared. The next day I gave my public testimony ac-

cepting Jesus Christ as my Saviour and Lord.

One year later I heard the call to the Christian ministry and went into our seminary, where I spent four years. I married a girl who also was studying there, and after graduation in 1947 I became a pastor in the Argentine Mennonite Church.

Mrs. Gutierrez

Mrs. Gutierrez was baptized into the congregation of Bragado on May 7, 1961. This testimony was given to Bro. B. Frank Byler in an interview.

I was listening to the radio one morning when a religious broadcast arrested my attention. The speaker spoke about the problem of sin and the need of repentance. As I listened day after day, I became concerned about my sins. I was most concerned, however, about the health of my husband, who was seriously ill. I promised that I would always listen to this good religious program if he would heal my husband.

God heard me and my husband got well, and I felt thankful. About that time the broadcast offered a book entitled "Christ, the Conqueror of Death." Since we had in a sense experienced victory over death in the healing of my husband, I wrote and asked for the book.

A short time after receiving the book the pastor of the local evangelical church came to see me in behalf of the broadcast. After conversing a while, he invited me to the meetings in the church. I hardly knew what to say, but after thinking it over, I went.

On that first visit to the church, when I heard the message preached, I understood for the first time that I needed to accept Christ as my Saviour. The broadcast had explained the need of repentance and forgiveness, but it seems that I needed this meeting in order to understand it, and when the invitation was given, I responded.

Missions Today

"They Need Us"

By J. D. GRABER

Our Missionary Day poster, which will have appeared on many church bulletin boards, shows people in need. The pictures report physical and related needs and plainly mirror what we often call people from the "underdeveloped" areas. But these are not the only people in need, because physical needs are only a part of man's total need.

A well-dressed man in a luxury automobile should have been placed alongside the tattered aborigine with bow and arrow. A typical rush hour subway crowd could have been placed alongside the wistful children's faces. The spiritual need of both "worlds" is exactly the same. One kind of heathenism is filthy, undernourished, and miserably housed. The other kind to which we live much closer, is well washed, fat, and luxuriously housed. War and national disaster could quickly put us into their place. It happened to millions in Europe during the recent world war.

A national church leader from India visiting America said there is, as he has observed it, no essential difference between the church in the East and the church in the West. Their strengths and weaknesses may consist in different details but, he said, it would be incorrect to say that the church here is strong and the church there is weak or vice versa. Have we not always assumed that our own church life in the West is of a superior quality?

Humility is not a common western characteristic. But our traditional pride is being severely and constantly punctured. If only we could learn the lesson and become genuinely penitent. There would then again be hope for us as a nation and the Gospel of redemptive love would sound more sincere from our lips.

We are identified with our nation. We cannot avoid this. But we need not conform to the low standards of nation or general church life. We are to be God's people, a colony of heaven, in the midst of unbelieving and spiritually bankrupt people. Our mission is here as well as across the seas.

Radical commitment, sacrificial self-giving, uncalculating love—these are our spiritual survival shelters. These release through us the power of God and make effective our Christian witness.

I was finally converted after a year of preparation, listening faithfully to our radio. (Continued on page 991)



MISSION NEWS

Overseas Missions

Ghana—Jonas Kwesi Agbogla, at Okpek-Trom, died Sept. 20 after a long illness. On the day he died Christians of the village and the family spent the night singing hymns; pagans would have beat drums and consumed palm wine. Burial services the following day included Scripture reading and hymns. A memorial service, held Oct. 1, after the family had time to inform friends and relatives, began the evening before with wake-keeping. Since Bro. Agbogla was a Christian, the wake-keeping services included singing hymns. On the following morning, Sunday, the memorial service was part of the regular church service. This gave missionaries and believers opportunity to witness to the glorious hope of Christians.

Bro. Agbogla, a senior elder in the village, was converted during the Billy Graham crusade in Accra in 1960.

India—The week of Sept. 17 Stuti Prakash of the Friends Mission held meetings at Satbarwa, Latehar, and Daltonganj.

Mark Kniss, M.D., and his family moved to Satbarwa Sept. 5. Bro. Kniss has been doing medical work in the small dispensary. During the month of October he helped on the staff of another hospital. In November he began dispensary work at Satbarwa daily.

Workers planned to start digging the hospital foundation Oct. 1. Missionaries hope that throughout the winter work will proceed and by spring much of the hospital can be finished. Funds have been received at Bihar so full work can be carried on the next two years while Cecil Buschert and Allen Shirk are there.

Self-support of the pastor in the Chandwa area is growing. The first month members gave over 40 rupees and the second month over 70 rupees. Although they are still short of the total amount needed each month, missionaries believe members will grow in stewardship.

The Daltonganj Convention was held Oct. 17-22. The church there, self-supporting for six months, averaged 100 rupees per month. Although this was below their budget, Indian brothers and sisters strive to support the pastor and church. Several Moslems have been attending church in recent months there.

Japan—Nancy Lee reports the church at Obihiro is composed largely of young people. The English-teaching program is partly the result of enthusiasm of a member who teaches at Obihiro High School. Sister Lee and Ruth Ressler hold classes on Saturday and Wednesday respectively. Thursday evening Robert Lee has an English Bible class, now studying the Sermon on the Mount.

The Obihiro church meets regularly Sunday morning and evening for worship services, evangelistic in emphasis, Tuesday

evening for prayer meeting and Bible study, and Friday evening at the hospital.

The church-kindergarten building opened in Shibeche-cho the morning of Oct. 1, when the building was dedicated. In the afternoon an open house program was held for the general public, and in the evening the first evangelistic meeting was held. Oct. 3 was the opening day of the kindergarten.

Puerto Rico—David Helmuths have changed their address from 1751 Asomate, Summit Hills, San Juan, Puerto Rico, to I-3, No. 16 Las Lomas, Rio Piedras, Puerto Rico.

Elkhart, Ind.—Jonathan Lindell, Executive Secretary of United Mission to Nepal, visited General Board offices Oct. 26-30. The General Board is one of 17 Protestant missionary boards and societies co-operating in Nepal under the United Mission program.

Bro. Lindell spoke at Prairie Street and Hively Avenue Mennonite churches in Elkhart and at Goshen College Mennonite Church, in addition to other appointments during his five-day visit.

John Friesen, missionary to India on furlough; Norman Derstine, administrative assistant in overseas missions; John Koppen-

haver, missionary to Argentina on extended furlough; Urie Bender, Secretary for Literature Evangelism; and Ernest Bennett, Executive Secretary of the General Board, were among special speakers at a missions conference held at Belmont Mennonite Church Oct. 11-15.

Home Missions

St. Louis, Mo.—One person was accepted by baptism and another by confession of faith at the Bethesda Mennonite Church Oct. 8.

St. Louis, Mo.—Approximately 200 children are enrolled in weekday Bible clubs at Bethesda Mennonite Church.

Chicago, Ill.—John Koppenhaver, missionary to Argentina on extended furlough, preached the morning service at Englewood Mennonite Church Oct. 15. Vincent Harding, under appointment by Mennonite Central Committee to Atlanta, Ga., to direct the Peace Section and Voluntary Service project, spoke in an evening service on the theme, "God Leads Us to Witness."

Chicago, Ill.—Arthur Cash, Fort Wayne, Ind., held a weekend series of meetings at Englewood Mennonite Church, Nov. 3-5.

Canton, Ohio—A Sunday-school rally was held at First Mennonite Church Oct. 15. Maynard and Awilda Rohrer, missionaries to Brazil on furlough, showed items of interest from South America.

Elkhart, Ind.—Total enrollment in Home Bible Studies courses for the third quarter,

"Schmitz Conducts Radio Workshop"

Charles Schmitz, director of broadcast training for the Broadcasting and Film Commission of the National Council of Churches, spent Oct. 12, 13, at Mennonite Broadcasts radio headquarters in workshop sessions. The Mennonite Hour and Heart to Heart committees and the production staff had opportunity to learn from Dr. Schmitz's wide broadcasting experiences.

Just a few quotes from Dr. Schmitz: "Communication at its best, or at its worst, is a mystery. . . . What a person is within may communicate far more than his lips may be saying. . . ."

"This is an oral age. The spoken word has come into its own again after centuries dominated by the printed word. National

elections are no longer decided by the press, but by radio and television. The tragedy of this was made vivid and real when Adlai Stevenson after his defeat twice in presidential elections said, 'I have failed to communicate.'

"For the first time in history a Roman Catholic can listen to and view a Protestant church service without venturing out of the house."

Dr. Schmitz also stressed the fact that communication is difficult today because "uncertainty" characterizes too much of our educational processes. "Ask the modern educator or leader a question and usually the response will be evasive, couched in doubt, and reflecting the mind in a fog surrounded by smog on a moonless night. . . . Few religious leaders can tell you on the spot what it is they really believe, what the Gospel is, what the Bible means for them."

Also the church has confused the communication of the Gospel, says Dr. Schmitz, by using language which does not communicate to the non-Christian. "Some of our theologians have done more harm than good through their heavy hazy approach to the Gospel and to life," according to Dr. Schmitz.

"We can diagnose the major ills of society, we can wield a scalpel in brain surgery—but we cannot help the average man bind up his wounds and find healing for his soul."



B. Charles Hostetter, speaker on The Mennonite Hour, and Lewis E. Strite, Secretary for Broadcasting, with Dr. Charles Schmitz (center).

1961, was 7,474. Active roll on Sept. 30, 1961, was 936 in the five courses. During this quarter 500 enrolled and 308 completed courses.

WMSA

Iowa—The South English and Parnell WMSA's were hostesses to the Iowa-Nebraska district meeting held at Iowa Mennonite School Oct. 21. Theme of the meeting was "Growing in Christ." Special speaker was Mrs. John Friesen, missionary from India on furlough.

I-W Services

Cleveland, Ohio—David Paulus, Dayton, Ohio, was recently elected as president of the I-W organization in Cleveland, Ohio. Other members of the executive committee are Ray Bauman, Salem, Ohio, vice-president; Gordon Weaver, Dalton, Ohio, secretary-treasurer. Jerry Yoder, Hartsville, Ohio, is chairman of the social committee; Bill Troyer, Mt. Gilead, Ohio, is chairman of the sports committee. Don Miller, a graduate student at Western Reserve University, is chairman of the special interest group.

The group plans to meet every second Tuesday to discuss topics of common interest. Vern Miller, pastor of Lee Heights Mennonite Church, led the discussion on "City Life" at the first meeting Oct. 17. I-W's and other interested persons, such as graduate students and nurses in the university-Euclid area, have also joined.

Voluntary Services

Badger, Calif.—The voluntary service unit at the Hartland Christian Association campgrounds terminated its work Sept. 1 at the close of a two-year term. Hartland Camp, located in the Sierra Mountains 35 miles northeast of Reedley, is a 160-acre area used by Mennonite Brethren churches for summer retreats.

The voluntary service project began in 1959 through an agreement between Mennonite Central Committee and officials of Hartland Christian Association after the association indicated its interest in using V-Sers in developing campgrounds.

Work at Hartland consisted of clearing and burning underbrush and old timber,



Rollin Brenneman, Kalona, Iowa, limbing a fallen "bug" (diseased) tree at Hartland Christian Association Forestry Project, Reedley, Calif.



An almost completed "boys'" cabin, one of the projects at the Hartland forestry project.

cleaning up debris from old lumber camps, maintaining and constructing camp buildings, cutting Christmas trees, and helping in the summer camping program.

When the project closed, the three unit members who had not completed their terms of service transferred to other units. Nathan and Melva King, Cochraville, Pa., unit leader and matron respectively, transferred to Kings View Hospital, Reedley, Calif. Lester Shenk, Jr., Newport News, Va., now serves as a normal control patient at National Institutes of Health, Bethesda, Md.

The I-W Council held its fifth meeting in Chicago, Ill., Oct. 13. Twenty-three participating brethren represented all the district conferences in the United States and Puerto Rico and several church-wide organizations.

In his report, John R. Martin, executive secretary of the council, reported that fifty service counselors have been appointed by district conferences. Over 100 young men have contacted these counselors during the last six months. Over 110 youth attended seven I-W orientations held this year. During the past year the number of men in I-W service continued to rise, evidenced by the fact that today over 450 men are in service; last year there were less than 400.

New developments were made last year in several areas. In literature, new items are "I-W Sponsor's Manual," personnel information form, letter to pastor of men entering I-W service, and "Introducing the Mennonite Church."

Due to a change of personnel in the I-W office at Elkhart, Ind., Ray Horst is director of I-W services, with Dick Martin, associate director. John R. Martin, former director, serves as Eastern representative.

The temporary subcommittee on youth literature is being replaced by a permanent youth literature committee. The annual youth census, to include young women as well as young men, was enlarged this fall in preparation for sending youth literature to young women beginning Jan. 1, 1962.

In promotional items, a peace and service pin, for use by I-W and Voluntary Service personnel, will be available Nov. 15. Working around the top of the pin is "Serving Christ," and at the bottom is the word "Mennonite."

A set of slides presenting the I-W pro-

Albuquerque, N. Mex.—Voluntary service fellows spent time off last month to help build a small clubhouse at Bethel Mennonite Church. Much of the building material was donated by church members and businessmen of the city. A boys' club, scheduled to begin soon, will meet in the building, which will also be used for Sunday-school classes when necessary.

La Junta, Colo.—The unit here sings as a chorus occasionally at La Junta Mennonite Church. A ladies' trio sang at a women's meeting Nov. 2 at the First Baptist Church. Recently a mixed quartet sang at the Methodist church.

Elkhart, Ind.—Any church institutions or programs wishing to use summer voluntary service personnel should write to Director of Voluntary Service, 1711 Prairie St., Elkhart, Ind. Plans are being made now for the summer of 1962.

Stanfield, Ariz.—Ralph Duran, a young man from the Stanfield community, is being trained to teach a Sunday-school class. Ralph became a Christian as a result of interest shown in him by the voluntary service group.

Peoria (Surprise), Ariz.—A survey conducted by unit members in the Surprise

I-W Council Meets in Chicago

gram will be available in about six weeks.

A peace and service study kit, now being developed, will include a series of 12 lessons covering our peace and service program.

Several areas given serious consideration by the I-W Council were enlargement of materials to pastors, evaluation of the present "conference-centered" I-W program, new goals for the I-W program, and possible broadening of I-W Council's role.

New officers of the I-W Council are Eldon King, chairman; Marcus Bishop, vice-chairman; J. B. Shenk, recording secretary. Ray Horst, director of I-W services, serves as executive secretary. The next meeting of the I-W Council is set for March 9, 1962.



I-W Council (from lower right-hand corner going clockwise around the table): John Lapp, Roy Bucher, Paul Yoder, Ray Horst, Guy F. Hershberger, Aldine Brenneman, Omar Martin, Harry Shetler, J. B. Shenk, Eldon King, Leroy Schrock, Vincent Krabill, Roman Hershberger, Daniel Hertzler, Marcus Bishop, Marvin Nafziger. Not on picture: John R. Martin, Dick Martin, Urbane Peachey, Norman Bechtel, Theron Weldy, Norman Shenk, Robert Leaman.

community indicates that 110 boys are between the ages of seven and thirteen. Boys' clubs and activities are being planned.

Calling Lake, Alta.—James Hartzler, Smithville, Ohio, now serving as an employee in the local lumber mill, becomes the primary source of support for the voluntary service unit. It is hoped that this contact with fellow workers will provide opportunity to draw local Indian men into church life at Calling Lake.

The unit assisted other members of the church community to redecorate the interior of the Calling Lake church.

Unit Leader John Leonard, Lewistown, Pa., reports that the boys' club is about to get under way with plans to work on a car motor from the community. Since Indian boys are interested in mechanics, this will be practical training in an area in which they will find increasing need. Through this contact it is also hoped that unit members can interest them in spiritual matters.

Portland, Oreg.—Several fellows from the unit combined pleasure with business to successfully return from hunting with two deer for the center's home freezer.

Overseas Relief and Service

Algeria, North Africa—On Oct. 23 a new overseas Voluntary Service unit opened at Yachir, Algeria, with unit members Sanford Kaufman, leader, Fairview, Mich.; Curtis Nussbaum and Clayton Steiner, Apple Creek, Ohio. Emory Yoder, Hutchinson, Kans., will join the group in several weeks when he completes his present assignment with CIMADE. Maurice Shenk, Melba, Idaho, will be transferred from Paris, France, to join the group. One or two additional persons will be added in January with a unit leader couple.

The project will include building ten stone houses and a dispensary in Yachir, a community of 1,700 "regrouped refugees," twenty miles southeast of Orleanville in the Quarzen Mountains, 3,300 feet above sea level, in a rocky area with forests, much of which was burned off in the war.

Since January, 1961, Sanford Kaufman and Emory Yoder have been working for CIMADE (Inter-group Committee for Help to Refugees). Sanford worked in Algiers and Emory south of Algiers, Medea. Their work, quite varied, included maintenance, relief distribution, camp counseling, organizing small agricultural projects, and a boys' club.

Clayton Steiner and Curtis Nussbaum, who went to Algeria last spring, have assisted Baptist missionaries as well as Methodist work in maintenance and construction work.

Pati, Java—Herman Tan was ordained to the Christian ministry at Muria Mennonite Church on July 14. Present at the service were ministers from several different Chinese Protestant denominations in Java, as well as ministers of the Javanese Muria Mennonite Church, Mennonite Central Committee Representative Don Kaufman, and friends.

The service marked the beginning of full-time pastoral ministry in the Muria church (Chinese). Until this time churches were



These pastors attended the ordination of Herman Tan at Pati church. Herman and Jo Tan are seated in the front row. Bro. Djodjodihardjo, chairman of Javanese Muria Mennonite Church, is second from left in front row; Tan King Ien, father of Herman Tan, stands far right in second row; Don Kaufman, Indonesia Mennonite Central Committee director, is at far right in third row.

served by lay ministers. Herman's grandfather, Tee Siem Tat, who became the first leader of the church in 1918, in 43 years helped this indigenous church to grow to 2,020 members.

Enkenbach, Germany—On Sept. 24 a thank-you and farewell service was held in the Enkenbach church for the terminating Pax unit.

Since the Enkenbach project began in June, 1953, a total of 150 men worked there, who collectively built 44 houses with 140 apartments, which now house 450 people. This voluntarily contributed labor by Pax men meant a savings of \$1,000 per home.

Peter Dyck, relief director for Europe and North Africa, emphasized that the most fitting expression of gratitude of the Enkenbach people would be for the young people of that community to also volunteer for service.

Sava, Honduras—Some unknown person recently hid a note in the voluntary service unit house, which contained a prayer addressed to the devil, asking him to get the men out of the house and to keep them from having peace and unity until they are far away from Sava. The writer promised to be the devil's servant if this request was granted.

Several weeks previous to this incident 13 persons had responded to Christ's call during evangelistic meetings led by Norman Hockman, missionary in Honduras, and the Voluntary Service fellows were



General view of Pax-built houses in Enkenbach, Germany.

leading these new believers in their faith. Probably this witness aroused opposition.

Ordinarily occupants of a condemned house hear screams in the night and see ghosts; they are frightened so badly that they cannot sleep. People have actually commanded the devil's power in this way to have their enemies killed. But Elam Stauffer, VS-er in Sava, spoke for the unit when he said:

"A person who cannot claim the power of God would not be able to live in a condemned house, but would be helpless in the hands of the devil. As far as we are concerned, the devil's hands are tied, for we have a more powerful Master than he. We have no fears, for the Master of our house has not yet been bound. Mark 3:27. God bless our home."

Akron, Pa.—Fifty trainees, the largest group in the program's 11-year history under Mennonite Central Committee's trainee program, are now working in ten states and Canada. After the mid-term trainee conference in February, to be held this year at Middlebury, Ind., the trainees will go to other homes for their second six-month term. The trainee office at Mennonite Central Committee, Akron, Pa., is now accepting applications for sponsors for the second half-year period. Additional sponsors are needed now for this large group of trainees.

Broadcasting

Puerto Rico—Lester Hershey, director of the Spanish broadcast, reports the release of Luz y Verdad on two new stations covering Miami, Cuba, and Mexico.

WMIE, Miami, Fla., is a 10,000-watt station covering southern Florida and western Cuba. The Luz y Verdad program, which began on this station Oct. 21, is heard each Saturday night at 9:30. WMIE, due to its good signal, is also used by Voice of America for its Spanish programs beamed to Cuba.

Henry Paul Yoder, working with Cuban refugees in Miami, will receive mail from (Continued on page 988)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. John T. Kreider has moved to California from Kansas City, Mo., where he is serving as pastor of the Faith Mennonite Church, newly organized at Downey.

Congregational membership in Mennonite Mutual Aid was discussed at Weavers, Harrisonburg, Va., on Oct. 24, by Bro. Justus Driver and Sister Marjorie Burkholder.

Bro. C. Richard Miller, pastor of the Mennonite Mission at Marietta, Pa., recently suffered the loss of his right hand in an accident.

Light from Heaven, by Christmas Carol Kaufman, recently reprinted, is the main selection of the Pine Brook Book Club for December. It is also being stocked by the Prairie Bible Institute Bookroom in Alberta.

Hidden Rainbow, by Christmas Carol Kaufman, is in the 1961-62 reading course of the Wesleyan Methodist Women's organization.

Five Herald Press titles—Called to Maturity, The Church Apostolic, The Christian Nurture of Children, For One Moment, and Hidden Rainbow—are on the reading program list of the Board of Women's Work of the Baptist General Conference.

The use of various Bible versions was considered in a committee meeting at Scottsdale on Oct. 17. The committee was authorized by the Publication Board and will present recommendations at the next meeting of the board.

The senior class from Bethany Christian High School, Goshen, Ind., toured the Publishing House on Oct. 25. They were en route to Washington, D.C., and were served breakfast by the Scottdale MYF.

The Clayton Kraus Fellowship held a meeting at Blooming Glen, Pa., on Oct. 28, with Henry Gehman, Roy Landis, and Clarence A. Fulmer as speakers. The theme was "Serving Christ in the Critical 60's."

Bro. Karl Massanari, Goshen, Ind., has been appointed to the Visitation and Appraisal Committee to serve Midwestern colleges who are seeking accreditation of their teacher education programs.

All officers of the Mennonite Board of Education were re-elected at the annual meeting held at Hesston College.

Visiting speakers: Ira E. Miller, Harrisonburg, Va., at Shoppes, Middletown, Pa., Oct. 15, C. N. Hostetter, chairman of Mennonite Central Committee, at Slate Hill, Shiremanstown, Pa., Oct. 20. Lester Bauman, Preston, Ont., at First Mennonite, Johnstown, Pa., Oct. 8. John Kurtz, Harrisonburg, Va., at Bloomfield, Mont., Oct. 8.

Milton Vot, India, at North Central Mission Board, Detroit Lakes, Minn., Oct. 21. 22. Raymond Bixler, Ashland College, at Oak Grove Fellowship Center, Smithville, Ohio, Oct. 16. James T. Shank, Harrison-

burg, Va., at Sunnyslope, Phoenix, Ariz., Oct. 15. S. M. King, Goshen, Ind., at Mount Joy, Pa., Oct. 15.

Mrs. John Friesen, India, at District WMSA meeting, at Iowa Mennonite School, Kalona, Oct. 21. Paul Wenger, recently returned from Iran, at Iowa City, Iowa, Oct. 15. Wilbur Hartman, Creston, Ohio, at Newfound, Oneida, Ky., Oct. 14, 15. Willis Breckbill, Canton, Ohio, at Willow Street, Pa., Oct. 22.

John Koppenhaver, Hesston, Kans., with Mennonite Students' University Fellowship, Manhattan, Kans., Oct. 22. Esther Reesor, Brazil, at annual GMSA meeting, Shantz, Baden, Ont., Oct. 28. James and Noreen Roth, Mexico, at Upland, Calif., Oct. 29. Herman L. Glick, Atglen, Pa., in Missionary Conference at Longenecker's, Winesburg, Ohio, Nov. 1-5.

Abner Stoltzfus, on his recent trip to Palestine, at Plains, Lansdale, Pa., Oct. 30. Richard Martin, Elida, Ohio, at Park View, Harrisonburg, Va., Oct. 22. Victor Ovando, Defiance, Ohio, at Yellow Creek, Goshen, Ind., Oct. 22. John Friesen, India, at Kalona, Iowa, Oct. 22.

J. Harold Smith, Mt. Pleasant, Mich., at Herrick, Clare, Mich., Oct. 22. John Drescher, president of Ohio Mission Board, at Huber, New Carlisle, Ohio, Nov. 5. Linden M. Wenger, Harrisonburg, Va., at Pleasant View, North Lawrence, Ohio, Oct. 22.

LeRoy Yoder, Arcade, N.Y., at Crown Hill, Rittman, Ohio, Oct. 22. Moses Sallaugh, Harrisonburg, Va., at Oak Hill, Millersburg, Ohio, Oct. 22. Harold Buckner, Voice of China and Asia, at Portland, Oreg., Oct. 1. Ben W. Krahn, Chaplain Mennonite Hospital, Bloomington, Ill., at Roanoke, Ill., Oct. 15.

Edward Stoltzfus, Hightstown, N.J., at Lambertville, N.J., Oct. 29. B. Charles Hostetter, Harrisonburg, Va., at Garden City, Mo., Oct. 24, 25. Adam Kaufman, Ellinwood, Kans., on the Holy Land, at Pennsylvania, Hesston, Kans., Oct. 22.

New members: two by water baptism and three on confession of faith at Walnut Creek, Ohio, Oct. 15; four by baptism at Warneke Chapel, Pedro, Ohio, Oct. 8; at Woodlawn A.M., Goshen, Ind., one by baptism on July 9, two by confession of faith on July 16, two by confession of faith on July 23, seven by baptism on Aug. 20, and two by confession of faith on Oct. 15.

One by baptism at West Clinton, Pettisville, Ohio, Oct. 22; eight by baptism at Kouts, Ind., Oct. 22; one on confession of faith and six by baptism at Canan Station, Altoona, Pa., Oct. 22; five by baptism at Allemands, La., Oct. 15; three by baptism at California, Mich., Sept. 10.

The first delegate meeting of the Rocky Mountain Mennonite Conference was held at Colorado Springs on Oct. 14. Bro. Melvin Jantz was appointed as interim treasurer. Paul H. Martin was appointed as a

member of the Mennonite Board of Education, and Marcus Bishop as a representative to the I-W Council. The group favored holding the first annual meeting of the Conference on Labor Day weekend in 1962. The Constitution Committee made a progress report.

Bro. Lester Kropf, Albany, Oreg., is a new member of the Hesston College Board of Overseers, succeeding Allen H. Erb. The chairman of the committee is now Bro. Lyle Yost.

The editor had the privilege of being one of the first guests of his brother, Allen H. Erb, in his new duplex at Schwalter Villa, Hesston, Kans. Bro. Erb is temporarily serving as administrator of the Villa.

Bro. O. N. Johns gave a number of messages on the Book of Revelation at Ebenezer, Elverson, Pa., the weekend of Oct. 22.

Bro. Marlin Zook, a seminary student at Goshen, is serving as assistant to Pastor D. Richard Miller at Sunnyside, Elkhart, Ind.

Mennonite Simons Week was observed at Eastern Mennonite College, Oct. 30 to Nov. 3, with Cornelius Krahn, North Newton, Kans., as guest speaker.

The November meeting of the Eastern Mennonite Board of Missions and Charities was held at Meckville, Pa., on Nov. 7. Speakers were James M. Mohler, T. Weagley Lehman, Donald M. Sensenig, J. Paul Sauder, George L. Zimmerman, and Carl J. Wesselhoft.

Sharing Our Heavenly Call was the theme of the fall program for the Ontario WMSA held at East Zorra, Nov. 1. Speakers were Mrs. Tilman Martin and Mrs. Melvin Horst.

Missions Week speakers at Breslau, Ont., are Nelson E. Kaufman, Elkhart, Ind., and Esther Reesor, Brazil.

Calendar

Missions Week, Nov. 5-12.
Christian School Institute, E.M.C., Harrisonburg, Va., Nov. 10, 11.
Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18.
South Pacific Conference, Downey, Calif., Nov. 23-25.
Christian Workers' Conference and Ministers' Week, Alberta, Saskatchewan, at Carstairs, Nov. 27 to Dec. 1.
Lawrence Missionaries' Week, Rohretstown, Pa., Dec. 4-8.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Pacific Coast Ministers' meeting, Nampa, Idaho, Dec. 5, 6.
Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8.
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9.
Michigan Bible School, Fairview, Jan. 1 to Feb. 9.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 1.
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
General Council of General Conference, Chicago, March 29, 30.
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Illinois Mission Board, Dewey, Ill., April 27, 28.
Summer Bible School Conference, Denver, Colo., May 5, 6.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Holtzapple, Pa., July 27, 28.
Mennonite Board of Missions and Charities, Aug. 1-7.
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.

Children's Story Time conducted by Sister Mary Stoltzfus is on WSKS, West Jefferson, N.C., each Saturday morning at 8:45.

Bro. Ervin M. Miller, Route 2, Burton, Ohio (Telephone: TEmple 4-8511), was ordained to the office of bishop for the Maple View congregation in the Conservative Mennonite Conference on Oct. 22. Bro. Ivan J. Miller officiated, assisted by LeRoy Sblaugha and Jerry S. Miller.

Bro. Wilbur H. Smoker, Denbigh, Va., spoke in a Victorious Life Conference at Port Allegany, Pa., Nov. 4, 5.

Bro. Daniel D. Jones, Route 1, Black Rock Road, Phoenixville, Pa. (Telephone: WE 3-7822), was ordained to the ministry on Oct. 22, to serve the Providence congregation in the Franconia Conference. Officiating was Bro. Elmer G. Kolb, assisted by Amos Kolb, Richard Leatherman, son of a former minister, shared the lot.

Bro. Daniel Johns was given full pastoral responsibility at Britton Run, Spartansburg, Pa., in a service conducted on Oct. 15 by Bro. John F. Garber.

Forty persons a day, on an average, dial to hear the daily prayer recorded by Pastor Peter Wiebe at Hesston, Kans.

Three faculty members from Goshen College, and one from Bethel College, gave an instrumental music program at Hesston College on Oct. 27.

International students from the College of Wooster attended services at Smithville, Ohio, on Oct. 22.

A new parsonage is now the home of Pastor Vernon Leis and family at New Dundee, Ont.

Kidron, Ohio, Bulletin: "We feel it would be conducive to a better worship service to have families sit together as a family unit. The young folks of MYF age have promised to co-operate in this effort, starting next Sunday morning." Signed by Faith Committee sponsors, superintendents, ministers.

Bro. R. Stanley Gerber, former Pax man in Europe, has made a deep impression in appointments in the area of his home at Walnut Creek, Ohio. He has spoken at Hiland High School, Berlin; Walnut Creek morning service, and junior department; Holmesville and Walnut Creek Elementary Schools; Fairpoint Mission; Area WMSA; and Central Christian High School, Kidron.

Bro. John T. Kreider was installed as pastor at Downey, Calif., on Oct. 22. Bro. Sherman Maust in charge.

Bro. Ralph Stahly was installed as bishop and pastor at Midland, Mich., on Oct. 22. The service was in charge of Bro. Donald King.

Dedication services for the new church at Fairview, Mich., were held on Oct. 29.

Newly elected members of the Commission for Christian Education are Arnold Cressman, Boyd Nelson, and J. Howard Kauffman.

The Every Home Plan for GOSPEL HERALD subscriptions has been adopted at Albany, Ore., Centereach, Long Island, N.Y., and Maple Grove, Belleville, Pa.

The Northwest Mennonite Nurses' Association has established a loan fund to help Mennonite students in obtaining a nursing education. Inquiries should be ad-

ressed to Mrs. Wilmer Liechty, Route 1, Box 395, Albany, Ore.

Students from Drexel College and Rutgers University recently visited the Mennonite Information Center near Lancaster, Pa.

A District Bible Conference, with Nelson B. Landis and Daniel E. Leaman as instructors, was held at Landisville, Pa., Nov. 4, 5.

An appreciation service was held by the Pennsylvania congregation at Hesston, Kans., on Oct. 15, for Bro. Earl Buckwalter and wife. Bro. Buckwalter has served for many years as pastor at Pennsylvania. He is being succeeded by Bro. Donald King.

Bro. Dwight Weldy, Goshen, Ind., conducted a hymn sing at Salem, Elida, Ohio, on Oct. 22.

A Stewardship workshop for the Franconia District is being held Nov. 6, 7, with J. R. Mumaw as devotional leader, and Daniel Kauffman as main speaker.

Bro. Samuel E. Miller, former missionary in Argentina, is teaching the Latin America Mission Study Class at Harrisonburg, Va.

Bro. Norman Yutzi and forty E.M.C. students assisted Bro. Ralph Palmer in distributing tracts in Richmond, Va., on Oct. 28.

Bro. Amos Weaver, deacon at Liberty, South English, Iowa, and his wife were killed in an auto accident on Oct. 16, when they were returning from a wedding in Kansas. Obituaries later.

Announcements

Laurence M. Horst, Chicago, Ill., visiting speaker at annual meeting of Mennonite Home Association held at the Home, Lancaster, Pa., Nov. 11.

D. J. Mishler, Elkhart, Ind., Missionary Day speaker at Bloomington, Ill., Nov. 12.

George R. Brunk, Harrisonburg, Va., Thanksgiving Day speaker at First Mennonite, Fort Wayne, Ind.

Missionary Conference at Frazer, Pa., Nov. 10-12, with Morris Hertzler, Aaron King, Chester Kurtz, and Clayton Keener as speakers.

David Hostetter, Brazil, Missionary Day speaker at Scottsdale, Pa., Nov. 12.

John Drescher and J. D. Graber in Missions Week Conference at Beech, Louisville, Ohio, Nov. 16-19.

H. Ralph Hernley, representing Mennonite Mutual Aid, will travel during November to Eastern Pennsylvania, Kansas, Oklahoma, Illinois, Indiana, and again to Eastern Pennsylvania.

Bible Conference at Pottstown, Pa., with Lloy Kniss, Ellicott City, Md.; Winfield Ruth, Barro, Pa.; and Merle Ruth, Chalfont, Pa., as speakers evening of Nov. 18 and all day Nov. 19.

Long-distance calls to the General Conference office at Scottsdale—that is, to Eugene Herr, Daniel Kauffman, and A. J. Metzler—should be dialed to Turner 7-8440.

A dinner meeting of the Iowa City, Iowa, congregation on Nov. 28 will start a fund-raising campaign for a new church building.

Christian school teachers will be addressed by Frank E. Gaebele, Stony Brook

School, Long Island, N.Y., at the fifteenth annual Christian School Institute, Eastern Mennonite College, Harrisonburg, Va., Nov. 10, 11. Topics to be discussed by Dr. Gaebele include "The Christian Teacher—a Portrait," "The Integration of Christian Truth in Christian Education," and "The Bible in Christian Education." The keynote address, "Christian Education—Its Need, Its Nature, and Its Challenge," will be given Friday morning at 8:30. School board members of Mennonite elementary schools will meet for three sessions during the Institute. Delegates to the proposed Association of Mennonite Elementary Schools will organize. All school board members are urged to be present. A session on "Problems Faced by the School Board Member" is scheduled.

The Mennonite Graduate Students' Fellowship will hold its fourth annual meeting in Iowa Memorial Union, State University of Iowa, Iowa City, from 7:30 p.m., Dec. 27, to 4:30 p.m., Dec. 29. The theme will be "Christianity and Creativity." Speakers include Irvin Horst, Edward Stoltzfus, John Ruth, Frank Bishop, LeRoy Kennel, and others. The cost of lodging will be \$1.50 per day. However, reservations for housing must be sent in by Dec. 1. Address John Bixler, Route 3, Box 94, Iowa City, Iowa. For information concerning program write to Chairman Victor Stoltzfus, North Lima, Ohio.

Three summer Bible school conferences will be sponsored next spring by the Commission for Christian Education: at Central Church, Archbold, Ohio, March 31 and April 1; at Antrim Area High School, Greencastle, Pa., April 7, 8; at Denver Mennonite Church, Denver, Colo., May 5, 6.

Bible doctrine meeting at Columbia, Pa., with Omar Kurtz and Marvin L. Ruth as instructors, all day Nov. 19.

Centennial anniversary services with Emerson McDowell as guest speaker, at Cedar Grove, Markham, Ont., Nov. 12.

Michigan Mennonite Bible School at Fairview, Jan. 1 to Feb. 9, with Oscar Leimbach, principal, assisted by Lloyd Miller, Homer Yutzy, and Ora Wyse.

Missions Conference at Forks, Middlebury, Ind., with Boyd Nelson, John Lehman, and David Leham as speakers, Nov. 10-12.

Christian Worship Conference with Paul M. Miller, Goshen, Ind., as speaker, at Skipack, Pa., evening of Nov. 25 and all day Nov. 26.

Change of address: Merle Kropf from Sweet Home, Ore., to Route 1, Box 286, Lebanon, Ore. Marvin Grieser to 7939 Angola Road, Route 1, Holland, Ohio.

Evangelistic Meetings

Joe Swartz, Rexton, Mich., at Imlay City, Mich., Oct. 30 to Nov. 5. Jency Hershberger, North Judson, Ind., at Cazenovia, Ill., Sept. 13-20. Virgil Vogt, Grabbill, Ind., at Totto, North Judson, Ind., Nov. 1-8. Kenneth Good, Hyattsville, Md., at Waynesboro, Va., Nov. 9-16. Eugene Herr, Scottsdale, Pa., at Weber, Strasburg, Ont., Oct. 29 to Nov. 5. Donald King, Pigeon, Mich., at Walnut Hill, Goshen, Ind., Oct. 23-29.

C. J. Ramer, Duchess, Alta., at Maple Grove, Atglen, Pa., Nov. 3-12. Roman Stutzman, Benton, Ohio, at Fairpoint, Ohio, Nov. 12-19. Milton Brackbill, Paoli, Pa., at East Goshen, Ind., Oct. 19-29. John S. Hess, Lititz, Pa., at Hammer Creek, Lititz, Pa., Nov. 25 to Dec. 3. B. Charles Hostetter, Harrisonburg, Va., at Bethel, Wayland, Iowa, Nov. 13-19.

Paul G. Landis, Salunga, Pa., at Lancaster Mennonite School, in October. John Drescher, Marshallville, Ohio, at Walnut Creek, Nov. 8-12. Omar Kurtz, Oley, Pa., at Rockville, Honey Brook, Pa., Nov. 5-12. Harold Zehr, Bloomington, Ill., at Garden City, Mo., Nov. 5-12, and at Doylestown, Pa., Nov. 25 to Dec. 3. Osiah Horst, Petersburg, Ont., at Burton, Ohio, Dec. 27-31. Richard Birky, Adair, Okla., at Versailles, Mo., beginning Oct. 27. Ray Keim, Maugansville, Md., at Nefsville, Pa., Nov. 19-26. Alvin Detweiler, Allentown, Pa., at Vincent, Spring City, Pa., Nov. 5-12. Ernest Gehman, Harrisonburg, Va., at Casselman, Grantsville, Md., Nov. 17-19. Glen Sell, Gaithersburg, Md., at Calvary, Brewton, Ala., Nov. 12-22. H. J. King, Greensburg, Kans., at Perryton, Texas, closing Oct. 22. Martin R. Kraybill, Elizabethtown, Pa., at Mennonite Home, Lancaster, Pa., Nov. 5-12.

Samuel S. Wenger, Mennonite attorney at Lancaster, Pa., has been named by the Lancaster Businessmen's Committee as general chairman of a county-wide crusade to be held near Lancaster in 1962, with Torrey M. Johnson, Wheaton, Ill., as evangelist. All denominations are represented on the crusade committee.

An Augsburg Evangelistic Crusade will be held at Mountain Lake, Minn., Sept. 2-15, 1962.

Bible Instruction meeting, Millwood, Gap, Pa., Saturday evening, Nov. 11, and Sunday, Nov. 12. Instructors: Irvin Shank, Hagerstown, Md., and Ray Shenk, Elkridge, Md.

Your Treasurer Reports

Most of our congregations are now in the midst of Missions Week activities. We sincerely trust that this time of mission emphasis will again bring to our attention the primary task which we have as a Christian church to carry out the Great Commission. Extending the witness of the church, both at home and abroad, is a very challenging and difficult task. Many daily reports keep us informed of the present world situation and the problem areas which are prevalent in our time.

In many of these difficult areas missionaries are working, trying to build the church and extend the kingdom. These missionaries rely fully upon the support of our church to help meet both their material and spiritual needs. The task of our mission boards is to plan and help maintain the missionary staff so that this commission of our Lord can be carried out both at home

and abroad. Many of our missionary personnel are now facing the task of trying to reduce their operating costs in order to operate within finances available.

We sincerely hope that both Missions Week and year-round mission contributions this year will demonstrate the church's readiness to support our missionaries in their task and to help carry out our Lord's command to go and teach all men everywhere. We trust that each one will sense his responsibility in contributing in a special way over these weeks ahead. Then we can assure our mission personnel that the work can continue while it is yet day and doors are open for extending the Gospel message. May we urge your careful reading of Missions Week materials so that together we may sense our mission responsibility and respond as the Lord may lay this concern on our hearts?—H. Ernest Bennett.

Mission News

CONTINUED

listeners and forward it to the Aibonito office.

Station XEOX Obregon, Sonora, Mexico, station of 5,000 watts, began broadcasting the Spanish program November 5 at eight o'clock Sunday mornings. James Roth, missionary under Pacific Coast Board working in this locality, writes: "We are looking forward to this new venture with great anticipation and trust that all will go well and many souls will be saved as a result of it."

Lester T. Hershey returned Oct. 10 from a seven-week deputation and visitation program among the English- and Spanish-speaking churches in United States and Mexico. Good contacts were made in Mexico in the interest of broadcasting religious programs. For 20 years there has been a ban on this type of broadcasting.

Waterloo, Iowa—Heart to Heart's five-minute daily program is now carried by KNWS, 1090, at 11:00 a.m. The program, sponsored by the East Union Prayer Group, replaces Heart to Heart's weekly broadcast for 13 weeks.

Elkhart, Ind.—WCMR is now releasing Heart to Heart's five-minute daily program at 3:15 p.m.

Harrisonburg, Va.—B. Charles Hostetter will speak on "How Big Is Your Job?" and "Let George Do It" on the Nov. 5 and 12 broadcasts of The Mennonite Hour and The Way to Life.

Nigeria, Africa—"I am grateful to let you know that your preaching over Radio ELWA has converted me to Christ. I had thought baptism was all I needed to be saved, but over the radio I have been made to believe in Jesus and to live a life acceptable unto Him. I will be grateful if you will pray for me to live a pure Christian life. I have in the past lived a wasteful life."

Health and Welfare

Rittman, Ohio—Oct. 15 Mrs. Carrie Taylor, a resident at the Home for the Aged, broke ground for a new Friends church in

Barberton, Ohio. Forty-five years ago Mrs. Taylor and her husband started a Sunday school in a rented school building with six pupils present. Today the congregation has 200 members, a result of the combination of 27 years of work by the Taylors followed by 18 years of interest and prayers.

On Oct. 12 John C. Wenger gave a first-hand account to guests of his breakfast with Billy Graham in Philadelphia, Pa., in August.

Mennonite Student Services

Goshen, Ind.—A meeting of Mennonite graduate students from university campuses will be held during home-coming weekend, Nov. 23, 24, at Goshen College. Interested graduate students are invited to meet Thursday at 3:30 p.m. in Room 27 of the Administration Building for an informal sharing session. Brief reports will be given by previous or present leaders of student groups. "Goals of Mennonite Student Fellowships" will be the subject of discussion.

District Mission Boards

Iowa-Nebraska—At the meeting of the district conference at Beemer, Nebr., Leroy Miller was re-elected as vice-president of the Iowa-Nebraska district mission board. Harry Wenger was elected treasurer and Dean Swartzendruber was elected secretary. Paul E. M. Yoder was re-elected as the fifth member of the Executive Committee. Bro. Wenger, from the Wellman congregation, replaces Glen Birky, who moved to Detroit Lakes, Minn. Bro. Swartzendruber, who replaces Silas Horst, is a minister in the Lower Deer Creek church.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

Even unto Death, by John C. Wenger; John Knox, 1961; 127 pp.; \$2.50.

This summary description of "the heroic witness of the sixteenth-century Anabaptists" is by a recognized authority in Anabaptist and Mennonite history. This book is "one of the best introductions now available to the movement as a whole," says Ernest T. Thompson in his Foreword. Its publication by a Presbyterian press indicates how successful has been the attempt of historians during this century to reverse "the unfavorable judgment of past historians on Anabaptism." One may now assume that no well-informed person any longer equates Anabaptism with the fanatic Münsterites. This book will serve as an excellent summary to Mennonites of their beginnings in Reformation times. It will also give to non-Mennonites the essential facts concerning a minority Reformation movement that has been tremendously influential in modern times. It should therefore contribute effectively to understanding and appreciation among Christians of varying historical background.—Paul Erb.

CHURCH MUSIC

(Continued from page 977)

is able to help and save to the uttermost (completely); there I desire to cast anchor."

Would you have the same blessed assurance of salvation as John Newton possessed? You may be making one of his hymns your earnest prayer:

Approach, my soul, the mercy seat,
Where Jesus answers prayer;
There humbly fall before His feet,
For none can perish there.

Thy promise is my only plea,
With this I venture nigh;
Thou callest burdened souls to Thee,
And such, O Lord, am I.
O wondrous love! to bleed and die,
To bear the cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious name!

Herne Bay, Kent, England.

NEAR TO GOD

(Continued from page 979)

Saturday, November 18

"His Lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matt. 25:21).

The life of stewardship is nothing less than "total devotion" to the Christ who is known as a "real, living personal presence in the hearts of believers," a genuine loyalty that is expressed not in mere opinion but in character and conduct. Have I entered into the joy of the Lord through faithful Christian stewardship?

EDITORIAL

(Continued from page 971)

In a meeting of the Secondary Education Council one of the topics, discussed by Clayton Swartzentruber, was "Christian Perspective in School Finance."

Higher education has become a very important part of our church program. We have made tremendous investment in this area. Total assets of the Board of Education are now reported at \$5,228,622, which includes over three million at Goshen and almost a million at Hesston. At Eastern Mennonite College there are assets of over two million. Add to that the assets of about ten high schools, and you have a total of probably \$10,000,000.

And the development programs of the schools tell us that we must invest much more in the education of our young people. Enrollment in our colleges is running ahead of predictions. More of our young people are going to college, and a higher proportion of those who go stay to the completion of a course.

We must give to our schools, for they are doing a necessary service for the church. But we must not give them everything. We must keep missions and service to the needy in their proper place. Good church stewardship will keep our program in balance.

Tuition charges are increasing (\$1,300 inclusive fee this year at Goshen). They must not be pushed so high that only the rich can go to school. Therefore gifts will always be needed. Goshen last year received \$331,441.55, which includes a bequest of \$49,000. Eastern Mennonite College received \$134,305.25, and Hesston 88,355.38. The seminaries at Goshen and Eastern Mennonite College do not receive separate donations, but are financed with the colleges. But the average suggested several years ago—\$10.00 per member each year—would be enough to meet all needs. Our churches are far from coming up to this modest goal. And many of us spend this much on dispensable luxuries.

Our schools have begun to receive some funds from corporations, and there is the possibility of government loans and even gifts. But it would not be for the spiritual good of the church to lean heavily on either of these sources. Only the church can meet the needs of the church.

The Board of Education is borrowing money for the erection of income-producing buildings. Total borrowing is \$849,750, which is \$272,750 higher than a year before. This money will be repaid by income from residence halls. Mennonite Buildings, Inc., is the chief source of the borrowing. This is a good use for church funds. Government loans, which were authorized for one project, have not been used as yet.

The Board of Education itself spent last year \$8,817.50. This money is not solicited from the church by the Board, but is received from the two colleges and from a share of investment returns. The employment of the Educational Co-ordinator requires a larger budget for next year. Investment assets held by the Board total \$961,721.88. Net earnings from these investments are 4.55 per cent, which is higher than for the last five years.

The church is challenged to be a good steward in her educational planning. We must expand as much as is necessary, but not more. We must prevent competition and overlapping functions among the schools we have. We must found new high schools, junior colleges, colleges, or Bible schools and seminaries only as the total need calls for them. Regional loyalties must be subordinated to the total good.

The Executive Committee, now relieved by the proved functioning of the Boards of Overseers from many routine tasks, is called to the over-all planning which the situation requires. The Educational Co-ordinator, who should become a full-time functionary,

will do much of the fact-finding and promotion that is necessary. Above all, we must ask the Lord of the church to guide us into such a program as He can approve and bless.—E.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Alvin and Edna (Miller), Lenoir City, Tenn., fifth son, Stephen Michael, Oct. 2, 1961.

Bender, Ralph N. and Lois (Clymer), Roaring Branch, Pa., fourth child, second son, Ron Eugene, Sept. 18, 1961.

Berkey, Maude and Cecelia (Miller), Shipshewana, Ind., third child, second daughter, Joy Rene, Oct. 12, 1961.

Bitting, Robert and Isabel (Eigsti), Tiskilwa, Ill., second child, first daughter, Kelley Ann, Oct. 18, 1961.

Bontrager, Eldon and Thelma Jane (Miller), Macon, Miss., a son, Jason Lee, Sept. 6, 1961. Christner, Leo R. and Phyllis (Hostetler), Kalona, Iowa, second child, first daughter, Tamara Sue, Oct. 6, 1961.

Dorwart, Ray E. and Anna Jean (Lentz), Elizabethtown, Pa., first child, Rebecca Sue, Oct. 6, 1961.

Gingerich, Kermit and Clydene (Jantz), Hesston, Kans., first child, Kim Renae, Oct. 11, 1961.

Good, Richard and Wanda (Weaver), Harrisonburg, Va., second child, first son, Edward Ray, Oct. 14, 1961.

Groff, Elias B. and Verna (Denlinger), Lancaster, Pa., second child, first daughter, Kathleen Marie, Sept. 5, 1961.

Hartzel, Eugene L. and Lois (Longenecker), Elizabethtown, Pa., fourth child (third living), second daughter, Sharon Joy, Oct. 18, 1961. Hershey, Lyndford and Jean, Paradise, Pa. (Portland, Oreg., VS unit leader), third son, Terry Gene, Oct. 4, 1961.

Hower, Allen and Hart (Ensign), Nazareth, Pa., third daughter, Beth Ann, Oct. 10, 1961.

King, Willman and Mary (Stutzman), Detroit Lakes, Minn., eighth child, third daughter (second living), Marcella Marie June 29, 1961.

Klopfenstein, Clifford D. and Carolyn (Miller), Archbold, Ohio, first child, Yvonne Sue, Oct. 2, 1961.

Lapp, Alvin and Naomi (Petersheim), Red Lake, Ont., first child, Joyce Elaine, Sept. 29, 1961.

Lapp, John and Floy (Zook), Port Allegany, Pa., third child, second son, David Lynn, Oct. 13, 1961.

Martin, Aaron S. and Martha E. (Byler), Scelingsgrove, Pa., third child second son, Leroy Laverne, April 27, 1961.

Martin, Gene and Irene (Ehrisman), Beemer, Neb., fourth child, second son, Terance Lee, Oct. 9, 1961.

Miller, David I. and Erma M. (Bender), Grantsville, Md., fifth child, second daughter, Janice Irene, Oct. 17, 1961.

Rupright, Muri and Esther (Klindy), Germfash, Mich., third daughter, Olive Alene, Oct. 3, 1961.

Rutt, Donald L. and Helen (Book), Willow Street, Pa., second child, first son, Edward Dean, Sept. 15, 1961.

Sauder, Martin G. and Elva Jean (Slaymaker), Nazareth, Pa., first child, Jay Samuel, Oct. 21, 1961.

Shumaker, William and Eleanor (Stoltzfus),

West Liberty, Ohio, third daughter, Teresa Sue, Aug. 28, 1961.

Siegrist, Elvin E. and E. Jane (Witmer), Lancaster, Pa., second daughter, June Loraine, Oct. 9, 1961.

Troyer, LaVern and Gladys (Burton), Rago, Kans., sixth child, fourth son, Alfred Eugene, Oct. 13, 1961.

Wagler, Mahlon and Mary (Yoder), Partidge, Kans., fourth child, third daughter, Margaret Rose, Sept. 3, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Coblentz-Nissley—Jerry Lee Coblentz and Lena Ruth Nissley, both of Kalona, Iowa, Fairview C.M. cong., by Morris Swartzendruber at the church, Oct. 15, 1961.

Derstine—Halteman—Isaiah D. Derstine, Franconia, Pa., and Sara A. Halteman, Creamery, Pa., both of the Franconia cong., by Curtis Bergey at his home, Oct. 7, 1961.

Hitts—Arnold—Orville Hitts and Nancy Arnold, both of White Cloud (Mich.) cong., by O. H. Hooley at the church, Sept. 9, 1961.

Johnson—Good—Duane Johnson, Sterling, Ill., St. Johns Lutheran Church, and Joyce Good, Science Ridge cong., Sterling, Ill., by Alfred E. Grewe at St. Johns, July 9, 1961.

Keller-Kolb—Stanley W. Keller and Wilma Kolb, both of the Vincent cong., Spring City, Pa., by Matthew Kolb at the church, Oct. 14, 1961.

LeFevre—Main—Robert LeFevre, Sterling, Ill., Science Ridge cong., and Carolyn Jo Main, E.U.B. cong., by Lawrence L. Main, father of the bride, at the East Jordan E.U.B. Church, Aug. 20, 1961.

Schwartz-Yoder—John J. Schwartz and Edna Yoder, both of Berne, Ind., by O. H. Hooley, Sturgis, Mich., at his home, Oct. 23, 1961.

Strite—Bates—Milton L. Strite, Greencastle, Pa., Miller cong., and Juanita M. Bates, Greencastle, Reiff cong., by Moses K. Horst at the home of the bride's brother, Robert, Oct. 21, 1961.

Yoder—Hershberger—Eli D. Yoder, Fredericksburg, Ohio, and Gladys Hershberger, Navarre, Ohio, both of Calvary Chapel, by Levi Hershberger, Jr., at the Maysville Church, Sept. 22, 1961.

Yoder—Wolgast—Kenneth J. Yoder and Joyce Wolgast, both of Elkhardt, Ind., Prairie Street cong., by Howard J. Zehr at the Eighth Street Church, Goshen, Ind., Oct. 21, 1961.

Anniversaries

Randall, Mr. and Mrs. Jacob Randall of Preston, Ont., observed their fiftieth wedding anniversary on Sept. 16, 17, by keeping open house for their family and friends. They were married at the home of the bride's parents, Mr. and Mrs. Schiedel, Preston, Ont., where they have resided since. They have seven children: Layton, Baden, Ont.; John, Kitchener; Lloyd, Elton, and Eileen, of Preston; Nora—Mrs. Robert Hammond, Galt; and Alice, Kitchener. They are members of the Gressman Mennonite Church. Both are enjoying good health. In her free time, Mrs. Randall makes quilts for relief.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Denlinger, Elvin G., son of Mary Goff and the late Aaron H. Denlinger, was born near Lancaster, Pa., Oct. 3, 1901; died of a heart attack at his home, Lancaster, Pa., Oct. 11, 1961; aged 60 y. 8 d. He was married to Elva Hufford, who died April, 1958. Surviving are his mother, one daughter and 3 sons (Arline H., Mrs. Paul B. Martin, Kinzers, Pa.; Lester H., Richard H., and Wilmer H., all of Lancaster), 11 grandchildren, and 2 brothers (Landis G. and Daniel G., both of near Lancaster). One daughter and one son preceded him in death. He was a member of the Melting Church, where funeral services were held Oct. 15, in charge of Daniel Leman and Harry LeFevre.

Mellinger, Benjamin, son of Henry and Emeline Mellinger, was born near Penrose, Ill., April 9, 1880; died at the Colonial Acres Nursing Home, Sept. 27, 1961; aged 81 y. 5 m. 16 d. On Dec. 12, 1901, he was married to Anna Andreas, who died April 30, 1960. In 1925 he was ordained to the office of deacon in the Science Ridge Church, where he served faithfully and efficiently. Surviving are 3 sons (Howard A. Sterling, Charles A., De Kalb, and Harold B., Columbus, Ohio), one daughter (Mrs. Edwin Rutt, Sterling), 6 grandchildren, 5 great-grandchildren, and one sister (Mrs. Anna Bare, Sterling). One daughter and one sister preceded him in death. Funeral services were held Sept. 30, in charge of J. Frederick Erb and A. C. Good.

Miller, Nancy, daughter of John F. and Fanny (Zook) Miller, was born near Berlin, Ohio, Dec. 26, 1868; died at the Smith Rest Home, Oct. 16, 1961; aged 92 y. 9 m. 20 d. Surviving are 2 brothers (Joe, Millersburg, Ohio; and Jacob, Glendale, Calif.). Two brothers and one half brother preceded her in death. She was a member of the Martin's Church, Millersburg, Ohio. Funeral services were conducted at the Hunter Farm Home, Millersburg, Oct. 18, in charge of S. W. Sommer; burial in Martin's Creek Cemetery.

Myers, Jack LaVerne, son of George and Fanny Marie (Beachy) Myers, was born at Doylestown, Pa., July 3, 1904; died as a result of drowning, Aug. 10, 1961; aged 57 y. 1 m. 7 d. Surviving are his parents, 3 sisters (Sheryl, Gloria, and Joyce Ann) and his grandparents (Mr. and Mrs. Ezra Myers, Doylestown) and Mr. and Mrs. Samuel J. Beachy, Sarasota, Fla.). Funeral services were held Aug. 13, with Joseph L. Gross officiating.

Roth, Alfred M., son of Rudolph and Mary (Martin) Roth, died at his home in Florin, Pa., after a long illness; aged 87 years. He was married to Mae Greenly, who survives. Also surviving are a son (John C., at home), 4 grandchildren, 14 great-grandchildren, one brother (John, Elkhardt, Ind.), and one sister (Maggie Roth, Elizabethtown, Pa.). He was a member of Bossler's Church. Funeral services were conducted at the Nissley Funeral Home by Martin R. Kraybill; interment in Bossler's Cemetery.

Roth, Emma, daughter of Jacob and Mary (Rich) Boshart, was born March 25, 1895; died at her home in West Point, Neb., Oct. 4, 1961; aged 66 y. 5 m. 9 d. On May 3, 1916, she was married to Calvin Roth, who survives. Also surviving are 8 children (Aline—Mrs. Walter Ehrisman, Beemer, Neb.; Ina—Mrs. Rusten Wittig, Conarth, Wis.; Viola—Mrs. Joe Griesel, Broken Bow, Neb.; Adela—Mrs. Erwin Oswald, West Point; Arvilla, at home; Edna—Mrs. Lauren Albus, Bancroft, Neb.;

Calvin, Jr., Pender, Neb.; and Floyd, Oakland, Neb.); 24 grandchildren 3 brothers (Joe, Milford; Elmer and Dave, of Oregon), and 5 sisters (Kate Reil, Milford; Bertha and Ida, of Oregon). Four brothers and 3 sisters preceded her in death. She was a member of the Beemer Church, where funeral services were conducted on Oct. 7, in charge of Sam Oswald and Earnest Kauffman; interment in the Beemer Cemetery.

Rudy, Omar, son of William and Rachel (Reist) Rudy, was born in Waterloo Twp., Ont., Sept. 9, 1900; died at Kitchener, Ont., following a brief illness, on June 6, 1961; aged 60 y. 2 m. 28 d. On March 24, 1926, he was married to Verna Baer, who survives. Also surviving are 2 sons (Robert E., Burlington, Ont.; and David O., Kitchener, Ont.), one daughter (Joan—Mrs. Clare Scheerer, Kitchener), 6 grandchildren, 2 brothers (Jacob, Waterloo; and Abner, Baden), and 3 sisters (Mrs. Eden Bechtel, Preston; Mrs. Almer Schiedel and Mrs. Percy Snyder, Kitchener). One sister predeceased him. He was a member of the Bloomingdale Church, where funeral services were conducted on June 8, in charge of John W. Snyder.

Stevanus, Mintie, was born in Maryland, Dec. 16, 1885; died at Bay Port, Mich., at the home of her daughter, Mrs. Orpha Wertz, after a long illness, Oct. 19, 1961; aged 75 y. 10 m. 3 d. On Oct. 11, 1908, she was married to Dennis J. Stevanus, who died Feb. 15, 1914. Surviving are 2 daughters (Mildred—Mrs. Burgess Shaffer, Johnstown, Pa.; and Orpha—Mrs. Joseph Wertz, Bay Port), one son (Ray, Bridgeport, Mich.), 9 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. Hiram Wingard, Wadsworth, Ohio; and Mrs. Charles Killius, Springs, Pa.), and 2 brothers (Harry, Goshen, Ind.; and Erwin, Springs, Pa.). She was a member of the Springs (Pa.) Mennonite Church. Funeral services were held at the Shetler Funeral Chapel, Pigeon, Mich., Oct. 19, in charge of Earl Maust; and at the Springs Church, Oct. 21, in charge of Walter Otto.

Troyer, Oscar Monroe, son of Bishop D. D. and Mary (Pletcher) Troyer, was born in Clinton Twp., Ind., Jan. 25, 1898; died of a heart attack at his home near Goshen, Ind., Oct. 12, 1961; aged 63 y. 8 m. 17 d. On March 7, 1920, he was married to Laura Weaver, who survives. Also surviving are 2 sons and one daughter (Gerald, Goshen; Maxine, West Los Angeles, Calif.; and Donald, Syracuse, Ind.). He was a member of the Clinton Frame Church, where funeral services were held Oct. 14, in charge of Vernon E. Bontreger and Gordon Schrag; interment in Union Chapel Cemetery.

Yoder, John Ezra, son of Menno and Anna (Yoder) Yoder, was born at Grantsville, Md., June 20, 1944; died in a tractor accident on the home farm Sept. 8, 1961; aged 17 y. 2 m. 19 d. Besides his parents, he is survived by one sister and 5 brothers (Dorothy, Clifford, Willie, Leon, James, and Morris). He was a member of the Mt. Pleasant Mennonite Church, where funeral services were held, in charge of Philip Miller and Amos D. Wenger, Jr.

Yutzy, John N., son of Nicholas and Emma (Headings) Yutzy, was born near Hutchinson, Kans., Jan. 13, 1899; died of a heart attack at his farm home, Kalona, Iowa, Oct. 10, 1961; aged 62 y. 8 m. 27 d. On Sept. 1, 1918, he was married to Susan Mast, who survives. Also surviving are 3 sons (Roman, Kalona; Eli, Loman, Minn.; and Lester, Dubuque, Iowa), 14 grandchildren, 4 brothers and 3 sisters (Daniel, Eli, Joseph, Fred, Mrs. Dick Kauffman, Mrs. Allen King, and Mrs. Daniel Kauffman). He was a member of the Pienecraft C.M. congregation, Sarasota, Fla. Fu-

neral services were held at the Upper Deer Creek Church, Wellman, Iowa, Oct. 14, in charge of Andrew Jantzi and Morris Swartzendruber.



ITEMS AND COMMENTS

BY THE EDITOR

MAN'S TASK

(Continued from page 982)

My husband was not interested in this new venture and did not go with me to church. Although he didn't oppose my going, he felt no need himself. God wanted to save my husband, too, however. The evangelical church that I attended had street meetings, and my husband finally attended one on a corner just three blocks from our home.

At that meeting a young man testified that he had been converted just three months earlier and was happy for his new faith in Christ. He said he was by no means sorry for having accepted the Lord as his Saviour. On the contrary, he was thankful for this opportunity to tell others of Christ, even out there on a street corner. He said he was not ashamed of Jesus.

This first meeting interested my husband, and the next day he went clear across town to another corner to listen again. Then he appeared at an evangelistic meeting at the church, and attended all the rest of the series. He accepted Christ in one of those meetings, and has been going regularly ever since. I thank the Lord for this.

Our home was always a place of discord before. My husband criticized, complained, and used profane language. Now he says that the harmony that reigns in his home is an irrefutable proof of the power of the Gospel. My husband now rebukes his working companions when they use profanity. They try to discourage him in his new life, saying that it is foolishness, and that Christ doesn't do anything for a person. He answers with a firm testimony that he has proof in his own home that Christ does change lives.

Every Man's Task

The task of missions has been, traditionally, the responsibility of the professional "missionary." Today the church is awakening to the fact that missions is every man's task. The missionaries Shank and Hershey would be submerged in an impossible task if it were not for the faithful wife, the Christian roommate, and the radio minister; and the street corner testimony of the sinner newly converted.

My father created an organization for the making of wealth. I regard it as my responsibility to see that the vast amount of money he accumulated is used for the good of humanity.—John D. Rockefeller, Jr.

President Janio Quadros, before he resigned from the presidency in Brazil, issued a decree prohibiting girls in beauty and other contests from "presenting themselves or parading in bathing suits." In his brief term of office, President Quadros secured the banning of cock fights, and of horse races on working days.

Religious News Service, which is the source of our information for most of these Items and Comments, serves 750 clients, made up of some 100 daily newspapers and news magazines throughout the United States, 360 religious publications, more than 200 radio and television stations, and about 85 major religious organizations. It has a network of 950 news and photo correspondents throughout the world.

Texas has approved legislation under which merchants will be permitted to determine which day they wish to observe as the Sabbath or closing day. Certain merchandise can be sold on only one day of the weekend, Saturday or Sunday. The merchant who closes for religious reasons on Saturday may sell on Sunday. Similarly, the store which selects Sunday as a worship day, may sell the articles on Saturday.

A research institute in New York estimates that the average cost for a wedding in the United States is about \$1,000.

The co-operative of Filadelfia, Paraguay, bought a section of ground in Asuncion to build a freight terminal when the Trans-Chaco highway is completed. About 40 miles of this highway remain to be built.

Three million whites have been assigned firearms since the founding of the Republic of South Africa on May 31, 1961.

West Germans now can get in touch with relatives in East Germany only by phoning from Holland.

In San Francisco a good-sized traffic jam developed when a black cat crossed a busy intersection. A number of policemen were needed to plead with the drivers, since no one wanted to be the first to use the road after the cat had crossed.

A total of 500 churches were forced to discontinue services in the Soviet Union during the last year.

Enrollment in private and parochial schools in this country has increased this fall by at least 200,000, according to a prediction of the United States Office of Education. Nonpublic schools enrolled almost one child out of every six in the elementary

grades and private high schools and academies enrolled about one student out of nine in the secondary schools. Enrollment in public schools increased by 900,000 and college enrollment by 300,000. Private colleges enroll about one third of the nation's students, with church-related institutions taking care of about one fifth. It is thought that there are nearly 1,000,000 college and university students in church-related institutions this year.

Colonists Wiens and Neufeld in Paraguay, both driving trucks to the harbor, collided, resulting in heavy damages and injuries. In court, to the astonishment of judges and lawyers, they expressed the desire to settle this as brothers between each other. Such a spirit was surprising to the Paraguayans.

The Newton, Kans., public schools are selling old desks and school furniture for \$100 per thousand pieces for shipment to the colonies in Paraguay.

When Martin Burkholder of Bluffton, Ohio, was sick this year, his Mennonite neighbors came in with 25 tractors, plowed 49 acres, disked 25 acres, and planted 45 acres of corn, and 19 acres of soybeans.

The Mennonite colonies in Paraguay have bought a large road grader to help them maintain the 200 miles of Chaco highway. While the road was built by the United States and Paraguayan governments, the upkeep is to be done and financed by the colonies.

H. Orton Wiley, well-known theologian of the Church of the Nazarene, died at his home in Pasadena, Calif., Aug. 22. He was 83 years of age. Dr. Wiley had been president of Pasadena College. He spent 20 years writing his three-volume work, *Christian Theology*.

While the Church of the Nazarene has nearly tripled its membership in the last 25-year period, its rate of per capita giving and its missionary program have increased five times since 1936. The Nazarene denomination currently is ranked No. 1 in per capita giving among U.S. churches with 100,000 or more members.

The United Nations statistical office reports that the world's population is increasing at a minimum rate of 46,000,000 a year. Since statistics from many countries are unreliable, the figure might be as high as 55,000,000. The greatest part of the annual population increase occurs in Asia, where 56 per cent of the world's population now lives. Asia has only 20 per cent of the earth's total land area.

The government of India has issued a directive to inaugurate speedy and effective programs of liquor prohibition in all of India. Three of the states are already enforcing the prohibition. Hindus are divided on the issue. Orthodox groups and members of the upper castes generally look upon drinking as sinful, whereas the lower castes imbibe. Prohibition has total support of Islam, India's second most important religion, because of its tenets proscribing any use of alcoholic drink. However, Christians in the country are split on the question. Methodists have been quick to endorse the governmental directive, whereas Roman Catholics have opposed it. Prohibition was advocated by the late Indian leader, Mahatma Gandhi, who made abstinence a condition for membership in the Congress Party.

When Mayo Clinic doctors told Evangelist Billy Graham that although he is in excellent health, he must slow down or suffer the consequences, Graham asked, "How can any of us slow down at such a fateful hour of history?"

The International Fellowship of Reconciliation charged that both the eastern and western power blocs endangered the peace of the world by their "belligerent statements and actions" in the Berlin crisis.

For the first time in history the four evangelists of the New Testament will be honored on a series of postage stamps. Portraits of Matthew, Mark, Luke, and John appear on four stamps for regular use in the postal system of Switzerland. The stamps were placed on sale Sept. 18.

The Christian Medical Society will hold its second international Convention of Medical Missions at Wheaton College, Dec. 26-29, 1961. Speakers include Congressman Walter H. Judd and Arthur F. Glassar, Home Director of China Inland Mission.

THEY NEED US

Enlist Now in Your Family Mission



Missions Week, Nov. 5-12, 1961

Learned Hand, famous jurist who died recently, said: "The spirit of liberty is the spirit of Him who, nearly 2,000 years ago, taught mankind that lesson it has never learned but has never quite forgotten: that there may be a kingdom where the least shall be heard and considered side by side with the greatest."

Catholic Governor David L. Lawrence of Pennsylvania spoke at the opening convocation of the Messiah College, Brethren in Christ institution at Grantham, Pa., on Sept. 14.

At least 221,000 illegitimate children were born in the United States in 1959. The total may have exceeded 250,000, since only 35 of the 50 states maintain birth statistics that record the fathers' as well as the mothers' names. In some areas illegitimate births are not recorded. The rate of illegitimacy is tragically high for teen-agers, government reports indicate. Among mothers who are 15 years of age or under, the rate is 679 per 1,000 births. At least 52 out of every 1,000 children born during 1959 were born to unmarried mothers, or about one out of every 19. More than one out of five nonwhite children were recorded as illegitimate.

The number of widows in the United States is now nearly 8,000,000, an increase of more than 17 per cent since 1950. Widows outnumber widowers by nearly four to one. This reflects the increasing disparity in longevity between men and women: women now outlive men by more than four years on the average. With husbands averaging three years older than wives at the time of marriage, this means that married women face an average of seven years of widowhood. Widowers find it easier to remarry because the number of eligible women in the higher age brackets considerably exceeds the number of men.

Burma, which recently established Buddhism as the official state religion, will soon act on a constitutional amendment that will guarantee the right of non-Buddhists to teach their religion.

Russian Mennonites report that the Soviet government sent papers to Mennonite widows which explain that their husbands who died in Siberia were not guilty after all, and that a monthly check will be sent to them in restitution for the mistake.

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Gospel Herald

*Only as the Christian retains his pungency
through contact with Christ
can he have the priceless value God intends.*

TUESDAY, NOVEMBER 14, 1961
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A Priceless Life

By Gordon Chilvers

When we realize that someone thinks highly of us, we are invariably pleased. When it is a distinguished person who tells us this appreciation, we are highly delighted.

It is very startling to realize that our Lord says we are two of the most valuable things in the world. "Ye are the salt of the earth" and "Ye are the light of the world" (Matt. 5:13, 14). An old Latin proverb says: "Nothing is more important than sun and salt."

Christ values our character and influence. Here He emphasizes our influence, for both salt and light have a beneficial effect through making contact. We have a relationship with the world (our foreign relations) as well as a relationship with other Christians (our home affairs). As Christians we have a mission in this world—we are to be the making of those we meet.

Salt was so highly regarded in the days of our Lord that it was often part of a man's wages, and so he was sometimes paid in salt instead of cash. Our word "salary" is connected with the word "salt." Salt was so important that God commanded the Israelites to use it in the sacrifices. Lev. 2:13.

Everything on earth tends to corrupt, and salt is nature's antiseptic. We use it to prevent our food from corrupting. The men of Jericho came to Elisha and said to him: "The water is naught, and the ground barren. . . . And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land" (II Kings 2:19-21).

Salt was used on wounds as a protection against deadly infection. A young man, fresh from his mother's teaching and prayers, was suddenly plunged into a lawyer's office to be articulated. At first he was bewildered by his strange surroundings. Then his cheeks turned scarlet and tears filled his eyes. "What's the matter with you, youngster?" said a coarse voice. "Do you want to go back to your mother's apron strings?" He replied: "No, but we never said such things in my mother's home as you say here." The answer brought forth a burst of laughter, but the head of the office said: "Gentlemen, this lad is right, and as long as he stays with us, I must request you to modify your speech." From that moment, the whole of the office was changed. The lad was in a very objectionable situation, and one he would doubtless have avoided if he could, but his presence was salt. He preserved those people from corruption.

Another function of salt is to bring out the flavor of food. It adds a tang that makes it more enjoyable and without which it can be insipid. Job (6:6) asks: "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" Life for many people today is without interest or desire. C. F. C. Masterman did social work in Camberwell. One day he was engaged in door-to-door visitation in a great block of working-class flats, when a poor woman greeted him at a half-opened door with

Enter into His Rest

BY LORIE C. GOODING

Keep thy mind stayed on God;
Keep thy life clean.
Follow thou where thy Lord hath trod;
On His strength lean.
Fill all thy heart with light.
Let thy thoughts be
With gladness sweet, and bright
With purity.

Then shall thy life abound
With truth and grace,
And angels hover round
Thy dwelling place;
And thou shalt make thy heart a house of
praise
And keep thy sabbath all thy days.
Killsback, Ohio.

the remark: "Me and my husband don't take no interest in nothing." Alas! this is true of many people who are neither poor nor uneducated.

We Christians do not resemble a wet blanket or cast a shadow of gloom. Rather, we add flavor to life by our cheerfulness, hope, and courage. We show the power of a revitalized life. Our own life is enriched and the world must see it. On the day of Pentecost it was obvious that the Christians were full of a life and vigor the rest did not have. It is true that some thought they were drunk and others mad, but ignore them they could not.

Further, salt was used on the soil to help growth. We not only abstain from evil, but do good. We Christians show love, grace, tenderness, and kindness. We keep things sound and sweet. By the way we live we make it more difficult for others to be bad and more easy to be good. A little white stone marked the grave of a dear little girl. It had on it these words: "It was easy to be good when she was with us." This is one of the most beautiful epitaphs we have ever heard of. As we breathe the sweet air of heaven, we shall encourage the good and cheerful and restrain the low and evil.

Salt helps through contact. It is rubbed into meat and then it begins to work. God influences men by other men. We who are the salt of the earth meet those who are corrupting. As we move around we speak of Christ and His saving power, and through a word here and there God's Spirit works the marvel of regeneration. Yet there is often a

pervasive influence, for although no word is said, the presence is felt and it silently changes what is met. One who stayed with Archbishop Fenelon was so deeply convicted by his piety and virtue that he exclaimed on parting: "If I stayed here any longer, I should become a Christian in spite of myself."

While the salt is in the world it restrains iniquity. When Abraham was pleading with God to spare the wicked city of Sodom, God said: "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes" (Gen. 18:26). The presence of only ten righteous in the city would have kept the city from complete destruction. Later, the angels drag Lot from the city and as he lingers they say: "Haste thee, escape thither; for I cannot do any thing till thou be come thither" (Gen. 19:22). The presence of salt wards off divine judgment.

But supposing the salt fails to do its work, what then? As long as the salt is pure it must help to preserve, "but if the salt have lost his savour, wherewith shall it be salted?" Losing our savor means that we are not acting on our distinctive Christian principles. Salt depends for its effectiveness on being different and distinct from that which it is to preserve.

Nothing was of less value than savorless salt. Our Lord explains exactly what happens to it. "It is therefore good for nothing, but to be cast out, and to be trodden under foot of men." Salt that is good can be used as manure, but savorless salt is not even good for that purpose. It is treated as absolutely useless. What should be of the highest value in society comes to be used as material for making a footpath. What a failure! Influence for good can be lost.

This is clearly illustrated in the life of Lot. Peter describes him as a righteous man and so part of the salt of the earth. He journeyed for miles with Abraham "the friend of God." The time came when they decided to separate. Lot looked around him to see what the world could offer him. He chose the well-watered plain, though it was the doorstep of the most wicked people on earth. He was not content only to live near them. He wanted to share their prosperity, and so he took up residence within the city. He then became a magistrate. What was his influence then? Nil. God promised to spare the city from impending judgment if there were ten righteous within the city. In spite of the fact that Lot, his wife, and

(Continued on page 1013)

Our Readers Say—

One of the most valuable sections of the *Gospel Herald* is the "Our Readers Say" column. These letters tend to reflect the real concerns of the church, and also the real attitudes of the brotherhood. They also tend to reflect the maturity and immaturity level of thinking in the church. The extent to which this public forum is editorially screened we do not know, but letters that have been published indicate that a wide variance of opinion has been expressed.

It has been most gratifying to know that a movement is on to publish a new church hymnal in our church. The hymnal we are now using was published when I was a high-school student many years ago. This means that many good hymns which have been written since that time have not been used in our worship services.

During CPS days and in more recent years I have had occasion to sing some of the great hymns found in hymnals of other Mennonite groups. Many of these hymns are not found in our hymnals. Our hymnal also contains some great hymns which their hymnals do not have.

We have already shown that there is enough ecumenicity among us as Mennonites to cooperate in the publication of Sunday-school materials, which has worked to the advantage of all groups. Would it not also be to the advantage of individual Mennonite groups to join together in the publication of a new hymnal? All groups would then have the advantage of a wider selection of the best available hymns of the church. Such a co-operative program might also make it possible to republish a hymnal more often than every thirty or forty years.

—JUSTUS G. HOLSINGER, Hesston, Kans.

I would like very much to express my appreciation for Bro. Drescher's article, "The Parable of the Other" (Oct. 10). Too often we are the hypocrite who gives freely of his money as well as his criticisms to the one who is especially sent to do the Lord's work. We may give money to appease our consciences, but the criticisms are a natural growth of our true natures.

It seems to me such a Christian is on very thin ice. He may find the Master saying to him, "Not everyone that says Lord, Lord, will enter into the kingdom of heaven, but he that does the will of the Father." He may also be shocked to hear the echo of James's words, "O vain man, faith without expression is dead, for even the devils, like you, believe that there is one God, and they tremble."

As we view the unsaved in Africa, Asia, or some other area of the earth which is remote from us, we tend to forget that these pagans are no different from our friends, neighbors, or domestics who may be without Christ. We then forget our responsibility to them and think only of the missionary with his responsibility to the pagans. We strip the Christ of His power in our society by denying it.

May we then by the grace of God be able to have our sense of values ordered not only by the light of this world, but also by that which is to come, and by the eternal word of even one soul.—John D. Yordy, Goshen, Ind.

GOSPEL HERALD

ESTABLISHED 1906 AS SUCCESSOR TO GOSPEL WITNESS (1906) AND HERALD OF TRUTH (1864)

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The *Gospel Herald* is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription prices: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa.

Lithographed in U.S.A.



The Capital Is God's

The story is told of an elderly couple who were visiting the beautiful Longwood Gardens on the DuPont estate in Delaware. Here was about every flower imaginable. Meticulous care and planning made every lawn and bush and tree a perfect addition to the horticultural display. The visitors were overwhelmed with the beauty, and as they turned to the gate the man said to his wife, "Mary, just think what God could do throughout the world if He only had the capital!"

This man did not realize, as so many do not, that all the capital belongs to God. What the DuPonts put into that garden was borrowed from God. Those who have seen the snowy crags of the Alps or the Andes, or the breath-taking vistas of Yosemite or the Grand Canyon, or the bed of modest violets deep within the forest, or have heard the age-old warble of the wood thrush at sunset, know that God can do pretty well, thank you, without any man to help. But even where man comes into the picture, he could do nothing without the capital God provides.

God created the world, and set into operation those laws which we are slowly discovering. The earth is His, for He made it. The cattle on hills and the bounteous crops in the valleys—they all belong to Him. He loans them out to man, His steward, but He never relinquishes His title and claim.

The capital of man's physical and mental strength is a gift from God. Our time is subject to His cut-off call. The opportunities which come to us are of God's making. Everything is in God's control.

He even allows man to think and act as if he were the capitalist. And so many men accumulate their title deeds and their portfolios of stocks. They get the idea that this capital is their own, to hold or to manipulate as they choose. They pass their estates on to their children. They may forget God entirely, or give Him some little share with a great air of magnanimity.

But God has ways of reminding us. Disasters take away our real estate. Economic forces dissolve our paper profits. Many a supposed capitalist finds himself a poor man. What God has given He may also take away.

In the church we fondly think of what could be done in missions and outreach, in relief and service, in education and publication, if only the capital was available. It does seem that the Lord is limited in what He can do by the lack of good stewardship

among His followers. The capital belongs to God, but much of it is kept unproductive in His kingdom because His people think it is their own to spend upon themselves.

Longwood Gardens might be a swampy weed patch if good gardeners were not paid by DuPont to plant and arrange, fertilize and trim. And the garden of the Lord, which the Bible calls the field, may grow rank with secularism and unbelief and communism and false religions if God's people do not let God's capital of time and talent, money and work, operate as He designs.

God has the capital, all right. What is that portion of it accomplishing which He has put into your keeping?—E.

Good News for the Aging

There has never before been such a meeting, at least in the Mennonite Church. The first of its kind, and what a meeting it was!

We are talking about a Conference on the Church and Its Older People, held at Goshen College, Oct. 31 to Nov. 2. The conference was planned and jointly sponsored by the Health and Welfare Committee of the Mennonite Board of Missions and Charities, the Commission for Christian Education, and Goshen College. The northern Indiana section of the Mennonite Medical Association helped by financing the complimentary dinner honoring about forty people over eighty years of age.

About 230 people registered for the conference. Many others, no doubt, dropped in for a session or two. Many college students listened to some of the lectures; all of them heard the two messages in which the conference merged with the college chapel. There were registrants from all our American conferences except Franconia, Pacific Coast, and Alberta-Saskatchewan. The registrants included quite a few people over sixty-five, but also younger people who are administrators, doctors, teachers, and pastors. Sometimes the focus of the meeting did not seem quite clear. Were the speakers addressing the older people, or those who plan for them and work with them? But everybody seemed to get pleasure and profit from every feature of the program, whether or not it was aimed directly at them.

The program was very well planned and

efficiently administered. E. E. Miller was general chairman, and he was ably assisted by other members of the planning committee: E. C. Bender, Edward Mininger, Roy S. Koch, J. J. Hostetler, O. O. Miller, J. H. Mosemann, and Olive Wyse. No effort was spared to bring as speakers some of the foremost gerontologists (students of the science of aging) in the country: Leonard Z. Breen of Purdue University, William Swain, area director of Presbyterian Homes for the Aged in Pennsylvania, Warren Andrew of Indiana University, James E. Doty, Indiana Methodist counselor, and Paul B. Maves of Drew University. In addition there were some of the best Mennonite scholars and executives in the field: Samuel Janzen, Allen H. Erb, E. C. Bender, Lester Glick, and Olive Wyse.

We were reminded that since 1900 the number of people over 65 has increased from 4 per cent to 10 per cent of the total population. There are 17,000,000 of us now, but in 25 years our number will double. The discussions looked at the problems of aging, but also at the blessings and the potentialities. They looked especially at the relation of the church to this whole matter. The meeting put the experience of aging in the context of the goodness and the wisdom of God. It called for full responsibility at every level: the young in understanding, the church in full recognition and provision, the middle-aged in responsible preparation, and the older people themselves in a joyful acceptance of "the best thirty years of life."

This conference is good news because it shows that the Mennonite Church is aware of her older people. We have about the same proportion as in the general population. And they have about the same range of needs. The church is thinking about them, and planning for them.

The Mennonite Church cares about her older people. That care for many years has shown itself in the building of homes for the aged, of which we have an increasing number. Now we have sociologists, physicians, nurses, and administrators who are making the needs of our older members a chief concern. Our seniors are not a forgotten class.

The church wants to meet the total need of her older people. A place to stay is not the most important thing. Spiritual and social needs are greater than the physical needs of food and shelter. Our senior members are people. They need fellowship and a sense of belonging and of accomplishment. The church is concerned about fitting the program to the total personality needs.

The trend today is for the whole church to become involved in the interests of the senior members. It is no longer just a few caretakers who look after them. The whole structure of church life now takes into con-

sideration this important segment of our membership.

The church needs and is using her older people. Voluntary Service needs them. Congregational life needs them. They are more and more an important reservoir of talent and experience which the church is unwilling to waste.

An over-all church organization may not be necessary to implement a good senior program. But it was clear at this conference that the church will encourage any organization seen to be necessary. It was good to have a conference. But good purposes will not be allowed to die in a spate of words. We will be hearing more of this.

The climax of the meeting was the dinner honoring the octogenarians. Mennonite Publishing House gave each of them a book by Mr. Maves, the speaker of the evening. It was entitled, "The Best Is Yet to Be." It was a company of happy people, scorned any pity; rather pitying those who have so far to go to reach the golden portals of the aged.—E.

The Wandering Mind

Our Sphere of Action

By ELIZABETH SHOWALTER

I'm worried about us—some of us. I read here in Moffatt's translation: "God has made us what we are, creating us in Christ Jesus for the good deeds which are prepared beforehand by God as our sphere of action."

But today somebody said, "It won't be long until TV is as common as radio. People used to talk about radio too."

What bothers me is that we don't still talk about some of it! Just because TV brings questionable sights as well as questionable sounds into our livingrooms, do we speak as if there are no longer dangers in the radio?

Before the same discussion ended someone else said, "Oh, well, in a few years we'll have jewelry, cut hair, and all the rest of it"—meaning, I suppose, slacks and shorts and—help us—bikinis. Is the fact that we no longer dress as we did ten years, five years, two years ago (and who does—really?) good reason to assume that we no longer recognize plain commands, nor understand the plainest principles of separation from the world, of modesty, of simplicity?

It would seem, to hear ourselves talk, that the ideal is to skate as close to the evils of this present world as we can, "carrying out the dictates of the flesh and its impulses." We have a dim, very dim vision of having been created for good works, of having been "raised . . . [to a] heavenly sphere in Christ Jesus." We show little interest in attaining "every spiritual blessing within the heavenly

sphere." We forget that we "are a building that rests on the apostles and prophets as its foundation, with Christ Jesus as the corner-stone . . . and in him . . . are . . . built . . . to form a habitation for God in the Spirit."

Yes, I've been reading Eph. 1 and 2. Somehow it helps set values straight!

Mennonite Medical Association Meets

By WILLARD KRABILL

Forty-one members of the Mennonite Medical Association registered for the annual convention at Camp Friedenswald, Mennonite camp in Southern Michigan, Aug. 12 and 13, 1961. Four of these were medical students and the remaining thirty-seven were practicing physicians and dentists. Major areas of discussion included medical missions and physician-patient relationships in ministering to the sick.

Among the speakers were Dr. Herbert Friesen, formerly with MCC—Indonesia; Dr. John Bender, recently returned from MCC service in Haiti; Dr. Edward Mininger, Elkhart, Ind.; and Dr. John Schmidt, who gave two illustrated messages concerning the leprosy treatment program in Paraguay and the Schmidt family's overland journey from Paraguay to the United States. Other guest speakers were Harold Bauman, Goshen, Ind., and Paul M. Miller, Goshen, Ind., author of *How God Heals*, who has done considerable work in the area of psychology and healing.

At their business sessions, the doctors heard reports from the various regional groups and from their representatives on Mennonite college campuses. They approved projects supporting Mennonite medical work in Paraguay and India, and installed Dr. Willard Krabill of Goshen as president for the next two years.

They also approved exploration of an administrative relationship with MCC which would enable the association to establish better contact with medical students and with physicians of all MCC constituent groups.

The Mennonite Medical Association is a fellowship through which the physicians and dentists of the various Mennonite and Brethren in Christ (all MCC constituent groups) brotherhoods endeavor to aid medical students, promote the church's medical mission and service programs, provide financial support for specified medical mission projects, and by means of meetings and a publication, *The Messenger*, provide a forum for discussion of the spiritual and ethical problems facing Mennonites in the medical and dental professions.

There are nearly 400 Mennonite physicians, dentists, and medical students.



Hearken, Ye Parents!

Sometimes we parents forget that our children know right and wrong and that they can see the imperfections in us better than we may be able to see them. Our children make mistakes and are sometimes disobedient, but parents also make mistakes and the children are not blind. So we need to go to our children sometimes and ask their pardon for having been too harsh or for having judged wrongly. This will not make our children love and respect us any the less, but, on the contrary, it will encourage the child to confess his own faults. This will bring about a happy experience of forgiveness and mutual love and working together. The Bible says, "Children, obey your parents" but it also says, "Fathers, provoke not your children to wrath." Wrath will be turned to love and respect when we parents acknowledge our mistakes to the victims of those same mistakes, our children.

What Reviewers Say About—

Light from Heaven

By CHRISTMAS CAROL KAUFFMAN

"Perhaps this novel is stranger than fiction but also it is mature fiction written without offense. The climax is the triumphant struggle of a mother and her son, whose faith in each other prevailed against all the bitter odds and reached its ultimate victory in the heart of God."

—Christian Herald.

"Some people would say after reading this book that it certainly shows up the hypocrites. But it really shows how you can stand and come out triumphantly through every evil with the love of Christ at your side."—Standard Publishing Foundation.

"The book skillfully combines several themes, and one is left with a question in his mind as to whether it is the portrayal of a hero or heroine—for it is a graphic description of the faith of a mother in spite of trials almost unbearable, and at the same time a depiction of the fidelity of a son who refused to allow circumstances to overcome him. This book is a delightfully refreshing change from some of the sordid reading which passes for religious fiction in these days of decadence. Its greatest value lies in the fact that you can hand it to anyone without qualm of conscience."

—Mission Messenger.

This \$3.50 book is one of the many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

What Is the Mennonite World Conference?

The idea of a Mennonite World Conference was first suggested by Christian Neff, late elder of the Weierhof, Palatinate, Germany. Under his leadership the first Conference was held in Basel, Switzerland, June 13-16, 1925. Though a number of European countries were represented, H. J. Krehbiel, president of the General Conference Mennonite Church, was the only North American delegate present. Particular attention was given to the 400th anniversary of the founding of the Mennonite Church in 1525, but a session was also devoted to the question of "How can we improve the spiritual life of our congregation?"

At the second World Conference, called a World Relief Conference, held in Danzig, Aug. 31 to Sept. 3, 1930, five or six North Americans were present, including Harold S. Bender, C. F. Klassen, and David Toews. The program was devoted exclusively to a study of the relief work of the Mennonite churches, particular attention being given to the great need of the Mennonites in Russia at that time. A special message of courage and comfort was sent to the Russian Mennonite congregations.

The program of the third World Conference, held at Amsterdam, June 29 to July 3, 1936, on the 400th anniversary of Menno's conversion, was strongly historical. Attention was focused upon the significance of Menno Simons for the Mennonite brotherhood. Further efforts were made to aid the Russian Mennonite brotherhood through collections for their travel debts. A relief center was established at Karlsruhe for this purpose, under the direction of Benjamin H. Unruh. Some fifteen North Americans attended this Conference, six of these coming from Canada. P. R. Schroeder, president of the General Conference Mennonites, was among them.

The fourth World Conference was to be held in the United States in 1940, but the coming of the second World War prevented this. In 1946 the Conference pioneer leader, Christian Neff, died. Thereupon the Mennonite Central Committee took the initiative, inviting the Conference to Goshen, Ind., and Newton, Kans., from Aug. 3 to 10, 1948. The program was very full; no less than 45 major addresses were delivered. Though the attendance was large, only 27 representatives were able to come from overseas, largely financed by MCC and offerings in the churches in which European ministers spoke on deputation tours. This Conference set up a Preparatory Commission for the next World Conference.

The 1952 Conference was held on the grounds of the St. Chrichona Seminary near Basel, Switzerland, Aug. 10-15. It was

the first to have official delegates. The Preparatory Commission had set a quota of about 200 delegates, one hundred from America and one hundred from Europe and elsewhere. Holland was to have 35; Germany 30; the French, Alsatian, and Swiss conferences 10 each; other lands 5. Some 200 delegates actually came, of which 112 were from America. The officers of the Preparatory Commission were asked to serve as the executive officers of the Conference. Harold S. Bender thus became chairman. The general theme was "The Church of Christ and Her Commission." Discussion groups and special interest group meetings were held for the first time at this Conference. Daily attendance averaged 600.

Thought for the Week

We pity physical and mental infantilism. Spiritual infantilism is still worse.—E.

The sixth Conference was held in Karlsruhe, Germany, Aug. 10-16, 1957, in the Municipal Auditorium. Attendance exceeded all the previous conferences, averaging 1,000 daily, 2,500 on Sunday. There were 248 delegates: United States 88, Canada 22, South America 5, Holland 42, Germany 60, France 18, Switzerland 8, Belgium and Austria, each 1, Asia 3. The main theme was "The Gospel of Jesus Christ in the World." All present reported a real experience of blessing and fellowship. The warm, evangelical spirit of those Conference days still speaks to the reader who sits down with the published book of Conference proceedings today.

A significant development of the 1957 Conference was the adoption of guiding principles (or constitution) for the continuing work of the Conference. In this constitution the stated purpose of the World Conference is "to bring the Mennonites of the world together in regularly recurring meetings of brotherly fellowship. It seeks thereby to strengthen for them the awareness of the world-wide brotherhood in which they stand." It was agreed further that "by its recurring sessions the Conference seeks, under the leadership of the Holy Spirit, to deepen faith and hope, and to stimulate and aid the church in its ministry to the world; that is, in greater obedience to the Lord Jesus Christ, and in the promotion of His kingdom on the world."

Organizationally, the constitution calls for the Conference to consist of a Presidium

or General Council, an Executive Committee, and the delegate body. The Council is to consist of one representative from each participating autonomous conference or body, a second representative to be added for those groups having more than 20,000 members. This Council is charged with the continuing work of the Conference, acting through the Executive Committee which it elects from among its members. The Council is responsible to the conferences which elect the members on it. The Executive Committee automatically becomes the Executive Committee of the World Conference, and its officers automatically become the officers of the World Conference. The delegate body is designated to meet only at the time of the conferences, to advise the General Council and to give general direction to the entire proceedings, to determine the allocation of the offerings, and to adopt the Conference message.

The Seventh Mennonite World Conference has now been scheduled to convene, the Lord willing, Aug. 1-7, 1962, at Kitchener, Ont. The general theme will be "The Lordship of Christ." A complete program will be published soon. The preparations for the Conference are being carried out by the Presidium and the Executive Committee, as agreed upon at Karlsruhe. The Presidium met in Kitchener during the summer of 1959, in Europe in 1960, and again in Kitchener in 1961. From these sessions the Executive Committee, working through the secretariat at Elkhart, Ind., carries out the many aspects of planning for the Conference and its program. A local committee on arrangements, composed of one representative appointed by each of the district conferences in Ontario, is responsible for all non-program physical arrangements. The Ontario churches have already raised the funds for the rental of the large Kitchener Memorial Arena, comfortably seating 7,000 people with standing room for many more. Participating groups contribute .007 cents per member again this year for incidental travel expenses, stationery, printing, and other costs. Speakers' travel expenses are not normally paid by the Conference treasury, nor are the travel expenses of the members of the Presidium.

No less than 750 delegates are expected to attend the sessions. These have been allocated to all North American groups upon the basis of one for every 250 members. No limit has been put upon the attendance of foreign delegates. Attendance from abroad promises to be larger than ever before, since a plane has been chartered at a very low price. Most of the younger churches will be represented by their own people, possible because of the keen interest and co-operation of the respective mission boards. The delegates do not legislate. They will gather for special discussion groups. They will de-

(Continued on page 999)



Stewardship Tax-Wise Giving

(No. 2 in a series of suggestions to Christian stewards)

By JOHN H. RUDY

Save by giving. Sounds contradictory. Gifts do cost something. But today's tax laws point up the economy of giving. It is often sounder—financially—for you to give money and property to your church and your family while you're living than to transfer it to them by will when you die. And this is to mention nothing of the supreme joy which the Christian steward experiences in being able to actually see where his money goes and what it can do.

Tax Laws Encourage Giving. This is a fact. You see, the chief intent of taxation is simply this: To provide a government with funds for public purposes. An individual's charitable gifts to such agencies as local congregations, colleges, and mission boards have much the same general intent, at least as far as government is concerned. So the apparent loss of revenue from tax deductions for giving is more than made up for the expenditures for "public purposes" which these voluntary contributions make possible. Tax laws serve as an added stimulant to giving, making it possible for us to stretch the dollars we give.

Gifts Yield Multiple Savings. In some cases charitable giving may produce triple savings, and maybe more. First there are savings in Federal income taxes. If you have a state or local income tax, there may be added savings here. Beyond this you may provide substantial savings in Federal future estate tax, because lifetime gifts reduce the size of your taxable estate, which places it in a lower tax bracket.

Consider the After-Tax Cost. The cost of any charitable contribution is always less than the gift. The real, after-tax cost may be much less than you realize. It decreases as your income increases. For example, the cost of a charitable gift to a person in the lowest income tax bracket is 80 cents for each dollar given. A person in the top bracket pays only 9 cents on the dollar. The actual, out-of-pocket cost of a gift is further reduced by the eventual savings in estate and inheritance taxes, as explained above.

Careful Planning Pays Off. Proper timing and planning of gifts are important if maximum tax savings are to be realized. Within each tax year individuals may deduct up to 30 per cent of adjusted gross income for gifts to charitable institutions such as hospitals, churches, schools, and mission boards. The limit for corporations

is 5 per cent of taxable income. Careful planning is therefore necessary to make sure that all the provisions of our tax laws are utilized each year to as great an extent as possible, and as much as our financial means will let us.

Remember Your Family. Without selfishly neglecting the urgent needs of the church and its various agencies, the Christian steward is aware of the important obligation he has to his family. Perhaps your married children have a special need now. There may be a blessing in store for you if you give something now to your heirs, to those who will eventually get it anyway by will at your death. Such a lifetime giving program can substantially reduce future estate taxes. And with proper planning you can reduce your taxable estate without paying a cent in Federal gift taxes.

Each year you can make outright gifts of \$3,000 or less to as many different people as you like, without being taxed and without filing a gift tax return. If your wife consents to the gift, the limit is raised to \$6,000 per year per person. On top of this you have a lifetime exemption of \$30,000 (or \$60,000 if your wife consents to the gifts) which you can use up, in addition to the annual exclusion of \$3,000, before you pay any gift tax. Gifts to individuals, unlike charitable gifts, are not deductible from income taxes.

Tax Motive Is Secondary. We ought to be vitally interested in learning how to make our money do the most good and how

to get the most mileage out of our gift dollars. But tax savings must take second place to the real, Christian motive of giving. Taxes or no taxes, we give out of hearts of love and devotion to Jesus Christ. Giving is our response to His love for us. We are to be faithful stewards over the things to which God has entrusted us.

Various estate planning services are available within the Mennonite Church. You are invited to contact The Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind.

Lewis County Crusade for Christ

By DONALD JANTZI

The decision was made, the planning stage was history, the tent erected, and now we were on the threshold of the Augsburg Crusade. It was entered with mixed feelings by our Lewis County Ministers' Fellowship, which represented the majority of the Protestant churches in the county. As we entered this new venture, the Ministers' Fellowship covered the spectrum of no interest to full co-operation, from lukewarm to enthusiastic participation, yet in full and underlying hope that this venture would be meaningful to the community and to the pastors.

The initial opening service witnessed nearly 1,000 persons in attendance, and the closing service two weeks later was attended

Our Mennonite Churches: Berea



The Berea Mennonite Church was started near Birch Tree, Mo., by people moving into the area in search of cheap land. The first group came in 1895. A meetinghouse was built in 1899. The building was used until the

erection of the present building, which was dedicated in 1955. The building affords a place of worship for a small fellowship of 18, and is a blessing to the community. Arlin Yoder is the pastor.

by more than 2,000. They came from various points throughout the county and beyond.

Included in the Myron Augsburgers team was J. Stratton Shufelt, veteran music director of Wheaton, Ill. Shufelt's rich music background with such men as A. W. Tozer and H. A. Ironside, as well as many outstanding evangelists, equipped him well for the ministry of music in our community. In addition to leading the congregational singing and the rendering of nightly solos, he directed the mass crusade choir which had been organized by Ruth Ann Boshart. Crusade organizer the first week was Paul J. Lehman of Lancaster, Pa., and the second week Wendell Boertje of Lima, Ohio, who is a cousin of Myron Augsburgers. Eugene Witmer served as Crusade Director, co-ordinating all activities both before and during the crusade. Merle Eicher of Milford, Neb., took charge of the crusade tent and equipment.

In addition to the evening service, there were businessmen's luncheons held in the various towns of the county. During the course of the crusade, some 125 decisions were recorded, many of which were first-time confessions.

Prior to the service on the closing evening a special ministers' testimonial service was held. Many of the pastors expressed the blessings they had received during the two weeks. There was special appreciation expressed for the type and quality of the crusade. All who participated sincerely expressed their appreciation for the music and inspirational singing, the Biblical content of the messages, their positive approach and spiritual nature. There was a challenge to follow God, an inspiration to keep walking as a disciple, and a vision of the Christian's triumph. Each message was Bible-centered, theologically oriented, and Christ-exalting.

This has been a mountaintop experience in the beautiful Black River Valley under the shadow of the picturesque Adirondack foothills. The mountain became a symbol of the protection and greatness of our God who desires to walk with us.

May God's blessings continue to be poured out upon people through this cooperative venture of evangelism.

Croghan, N.Y.

MENNONITE WORLD CONFERENCE

(Continued from page 997)

termine the use of Conference offerings. They will decide upon the Conference message. Other matters will come before them for counsel. The World Conference is not a "Super Church," but convenes basically for inspiration and discussion, or as the German and Swiss brethren say, it is a *Glaubenskonferenz*. Each of the participating groups retains its autonomy. The unity

anticipated will be that of the Holy Spirit rather than organizational.

Even as the World Conference is not a legislative conference, so it is also not primarily a delegate conference. The delegates will have two business sessions and will also meet together for one hour daily to discuss the main theme. While this occurs, however, the full program schedule continues for the several thousand nondelegates who will undoubtedly be there. Every member of a Mennonite or Brethren in Christ church is welcome to attend the Conference together with family and friends. The larger the attendance, the greater will be the impact upon our churches when all return home with the inspiration and vision it is hoped the Conference will provide. The wonderful thing is that the Ontario churches are very confident they have room for all who come, provided they know it in time. Information and registration folders will be distributed through all the churches in due time. Let us pray for the continuing preparations and for the speakers who are even now working on their presentations, that the lordship of Christ may indeed become more real and powerful to all who attend, and through them to the entire brotherhood, and thus to the world.

The Secretariat, Elkhart, Ind.

Woman of Sychar

(dramatic monologue)

By ELAINE SOMMERS RICH

You wonder why I am the way I am?
Well, I can tell you. I know what it is.
To be all wrong. Born to the wrong parents,
Wrong sex, into the wrong class.
I gave my heart away too easily,
Had five husbands, then dispensed with ceremony.
No wonder good wives told their children
to scam.
When I threw flowers to them on the street.
(I love children.) No wonder decent men
Dropped their eyes rather than look at me.
I was not good for a man's reputation.

But He . . .

At noon that day beside our Jacob's well
Asked me to draw Him water. Samaritan me!
(A living fountain wells unendingly
Within me, quenching thirst. He said it could.
Not understand? Nor I at first. You will.)
He knew what I was. Would any theologian
Stoop to speak to me of worship? He did.

He really did.

All my lonely hunger to know He knew.
"When our Messiah comes . . ." I said.
Then "I who speak to you am He."
Bright sun burst through my years of
bitter dark.

Truth shimmered in the noonday heat.

I ran!

For this is not a knowledge one can keep.
A hundred friends now share the joy with me.
Don't take my word for it, dear. Come and see.

North Newton, Kans.

A Prayer

FOR THIS WEEK

Grant unto us, O Lord God, that we may love others unfeignedly; for where love is, there art Thou; and he that loveth his brother is born of Thee, and dwelleth in Thee, and Thou in him. Therefore, O Lord, shed Thy love into our hearts that we may love Thee, and our brethren in Thee, and all members of the human family, because all are Thy children by Thy creative heart and hand.

So do touch us always by the presence of Thy tender Spirit, that where there is malice, good will may come instead; that where there is enmity, friendliness may blossom forth; that if the weight of a grudge bears upon any heart, Thy love may nullify its burden; that if animosity motivates a single deed, then teach us again that "love worketh no ill to . . . [its] neighbor." May it be the antidote for the poison of spite; the sweetness to remove the bitterness of hate; and the light that dispels our sullen resentments. For "every one that loveth is born of God, and knoweth God." Amen.

—J. E. Burkhardt.

Prayer Requests

(Requests for this column must be signed.)

Pray for a teen-age boy from a Christian home who has been rebelling against the Spirit of God.

Pray for Howard Charles in Taiwan and Kyushu-Hagi, Japan, areas. He is teaching in churches, seminars, and special conferences.

Several small groups of churches in Ghana are seeking affiliation with our church there. Missionaries need God's guidance in dealing with them, that all may be done according to His will.

Anna Marie Kurtz is about to begin her clinic work in Amasaman, Ghana. Pray that God may guide and bless this service.

(From Latin America)

Pray for an interested family in La Plata, Argentina, who have invited the believers to hold a service in their home.

Pray for the women's meetings in Villa Adelina, Argentina, that they may be a means of winning other women to the Lord.

Pray for the ten young people who are graduating from Montevideo Mennonite Biblical Seminary, either with a degree, diploma, or certificate, so that they may be Spirit-guided as they initiate their life's work.

Pray for several young men from La Union church in Uruguay—one who has had a real conversion experience and another who is going through intellectual problems and spiritual doubts.



OUR SCHOOLS

Hesston College

Milo Kauffman, professor in Bible, visited the Protection congregation during the Oct. 19-22 weekend in the interest of his work as overseer of the Mennonite churches in the Kansas area.

On Oct. 20 Melva Kauffman and J. P. Duerksen attended the annual meeting in Topeka for the teachers in education of Kansas. The theme of the meeting was the improvement of instruction.

On Oct. 20 J. H. Koppenhaver served as guest speaker for the Mennonite Students' Fellowship at the State University of Kansas. Mr. Koppenhaver showed pictures of South America and spoke on "The Challenge of South America to Intellectuals."

Paul Friesen, professor in Art, attended the Midwest College Art Conference at Bloomington, Ill., Oct. 25-27. Three of Prof. Friesen's sculpture forms have been on display in a number of state and out-of-state educational institutions. "Granted Petition," a mother and child abstraction, was the favorite of his works at the Kansas Fort Hays State College, where Prof. Friesen received his Master's Degree in art. "Germination," done in gypsum stone, was recently accepted by the Eighth Annual Kansas Designer Craftsman Exhibit held at the University of Kansas. Prof. Friesen's works are carved out of a variety of sculpture media.

President Smith spent Oct. 24, 25 working in Kansas City in the interest of The Kansas Foundation for Private Colleges, of which Hesston College is a member. This is an organization of 19 Kansas colleges whose presidents work together in soliciting business and industry for educational funds.

On Thursday, Oct. 26, Mary Oyer, chairman of the Goshen College Music Department, was the guest speaker in chapel. Dr. Oyer, who is a choir director and celloist in a faculty string ensemble, spoke on "What Music Can Do for Us."

On Friday, Oct. 27, at 8:00 p.m., three members of the Goshen College music faculty and Dr. Harold Moyer of Bethel College, also on the music faculty, gave a music recital in Hess Hall. Included in the Goshen College trio were Dr. Mary Oyer, celloist; Mr. Lon Sherer, violinist; and Mrs. Sherer, pianist. Dr. Moyer is both a composer and a pianist. He assisted the Goshen College ensemble in the second performance in Kansas of his own sonata for cello and piano.

On Friday, Oct. 27, Irene Bishop, a veteran relief worker, who has served five terms in the MCC refugee program, spoke in chapel. Miss Bishop pictured the refugee conditions in Austria and the plan of the MCC aid program. Among other countries in which Miss Bishop has worked and toured in relief service are Hungary, Yugoslavia, Germany, Italy, France, and Switzerland.

The Family Living class, under the direc-

tion of Prof. G. G. Yoder, plans to make a survey of the cost of living, including cost of groceries and related items. The results of the findings of the class will later be published in the local paper.

Mary Lou Erb, West Point, Nebr., a 1960-61 pre-nursing student at Hesston College, was recently honored as the nurse with the highest scholastic rating in a class of forty-four, at the capping exercise of the School of Nursing at the General Hospital in Kansas City, Mo. Mary Lou transferred from Hesston College to Kansas City General Hospital last June. She is a daughter of Mr. and Mrs. Leonard Erb, West Point, Nebr. Her sister Barbara, who transferred from Hesston College to Kansas City in June, 1959, was similarly honored in a previous class.

Conrad Grebel College

Forty Mennonite students from six neighboring university and college campuses participated in a Thanksgiving Day retreat sponsored here on Oct. 9 by the chaplaincy committee of Conrad Grebel College.

Ten person—local Mennonite ministers, instructors, and lay leaders—provided leadership in the sessions and shared in the discussions.

Dr. John Wiebe, geneticist (plant breeding) at the government experimental station, Vineland, presented a paper on "Christianity and Science" during the morning session held at Waterloo Lutheran University. Two extreme positions may be taken, he said. One position says: I will test everything before I believe it; the other says: What is not in the Bible I do not need to know. Wiebe asserted that the first alternative is "highly impractical." The second is "not very satisfying even for sincere Christians." For God endowed man with an inquisitive mind which he must use to fulfill the command of God to replenish the earth and subdue it. Dr. Norman Hail, acting dean of arts, University of Waterloo, directed the discussion which followed.

The afternoon session, held at the neighboring University of Waterloo, centered on a discussion of the pamphlet, "The Christian Calling," by Virgil Vogt. Edgar Metzler, pastor of First Mennonite Church, Kitchener, presented the concern of the author: "to summon the entire membership of our churches to the sacrificial living and committed lifetime service that we ordinarily expect from . . . missionaries." Discussion concerned itself with the position that being a Christian is prerequisite to doing Christian service, whether that be in an ordained capacity or as a layman.

Other discussion leaders for the retreat were Dr. William Dyck, chairman of the German and Russian department, University of Waterloo, and Milton R. Good, member of Stirling Avenue Mennonite Church, Kitchener, and chairman of the

board of governors of Conrad Grebel College.

The retreat concluded with a dinner meeting at Erb Street Mennonite Church here. Guest speaker was Nicholas Dick, pastor of United Mennonite Church, Toronto. In his talk he traced the relationship which Mennonites have sustained to higher education since the Reformation.

Conrad Grebel College, which thus far exists only on paper, received its charter on April 20. In the history of Mennonite education it is a unique idea—the placing of a Mennonite liberal arts college within the setting of a secular university campus—the University of Waterloo. The idea has won the support of several Mennonite conferences in Ontario.

The chaplaincy committee is composed of three Kitchener-Waterloo ministers: Edgar Metzler; William J. Schmidt, Mennonite Brethren Church, Kitchener; and Henry H. Epp, United Mennonite Church, Waterloo. The chaplaincy program is an attempt to reach Mennonite students on university and college campuses in Southern Ontario with a program of fellowship and spiritual nurture. As a follow-up to the retreat, the committee is inviting suggestions for an annual event of this kind.—Walter Wiebe.

One Solitary Life

Here is a young man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until he was 30, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put his foot inside a big city. He never traveled 200 miles from the place where he was born. He never did one of the things that usually accompany greatness. He had no credentials but himself.

While he was still a young man, the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth, and that was his coat. When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone, and today he is the central figure of the human race and the leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life.—Quoted in *The Presidio* (edited by the men of Iowa State Penitentiary). *Reader's Digest*.



TEACHING THE WORD

Using Audio-Visual Aids in Teaching the Word

By J. F. SWARTZENRUBER

Sunday-school teachers, teachers who serve in midweek meetings, Sunday evening services, or any other teaching situation, often ask, "How can I improve the effectiveness of my teaching?" The use of audio-visual aids has proved to be valuable when used properly in teaching. However, they need to be used with purpose and objectivity. In this article the writer points out basic planning essential for their effective use. For further information or answers to your questions, feel free to write to the Secretary of Audio-Visual Aids at Goshen College, Goshen, Ind.

The term "audio-visual" means different things to different people. We will use this designation for a wide variety of teaching materials including pictures, made visible by various means, other visual symbols such as charts, maps, or models, and various types of materials using sound. These objects which can be seen with the eye may or may not be accompanied by sounds of some sort.

Good usage of teaching materials requires careful planning. Effective teaching is seldom obtained accidentally but is the result of a careful survey of the needs of the group and then the formulation of plans to meet those needs. This means that the teaching program is built around the group needs and not around the materials available. Rather than looking to find what film is available on a specific date, we should have the program in mind and then find the materials which will best fit the needs of the program. Too often we reverse this procedure and as a result we find our teaching mission has unfilled gaps, and we wonder why.

Those of us who wait until Saturday afternoon or night or Sunday morning to prepare for teaching our Sunday-school class ought to read Matt. 25:1-13. While the application may not be direct, it is appropriate. The teaching in this quotation could also be applied to midweek programs which are simply the outgrowth of some book which is suddenly available rather than being based on a planned program of teaching.

The proper use of audio-visual materials can increase the effectiveness of a teaching program. There is ample experimental evidence to support this assertion. Research is constantly being made to determine the effectiveness of various procedures. Research on the efficiency of audio-visual materials in teaching shows very significant gains when these materials are used.

There are several advantages in using a multisensory approach in teaching. First, it provides variety in the teaching program. This guards against the monotony which

can cause a more traditional approach to bog down. Second, an appeal to several sense organs at one time has been shown to be more effective than an appeal to only one sense. It is also possible to present old ideas in new ways. While there may be little value in new ways, as such, there is value in variety. Pictures, especially projected ones, can easily become the focus of attention and thus can be used effectively in concentrating the united efforts of a class.

In planning our teaching programs let us first determine the needs. A good look at the needs for an entire year or even longer is a sensible approach. Let us decide where we are now and determine where we wish to be a year hence. Then let us find the ways of reaching those goals. Topics to be covered, concepts to be imparted, and under-

God's will for a leader: "Ask of me and tell my people."

—D. Walter Miller.

standings to be gained should determine the teaching program needed. Our next step, then, is to find the materials which will contribute to the goals. Too often we approach the problem haphazardly and find materials with little thought as to how they will contribute to the over-all teaching program. If we are driving from city A to city B, do we take the first road that appears to be good and drive to its end and then pick the next road on the basis of which one of several appears to be the smoother and hope by this means to reach city B? Let us put direction in our teaching.

To have an effective teaching program we must first determine the program. We need to survey the materials available. We need to plan how we can most effectively meet the needs of the program. We must study materials available. We must follow sound teaching principles, remembering that wordiness does not guarantee learning. We must find the most effective way to meet the needs of our teaching mission, and if this requires media which are new to us, we must put the effectiveness of our teaching mission first. To do less is to fail in our responsibility to teach the Word.

Goshen, Ind.

Open Their Eyes to Wonder

By MILLER B. GEIGLEY

Spring is a season when the whole earth seems to proclaim newness of life. What better time is there to try to communicate to the children something of the sense in which we are spiritually renewed day by day? What better time is there to bring to their attention those passages of Scripture which naturally associate themselves with the wonder and the beauty of the earth? "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Psalm 104:24). The Bible is full of passages that will relate themselves to everyday experiences of their lives—passages that will be recalled and forever afterward be connected with the phenomena in nature as the seasons come and go. What better way is there to set their feet on paths that will awake awareness and create awe that will lead them to searching out God for themselves? What better way is there of enriching their lives for all time?

There is the feeling of spring in the air. "How thy garments are warm, when he quieteth the earth by the south wind" (Job 37:17)? You can almost see a child take off his coat as he feels the warm sun on his back and the balmy air on his cheeks. The brooks overflowing in the spring freshet bring to mind the colorful imagery of the psalmist. "Let the floods clap their hands: let the hills be joyful together" (Psalm 98:8). Hidden springs are particular occasions of joy when they bring this to mind. "He sendeth the springs into the valleys, which run among the hills" (Psalm 104:10). Psalm 104 is full of word pictures that will help the children look upon the earth with new eyes. "O Lord my God, thou art very great. . . . Who coverest thyself with light as with a garment [daybreak]: who stretchest out the heavens like a curtain [sky]: . . . who maketh the clouds his chariot: who walketh upon the wings of the wind." "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." "The trees of the Lord are full of sap." Visit a maple sugar camp to "taste the sweetness of the Lord." Walk out on a starry night. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands" (Psalm 102:25). Visit a coal mine. "In his hand are the deep places of the earth" (Psalm 95:4).

Darkness is less fearsome when the night suggests an all-seeing presence. "Thou makest darkness, and it is night" (Psalm 104:20). "Even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness

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FAMILY CIRCLE

Plot and Variations

By JAMES W. KUHN

As I reflect on the sequence of the life history and present pattern, as it is unfolded each day in the diagnostic staff meetings of a psychiatric hospital, there appears to be a basic plot in the life of most patients. The constant questions are there: What are the causes of these maladjustments? Why did the baby develop into the patient as we see it today? Who were the most influential persons? What were the most influential factors? And what factors were critical to shift the development of the child toward later maladjustments?

Let's examine the plot and main characters of each "case." First, we have grandmother and grandfather, then we have mother and father, then the star of the play, the subject. The story usually has four scenes.

Scene 1

The grandparents' home where mother and dad are the children. In this scene the plot and action usually consist of the parents living a selfish nonloving daily life and the children feeling unwanted, unloved, rejected, and insecure. Frequently there is discord and friction within the family unit, each parent being interested in what he can get from the family, in how little the family hampers his pursuit of personal self-interests, and in what to do with children who hamper their activities.

The children do not learn to live and to give as members of a family. Their need to be loved soon drives them outside the family circle in an attempt to find a situation and/or persons who will provide a substitute relationship, however inadequate it may be. The daughter soon flees to an immature marriage with a son from another home of similar background. Both boy and girl have not learned how to love, and how to give, and are now looking for the magic land of "living happily ever after."

Scene 2

The curtain rises on the new home of the young couple. A child has been conceived and the mother-to-be is anxious yet hopeful that the birth of their child will bring a closer union with her husband. The father-to-be is looking elsewhere to find "happiness." The scene shifts to a later date. Mother-to-be is now leading a lonely life and rejecting the responsibilities and limitations of pregnancy. Father-to-be is absent.

Scene 3

Baby has arrived to the relief of mother,

who is now "free." Mother can now be an independent person and pursue her hopes of "happiness." Soon another person is caring for the bare essential needs of the baby, or mother cares for it and returns it to the crib. She props the bottle. Father appears again and is impatient at the restrictions imposed by the care of the child. He does not help with the "woman's work." Or a frequent variation on the father's part is not to appear on the scene again.

Scene 4

A physician, psychiatrist, psychologist, and social worker are presenting the "case" in "Diagnostic Staff" to the professional staff members in their daily meeting. The social worker presents the "case history," the ward physician presents the "medical evaluation,"

the psychologist presents the "personality dynamics and structure" of the patient, who is now somewhere between the ages of three and seventy. The psychiatrist integrates the separate assessments and labels the patient with a diagnosis. Treatment is suggested, of which all know its limitations to correct the damage. Staff is adjourned.

I'm still left with my questions. Yes, I know, we have the different theories as to etiology. But what about the future patients who are now in preparation for a "Diagnostic Staff" some years in the future? That evening my wife and I discuss the idea: "To truly love, the act of loving must be in a degree self-destructive to the lover." We retire after a strenuous day of caring for our four children and supporting each member of the family in a loving attitude, and pray to a loving God for wisdom, guidance, and strength for the responsibilities of tomorrow.

Philadelphia, Pa.

Mary's Toddling Son

By J. PAUL SAUDER

(An antiphonal)

How fair the toddler Jesus walks

The dusty Bethle'm lane.

But hark! Those mothers' loud laments,

A hundred toddlers slain!

How strong the muscle of His back

A beauteous thing to see!

And He shall need it all to bear

A cross up Calvary.

And look! that crown of ringlets which

His sloping brow adorns!

Aye, He shall be a King and wear

A crown, a crown of thorns.

Those chubby hands, how well will they

Serve Him and others too!

But they shall feel the hammer's thud

And spikes, all driven through.

Behold the sparkle of His eyes,

Two pools, contentment-deep!

Yet shall they brim and overflow;

For sinners shall they weep.

What dulcet tones in childish voice;

How like the pigeon's cool!

Hist!—from a cross—"Father, forgive;

They know not what they do."

What pretty feet this toddler has,

Mild Mary's first-born Son!

Aye, these the feet that, marching, shall

Tread Eden's serpent down.

The toddling Jesus, Mary's Son,

Became our Saviour too.

With Him we conquer sin and death

And live the ages through.

Tutti:

Alleluia



TO BE NEAR TO GOD

Meditations on Points of Doctrine

By OLIVER H. ZOOK

Sunday, November 19

Read John 9:3-7.

A place of worship where people do not weep over their sins and wrestle with God in prayer for the new birth is an abomination to God. True religion involves sacrifice, and turning from sin to God in genuine repentance. Joining the church without repentance, and an experience of salvation, never did, and never will, save anyone. We are not saved by good works. Christ died and shed His blood to save us from sin. If it was necessary for Christ, the Son of God, to die for our sins, and "without shedding of blood is no remission," then joining the church without repentance gives the enemy of souls an undisputed victory over us, and leaves us with a false hope of ever being saved. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psalm 51:17). Jesus said 2,000 years ago, "Ye must be born again." I have never found anywhere that this Scripture was reversed. Did you?

Monday, November 20

Read Isa. 4:4.

Reports come to us through daily papers, magazines, and radio that the forces of evil have captured the world, including America. It has always been easier to prevent an evil than to correct it after it has been established. The people of God are a mighty force to overcome evil, but the enemy is overthrown in his efforts of destruction to overthrow the world. Unless the people of God cry mightily in prayer, it looks bad for America, and all Christendom. I wonder what Isaiah meant when he said, "Hell hath enlarged herself, and opened her mouth without measure." I wonder.

Tuesday, November 21

Read II Cor. 10:4, 5.

When Christ was here on earth, He won complete and undisputed victory over death, hell, and the grave. On the authority of His immutable Word, we can, and must, enter into the same experience, if we are to enjoy the same blessing, and have the peace of God which He provided. "The weapons of our warfare are not carnal, but mighty through God." The enemy will not be able to get past our equipment, which consists of His Word, His blood, and His righteousness. Never lay your armor down. Keep this equipment constantly before you, and you will always be secure. "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16). "And to crown Him King, toil and sing 'neath the banner of the cross!"

Wednesday, November 22

Read Eph. 6:10, 11.

Spiritual leadership is not established by promotion. It is a gift from God, and is established by prayers, tears, and confession of sins. There must be heart-searching and humbling before God. Every idol must be cast out and the cross of Christ faithfully borne. There will be dark days, and disappointments, and persecutions. Your path may be strewn with thorns instead of roses, and unkind friends may criticize instead of commend. They did much more with our

Lord. It takes a strong man to be a leader. You must be bigger than the crowd. But Jesus said, "Lo, I am with you." It is better to have the favor of God than the praise of man. You may not get much help from man. Jesus didn't. The apostles didn't. And many faithful saints didn't. "The arm of flesh will fail you." It failed Christ. It failed the apostles. But the Bible says, "[Our] help cometh from the Lord." Praise His holy name.

Thursday, November 23

Read Gal. 5:22-25.

Fruitful seasons always precede a fruitful harvest. How grateful we should always be for the blessings of God! How easily He could withhold them all if He would! But day after day, and year after year, He supplies all our needs. It is also true of the fruit of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Even though we may not always be

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Sunday School Lesson for November 26

Continuing Growth

II Tim. 1:3-14

We learned last quarter how Paul trusted Timothy. He was a good and faithful worker, one to be trusted with hard jobs. Just before Paul was to die he wrote to Timothy, encouraging him to go on, fight a good fight, and lay hold on eternal life. Paul knew the temptations to weaken in faith. Out of his experience he wrote to his beloved son. The prisoner wrote to strengthen the free man.

If one doesn't continue to grow spiritually, does he begin to decline or decay? Are we either waxing or waning like the moon? Continuing, going on, holding fast, pressing on are common expressions of Paul. Paul knew Timothy had a big job and a difficult one in leading the Ephesian believers. Out of love he wrote exhortations to continue growing. Good for us as well as for Timothy.

Remember! Remember! What? Recall often the goodness of God in giving salvation. It is a great "gift of God." Timothy also, as do many of us, had a rich heritage that he must not forget to appreciate.

What is this gift? Verse 7. Power, love, and a sound mind. Timothy had to meet "many adversaries." In God there is power to meet them. There is love which is so necessary in living with others. And the new mind which Christ gives holds the truth, sound thinking about evil and righteousness, and the way of deliverance from evil. All this God gives when He saves. Do we appreciate the potential in our salvation? We should recall often what God and Christ have done for us and would do through us. We must grow in our commitment to serve God.

We are tempted to fear before our enemies and even before our friends at times. Where do we get this spirit? From God? Verse 7. What resources has God given us to make us courageous? Power to suffer, a holy calling, a very definite purpose for living and working, and a wonderful message to give to men. Let pupils find these in verses 8-11. Discuss with your pupils what it is that makes us ashamed at times. It may well be a lack of purpose, that we are to live for His glory. We must grow in courage.

Paul was not ashamed. Why not? He knew what he believed, and he knew it was the truth of God. He knew God and he knew this great God could keep him and make him equal to his task. This He would do for Timothy too. And so He will do for us. We need to read and listen and believe the truth of God. The Holy Spirit will strengthen us in our faith if we will acquaint ourselves with God. We need to grow in assurance. This growth is nurtured by listening to the promises and believing them. Stand on them.

Continuing growth is not automatic. There are many obstacles to growth. Let pupils tell of theirs. But there are also many incentives. Let pupils tell of the increasing joys in the Christian life.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Missions

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EKKHART, INDIANA

The Word in Latin America— LANDS OF OPPORTUNITY

American Bible Society Photos



San Blas Indian reading the Scriptures in his own tongue, published by the American Bible Society. The San Blas Indians live on an island off the coast of Panama.

The widespread use of Spanish and Portuguese presents cultural and linguistic issues of massive proportions, with corresponding challenges in the vast area from Cuba to Chile. The significance of this unity is clearly illustrated by the eager acceptance of the new revision of the Portuguese De Almeida Bible in 1959 and the revision of the Spanish Reina-Valera Bible in 1960. This unity has enabled the evangelical churches in twenty-three Latin-American nations to move forward with the zeal and fervor of first-century Christianity. It is a Bible-centered evangelism that enlists every member of the church in personal witness and sharing of the Gospel message. Here the fruit of a "Bible believer" is a "Bible sharer."

Bible-centered Evangelism

In Brazil, for example, most churches have preaching outposts and daughter congregations, often with laymen in charge. Youth organizations and women's societies are active, and there is much other lay participation. Remarkable enthusiasm for Scripture distribution campaigns has resulted. In a single community, for example, 26 local churches co-operated in distributing

7,700 Scriptures in one week; and in another community, one church with 30 members provided 33 people for a campaign, many of whom left their secular activities to give a whole week to the selling of Scriptures.

In colportage campaigns in Brazil 23 percent of the members of each church participated, with one sale realized for every four contacts made. It was found that efficiency in selling depended primarily on technical preparation, knowledge of the Bible, and personal interest and ability. The first two of these attributes often made up for lack of ability. The best results were obtained when emphasis was laid on the quality of a campaign rather than on the quantity of Scriptures distributed.

In Nicaragua this activity took the form of "Evangelism in Depth." For four months an intensive evangelistic effort was made in which the chief emphasis was on mobilizing individuals for personal visitation. As many as 5,000 people met nightly, largely as the result of small groups of Christians witnessing and distributing Scriptures.

In Colombia fourteen campaigns in all were conducted from June to November, in which 86,000 Scriptures were distributed. They proved so successful that requests from still nonparticipating churches have made it necessary to plan similar programs through April of 1961. Here Bible Sunday became Bible Sharing Day. In addition to posters, poems, dramas, and other material, a circular was sent to all the churches suggesting that each member devote some time to personal evangelism. On Bible Sunday each member was encouraged to purchase and make a gift of a Gospel portion. The result was that 70,000 Gospels were placed in the hands of 70,000 people with personal witness.

In Venezuela six workshops and campaigns were conducted and the results are highlighted by this testimony from a participating missionary: "You can't know what you've done for me personally. I never dreamed I could walk up to a man and urge him to buy a Bible. On a trip to Maracaibo on the ferry, I sold out New Testaments and illustrated portions. We've been mightily encouraged to see God's hand in personal evangelism."

In Argentina this will be the emphasis:



These young people are reading the Scriptures in Maya, a dialect spoken by some 400,000 Indians in Yucatan, Mexico.

"Año de Colportaje . . . El Libro para Todos"—the Year of Colportage and the Book for Everyone. This new program of colportage was actually started last year in the conviction that the door-to-door method is still the most effective means of reaching the people of Argentina.

These are only a few cases of the Bible-centered evangelistic thrust of the evangelical churches in Latin America. Similar programs have been successful in varying degrees in Puerto Rico, Cuba, Guatemala, Mexico, Honduras, Bolivia, Chile, Ecuador, and Peru.

Bolivia: "There has been an increase of interest in literacy and literature among the Aymara people of Bolivia. To meet this need 5,000 copies of the Christmas Story in Aymara were produced to bridge the gap between the first steps in reading of the New Testament."

Argentina: "In October, 1958, Sr. Antonio Parisi, colporteur, was selling Scriptures in the high Andes of northwestern Argentina. He visited individual homes, where small groups gathered to hear the Bible read: Two years later he returned and discovered a staunch group of believers. A congregation was organized, with a church in a nearby village giving pastoral care."

Cuba: "We do not have a single Christmas portion remaining. This means that we have distributed with happiness all the 100,000 we received."

* * *

On the eastern slopes of the Andes in Ecuador, in the semitropical area called Chaco, a number of farmers from the highlands were seeking to develop homesteads. They had no knowledge of the Bible and, of course, no Bible. One of these farmers came to the big city of Quito, where he heard and believed the Gospel and bought a Bible. When he returned to the Chaco,

he showed and talked about a wonderful Book called the Bible. One of his companions became deeply interested and bought it from him. Luis, the new owner, not only read and accepted the message, but began to tell his friends and neighbors of the treasure. After four years there is a congregation of over forty believers in that place.

Thus the Word is at work in Latin America—Lands of Opportunity.

The Word for the World

"The Word for the World" is the title of the one hundred and forty-fifth annual report of the board of managers of the American Bible Society. Our church contributes through its mission boards to this work of supplying the printed Word. Because of its relationship to our present Latin America mission study emphasis, the above material was excerpted nearly verbatim from that report. Additional information of significance to those interested in the spread of the Word throughout the world is highlighted in this report.

Reaching souls with the Word of God has been called "the most audacious and splendid example of faith in God." The American Bible Society staff in 75 countries and territories on five continents and the islands of the sea is committed to this task, along with its countless contributors and co-operating mission workers of many denominations.

The Society reports a circulation increase of almost five and one-half million volumes of Scripture over 1959, and a total circulation in excess of 23 million volumes. Each hour of the day more than 2,600 pieces of Scripture are distributed throughout the globe. The distribution breakdown for 1960 includes over one and a quarter million Bibles, nearly two million Testaments, and over 20 million Scripture portions.

"The increase in the mass distribution of Scripture portions . . . indicates that thou-



sands of uncommitted souls are being reached through campaigns conducted by pastors, missionaries, evangelists, voluntary workers, and colporteurs. The demand for New Testaments reveals that some of the seed has fallen on good ground and that the inquiries have moved from mere curiosity to seeking of further truth. The increasing requests for Bibles are a sure indication of a growing church. Bringing the whole Gospel to the whole world with concern and compassion is the timeless task of the Bible Society."

Bringing Forth the Word

More translators are engaged in Bible translation today than at any other period in history. Last year Translations Secretary Eugene Nida visited eleven countries of

Latin America and conducted conferences with Bible translators working in more than 80 different languages. The translations consultant of the Philippine Bible House reports a rapidly extending program touching at least 18 languages in the Philippines. Two books were published to help translators understand not only the special problems of rendering difficult passages into strange languages but also the broader implications of the total communication of the Christian faith.

One of the most significant publications completed by the Society this year (in cooperation with the British and Foreign Bible Society) was the revision of the Spanish Reina-Valera Bible. This will be the standard Spanish text used in most of the bilingual publications of the Scriptures in Indian languages of Latin America and has already been used in a number of them. Furthermore, more publications (88 in all) were in process than in any previous year. Of these, 63 were new publications begun in 1960, of which 46 were completed. The Gospel of Mark was printed as the first printing of the Scriptures in two Latin-American and three Philippine languages, and the Gospel of John as the first in an additional Mexican language.

When these firsts of the American Bible Society are added to those published by the British and Foreign Bible Society, the National Bible Society of Scotland, and other mission groups, the total languages in which some part of the Bible has been published was 1,165, as of Dec. 31, 1960.

The Bible Society last April completed 126 years of service to the sightless. Scriptures for the blind have been distributed by the Society in more than 42 languages and systems. Beginning in 1835, a total of near-



A daughter of missionaries in Guatemala helps the local people with their first reading lesson using the Mam New Testament. Mam is the dialect they speak. The Mam New Testament was published by the American Bible Society.

ly 850 thousand embossed volumes and Talking Book records have been distributed to the blind around the world. Numerous letters reveal increasing needs for the Bible in Braille and on records in many languages. First editions for the year 1960 include the reproduction of the Small Volume of Scripture Passages in Swatow Chinese on 17 Talking Book records; the Gospels of Matthew (4 records) and Mark (3 records) in the new Spanish text; and the volume including Joshua, Judges, and Ruth in Armenian Braille.



Another aid closely related to the Talking Book record is the Finger-Fono. This little hand-turned plastic phonograph, using 8-inch records, now takes the Gospel to pre-literate in more than thirty languages. In 1960, 77,430 records were distributed, together with 10,105 Finger-Fonos. The Finger-Fono is a relatively new means of bringing the light of the Scriptures to those who cannot read the printed page. A specific instance of how the Finger-Fono has proved a blessing is quoted from the Society's report.

"Missionary James Hudson and national workers passed through one remote village in Guatemala where they had vainly sought for years to gain an entrance with the Gospel. They thought they would stop only long enough to play two or three records before continuing their journey to another village farther on. They were pleasantly surprised to find themselves suddenly surrounded by a large group of curious and interested Indians. One demand after another to play more records prolonged their stay, until each side of all six records had been played several times. A few days later, on the return trip, the Indians, formerly hostile to the Gospel, begged them to stay overnight and to conduct a service. Thus the simple reading of the Word on these records opened hearts and broke down barriers

of superstition and hatred, so that another village is now susceptible to the Gospel."

Sowing the Seed

In the *United States* it is not unusual to distribute Scriptures in more than 120 languages, other than English, in a single year. The home missions aspect of the Society's distribution program comes to focus in its ministry to special populations. Migrant workers, the population of institutions, "senior citizens," as well as evangelism outreach consumed a record thirteen and a half million volumes of Scripture from the Society in 1960.

"The church in *Asia* today still faces its greatest opportunity and fiercest opposition." Opportunity lies in the vast unevangelized millions in India, the full literate population of Japan, and in Korea, with the largest percentage of evangelicals in any country in Asia. Opposition is evident in China, Tibet, and North Korea, lands closed to Christian missions. Hong Kong today has become a great export center, from which huge quantities of Scripture have been sent to the Philippines, Vietnam, Thailand, Malaya, and South America.

"Africa has engaged the world's attention more and more during the past years, and the stakes in the drama are high." They involve the world's second largest continent, with a population of 240 million persons, and more than a score of new nations. To bring the Word more fully to this troubled continent, the Bible Society distributed Scriptures in nearly twoscore languages in many of the countries south of the Sahara. "It accounted for the distribution of over 250,000 copies in Africa last year, a figure that is the greatest ever but falls far below the crying need of Africa for the Scriptures."

Some Conclusions

"These are some of the significant advances of the past year, but they are woefully inadequate when we consider the swarming majority of the peoples of the world who have yet to be reached with the Gospel, either spoken or written. The simple truth is that the normal annual increase in population in most countries far outstrips the circulation of Scriptures in each year. The total issue of whole Bibles and Testaments across the world by the twenty-three members of the United Bible Societies, of which the American Bible Society is one, is barely one fifth of the total annual increase in population. This is the new degree — of responsibility for meeting the varied demand and the world need for Scriptures that has fallen upon the Bible Society. There must be an immediate increase in the supply of Scriptures to the world."

—Adapted from *The Word for the World*.

Missions Today

Star Stewardship Plan

By J. D. GRABER

Twenty-six representatives of seventeen denominations with a membership of approximately two million members in India studied and approved the Star Stewardship Plan. The meeting was held in Nagpur, India, on Feb. 9, 1961. The star is symbolic of Bethlehem, representing God's "unspeakable gift" to us. All self-giving needs to be motivated as a response to God's unmeasured giving to us. Calvary is the only valid reason for my own giving; my response to Christ's love.

The five-pointed star, furthermore, represents a five-point plan of stewardship education:

1. **Bible Study.** Christian stewardship is rooted in the Bible, the story of God's redemptive activity on our behalf. The broader meaning of stewardship of time, talent, and treasure can be found through sincere Bible study. Organize the whole congregation into Bible study groups. This will give every member an opportunity to exercise his stewardship of time and talent from the outset.
2. **Information.** Christ said, "Look on the fields." The Word also says, "Where there is no vision, the people perish." After Bible study plenty of evangelism and church extension facts and needs through many different means should be given.
3. **Organization.** In this way conviction and need are brought to fruition. This is definite planning, definite implementation, and specific response to specific needs. Organization follows Bible study and information. It is the means of harnessing these to practical ends.
4. **Tithing as a Guide.** Tithing is an Old Testament system. But, remember, the Old Testament is a schoolmaster bringing us to Christ. This means that if I do not yet tithe my time, talent, and treasure, I am not yet up to the Old Testament standard. This is a good place to begin. As we grow in knowledge of God's Word and in Christian maturity we can then go on to the New Testament standard which is as superior to Old Testament tithing as grace is to law.
5. **Literature and Audio-Visual Aids.** Make use of books, pamphlets, pictures, posters, filmstrips, flannelgraphs, slides, and other aids. Hunt out good materials and use them in the congregation and in the Bible study groups. When we see a need we respond.

"Strive to excel in building up the church" (I Cor. 14:12, RSV).



MISSION NEWS

Overseas Missions

Argentina—Albert Buckwalter, missionary to the Toba Indians in the Argentine Chaco, recently received individual legal documents for 29 different Toba congregations in the Chaco and Formosa provinces. These documents prove that these congregations legally exist and are registered with the government just like all other non-Roman Catholic religious bodies in Argentina.

For some years missionaries increasingly received requests for help from these scattered churches. Practically all formerly had tenuous affiliation with other evangelical churches, but for various reasons these affiliations were unsatisfactory. Consequently, churches changed affiliation and asked for legal recognition. Finally, now, congregations have formed a united evangelical church.

Brazil—Allen Martin's address is Caixa Postal 1013, Campinas, Sao Paulo, Brazil, and not Rua Italia 122, Valinhos, Sao Paulo, Brazil as erroneously listed in the "Missionary Addresses List, Sept. 1, 1961.

France—Joseph Muller, French Mennonite evangelist, held a series of meetings at Foyer Fraternel, Oct. 5-12. During this time he accompanied Paul Widmer and Robert Witmer in visitation in the homes of almost all the families in contact with the Foyer.

Mexico—Evangelistic meetings were held at Campo 77 near Ciudad Obregon, Oct. 1-8. At the first meeting two adults and eight children attended. However, at the second 40 attended, then 65, 75, over 125, around 120, 85, and 45 on successive evenings. The first and third nights Maynard Hendings preached; James Roth the second, a Baptist pastor Thursday and Saturday, the Assembly pastor Wednesday and Friday, and the last Sunday the former pastor of the Second Baptist Church.

Saturday night, the first night anyone had courage to publicly decide for Christ, seven souls remained for personal help. Two were wives of men who had formerly accepted Christ. Another was a lady who lives next door to where services are held.

Bro. Roth reports that others will be easier to deal with now that they have heard the message. A schoolteacher, a postman's son, and the son of the owner of the house are under conviction.

While meetings were in progress, someone claimed the missionaries needed a permit to hold meetings and a permit to distribute literature from house to house. Some accused them of being communists.

"Luz y Verdad" on Nov. 5 began broadcasting on local station XEOX in Ciudad Obregon, on Sundays from 8:00 to 8:30 a.m.

Bro. Roth reports on the work in Coahuilampam, an indigenous work begun when the first convert at Campo 77 returned to his home community. His witness impressed

his home people. The Roths and the Headings have visited him periodically to encourage him and to teach the Bible in the village.

The community now desires a building and more help. At a service on Oct. 11 over 150 attended the meetings, more than

Rocky Ford Group Worships in New Church

Sunday, Nov. 5, marked the first regular worship service in the new Rocky Ford (Colo.) Mennonite Church. Less than two years have passed since the curry supper fellowship at which a group of believers unanimously agreed to establish a Mennonite church in this town of 5,000. The 28-by-88 foot building is a tribute to the hardy faith and the willing labors of every member of this small group.

Thirty-two members and associate members comprise the working core of this fellowship, which initiated its program in the chapel of Pioneers Memorial Hospital in Rocky Ford in June of 1960. In writing of this period in the development of the church, Caroline Esch comments: "We immediately adopted the budget system for our church funds and are eager to participate in the over-all giving program of the church." The enthusiastic Rocky Ford group, averaging an attendance of 49, receives weekly offerings of more than \$100, consistently surpassing its giving goal.

The present church building is a result of this enthusiasm and giving. Designed to become the educational unit of the church when the worship wing is added (in 1966, according to plans), construction of the present structure with its temporary auditorium and its classrooms has been something that Nehemiah might have witnessed when he said, "For the people had a mind to work." Started under the supervision of



The Rocky Ford Mennonite Church congregation met for the first time under the unenclosed beams of their new church on Sept. 10, 1961. They moved into their new building on Nov. 5.

half of which were adults. Five accepted Christ at this meeting, bringing the number of Christians to a total of ten in the village.

James and Noreen Roth are on deputation in the Pacific Coast district from Nov. 4 to Dec. 8.

Salunga, Pa.—David N. Thomas spoke at farewell services for Anna Miller, held at Byerland Mennonite Church, Oct. 22. Sister Miller was scheduled to leave New York on Oct. 25 for her third term of missionary nurse service in Ethiopia.

Shirati, Tanganyika—Pastor Zedekeka spoke to the Shirati church Oct. 13 about



Before the new church building was available, the Rocky Ford congregation met in the hospital chapel, where other meetings were also held. Here Emily Swartzendruber leads the devotion at a hospital chapel service. (The architect's drawing of the new church building appears on page 785 of the September 5 Gospel Herald.)

Jacob Weirich, then of Colorado Springs, in the midst of the 1961 summer, and later supervised by Joe Swartzendruber of Heston, Kans., the construction program has been supported by donations of endless hours of dedicated work, as well as by gifts of materials.

Schoolteachers, a Santa Fe railroad man, V-Sers, and Pioneers Memorial Hospital staff members have been involved in the developing Rocky Ford program. In April, 1961, invitation was extended to John P. and Ellen Oyer, formerly of Leetonia, Ohio, to assume the spiritual leadership of the group. After a summer chaplaincy training program at Louisville, Ky., the Oyers arrived at Rocky Ford on Aug. 28. Bro. Oyer was installed as pastor of the Rocky Ford Mennonite Church on Sept. 17, 1961, and on that same day assumed the chaplaincy at Pioneers Hospital, to which he will give one third of his time. "In our immediate future we face some . . . hurdles," writes Sister Esch. "Our planning must be far-sighted enough to meet our needs 15 years from now . . . [but] we believe God is bigger than any problem."

his visit to the churches in America. He told of the love of the American Mennonites for him and Pastor Ezekiel and the warmth with which they were received. He expressed his appreciation that the church in America is busy spreading the Gospel and that it has sent the Word to Africa. A missionary wrote: "It is good for the people to be able to hear from the mouth of one of their own people about a country which has been much in their minds and of which they have had many disillusionings."

Mogadishu, Somalia—Harold and Connie Stauffer, Harold and Barbara Reed, Miriam Leaman, and Helen Ranck were scheduled to begin six months of language study Oct. 16.

Esch, Luxembourg—Evangelistic meetings were scheduled for Nov. 5-12 with Abe Neufeld of the Mennonite Brethren work in Germany as evangelist.

Saigon, Vietnam—The visa problem remains unchanged. Other than teachers for the Dalat Missionary School, no missionaries are allowed into the country.

Home Missions

Corpus Christi, Texas—Seventy have enrolled in the kindergarten, a voluntary service project of the general mission board. Classes are held in the house where the Bohn sisters are living.

Requests for correspondence courses are beginning to be received from the braceros in West Texas. World Gospel Crusade, which publishes three of the five courses offered in Spanish by the Home Bible Studies office, gave for distribution 5,000 Gospels of John (Spanish) and inserted in them an invitation to the "Life of Christ" course (study of the Gospel of John).

Voluntary Services

Culp, Ark.—Helen Brenneman, Scarborough, Ont.; Delilah Gingerich, Berlin, Ohio; Atlee Gingerich, Berlin, Ohio; and the local pastor, Menno Ebersol, have started a club program for boys and girls, ages 10-14, of the community. The club program has helped to increase attendance at Sunday school and church services.

Mathis, Texas—Nurse Barbara Miller, Kalona, Iowa, is one of several nurses at

Mathis who reads the Bible to ex-patients of the maternity hospital. After the patients go home, nurses visit in the homes and introduce them to Christ.

Aspen, Colo.—A hospitality center, sponsored by the general mission board and the Rocky Mountain Conference, will soon open in Aspen, 40 miles from Glenwood Springs. The purpose of the center is to acquaint the people of Aspen and her visitors who come to ski, for summer music institute, or for sight-seeing, with Christianity. On occasion the center, located in the Aspen Grove building, may be used for prayer meetings.

David Alderfer is in charge of the center activities, initiated on a one-year trial basis. Dewey Wolfer, Oregon, is assisting, in addition to his regular job in the Pitkin County Hospital in Aspen.

During the past month, six VS-ers from Glenwood Springs assisted in preparing the building for occupancy by cleaning and painting.

Albuquerque, N. Mex.—Unit Hostess Lucille Nofziger, Wauson, Ohio, is leader for a girls' club. During October, six of the fifteen attending club were baptized at the Bethel Mennonite Church. Since April, the club has increased in size by 66 per cent.

The voluntary service unit is responsible for the beginning of a youth night in connection with the Bethel church program. Up to now no regular activity has been provided for teen-agers.

La Junta, Colo.—Club work is relatively new in the program of the La Junta voluntary service unit. Approximately one year ago the first club program for Spanish children of the 902 Bellevue community was held. Because of conflicting schedules, the club was disbanded for the summer. Now being revived, it has more than doubled in interest. The first two meetings brought an attendance of 30 and 40 respectively.

Glenwood Springs, Colo.—VS-ers Verna Hertzler, Mechanicsburg, Pa., and Bette Martin, Freeport, Ill., were recently elected to a six-month term in the local MYF as president and secretary respectively.

Orpha Zimmerman, Director of Nursing at Valley View Hospital, where some members of the voluntary service unit work, becomes personally acquainted with new VS-ers by inviting them into her home for dinner and informal sharing.

Voluntary service unit members assist in the outreach program of the Glenwood Springs church by taking their turn along with other church members in going to Eagle and Aspen alternate weeks on Wednesday evenings to share in a prayer fellowship with a nucleus at each location. Eagle is about 30 miles east of Glenwood, and Aspen 40 miles south.

Salunga, Pa.—Lester and Betty Lois Miller completed two years of voluntary service Oct. 24. They had served in Florida and in Potter County, Pa. The Millers' address is R. 1, Turbotville, Pa., where they are assisting in the work of the East District mission.

Georgia-Florida—Norman Shenk, Salunga, Pa., visited the voluntary service units

in Atlanta, Miami, Immokalee, and Homestead in the interest of auditing, bookkeeping, and tax matters, Oct. 27 to Nov. 4.

I-W Services

Norristown, Pa.—Nov. 9, Donald Rummel, pastor of the Ambler Church of the Brethren, Ambler, Pa., spoke to I-W men at Norristown, Pa.

Smithville, Ohio—The next I-W orientation will be held at Smithville Mennonite Church, Nov. 17-22. All Mennonite and Conservative Mennonite men who are planning to enter I-W service in the near future should plan to attend this orientation, the last I-W orientation for 1961.

The first I-W orientation in 1962 will be held at Salunga, Pa., Jan. 5-10. The second one will be held at Elkhart, Ind., Jan. 26-31.

Colorado Springs, Colo.—Art Sensesenig, Paradise, Pa., has been elected to be the leader of the I-W men working at the St. Francis Hospital here.

Cleveland, Ohio—Oct. 31, the I-W men and their wives and other interested persons in the university-Euclid area met at the Geiser-Zuercher apartment to discuss nonresistance. The group was divided in half; one group defended the nonresistant position while the other group questioned them about their reasons for their position.

Central Christian High School

Akron, Pa.—An orientation school for outgoing workers began at Akron headquarters Oct. 25 with 24 persons enrolled. Guest instructors for the school, in which philosophy and the service program of the Mennonite Central Committee and practical aspects of assignments were taught, were Grant M. Stoltzfus; Roy Harnish; Glenn Esh; J. C. Wine, Millersville State Teachers College; and Carlton O. Wittinger, Messiah College, Grantham, Pa.

Health and Welfare

West Liberty, Ohio—Ruth Kathryn Esh joined the staff at Adriel School as secretary and teacher of typing and crafts. Another new staff worker is Bob Bushrow, group living director.

MCC Stands by to Aid British Honduras

Akron, Pa.—The Mennonite Central Committee is standing by to offer emergency relief to the people of hurricane-battered British Honduras. They have been unable, thus far, to establish communications with their two-member unit in the British colony to hear their assessment of the situation. The MCC will move quickly once the need is assessed and communications are restored.

Wire services on Nov. 3 reported that more than 100 people were killed when Hurricane Hattie, with gusts reaching 200 miles an hour, struck Belize early Thurs-



Barbara Miller reads to an ex-patient.

day, Nov. 2. Thousands were left homeless in a trail of destruction.

It was estimated that 75 per cent of the buildings in the city were destroyed or damaged when the sea poured over the capital to an average depth of ten feet.

Mennonite Mental Health

Akron, Pa.—The semiannual meeting of Mennonite Mental Health Services was held at Prairie View Hospital, Newton, Kans., Oct. 13, 14.

At this meeting the plan of Oaklawn Psychiatric Center board of directors was approved to let construction contracts totaling \$748,000. One third of the construction costs will be paid by the Federal government through Hill-Burton funds.

Approval was given to Prairie View Hospital board's proposal to build an industrial building to be used as an industrial therapy shop for patients and for maintenance purposes. Temporarily, some space will be used to meet immediate needs for more recreational and meeting room space.

Appointment of Lee Yoder as acting administrator of Brook Lane Farm, Hagerstown, Md., from Nov. 1, 1961, to June 30, 1962, was approved. Bro. Yoder is presently responsible for church and community relations at Brook Lane. D. C. Kauffman, former administrator, retired Nov. 1.

The graduate assistance program for the 1961-62 academic year was renewed for 1962-63. Stipends of \$1,000 each will again be awarded to two graduate students in fields related to mental health. Students are helped on the basis of need and professional promise. Recipients of this year's awards were Merrill Raber, studying at the University of Southern California, and Leon Stutzman, studying at the University of Denver, Colo.; both are studying psychiatric social work.

Broadcasting

Germany—Alfred Neufeldt reports the following from listener mail received by *Worte des Lebens* during Sept., 1961:

"Just now I again heard your upbuilding words over radio. I always look forward tremendously to these words of life by Dr. Janzen. So wonderful that we today have it so good being able to get spiritual strength!"

"I always look forward to the broadcasts, for to me they have already become a great blessing."

"Your words have been a rich blessing to me, and I would appreciate it highly if I could obtain six copies of this message."

"Many hearty thanks for the good, powerful exposition in your messages."

"I would once again like to thank you right heartily for the wonderful messages by Dr. Janzen, through which I receive many blessings."

Sixty-nine letters and cards were received, 14 letters were answered personally, and 264 message copies were sent weekly during September.

Pennsylvania—"Recently I have renewed my faith and love in Christ Jesus. I did

this many times before, but never stayed true to Him. I have been under conviction for quite a while. I want to so badly keep my strength in Christ, but it seems I just can't do it. Will you please help me?"

Peru—"Please send me some evangelical tracts because I am interested to know the way of Christ and because I have also decided to accept Him as my Saviour."

Jamaica—"I have been listening to your broadcast for many months. I want to be a follower of Christ. Pray for me."

Italy—"I am a young girl and I long time listen *Parole di Vita*, but only now I resolve to write you. I many times listen

about Jesus and I have resolved to give Him my heart. From your broadcasts I receive strength and comfort. Also my mother and my father listen to you and they resolved to give themselves up to Jesus and they renounced the world. . . ."

New York—A Spanish listener writes: "By means of your program, I have received salvation through Jesus Christ who has rescued me from darkness."

Honduras—"We have heard the Gospel by means of the radio. We listen to your program every week, and I have opened

(Continued on page 1011)

"Missionary Reports on Mexico"

By CORA M. YODER

Old World, as much as New World, is the impression Mexico leaves on most Americans from north of the Rio Grande. Rocky hillsides and pyramids could be mistaken for Palestine and Egypt. Preoccupation with making a living or seeking entertainment evidences New World influence. Rural families migrate to the cities, or attempt to find a bridge of escape to the prosperous land across the border. "Blisters" of squatter families collect around the edges of Mexico City, creating health hazards for themselves and others.

Who are the Mexicans? They may include isolated tribes of nearly pure Indians numbering one to five thousand. They may be wealthy, landed families of nearly pure Spanish origin. The true Mexican, however, is one of mixed Indian and Spanish descent called the *Mestizo*.

The Mexican, typically "born" Catholic, finds satisfaction in rituals, confessionals, and doctrines of his church. His priest may

actually encourage him to read the Bible. Open opposition to evangelical movements is absent, perhaps in order not to drive people to them.

The Franconia mission board began a mission witness in Mexico City the fall of 1958. An indigenous church is the goal of this outreach. Many problems are involved, however, in this approach. Residence papers are extremely difficult to obtain. To date only the Kenneth Seitz family, the Claude Good family, Rosana Roth, and Cora Yoder have these. In addition, Americans are not permitted to hold positions that a Mexican is able to fill.

The number of Mennonite representatives in Mexico is increasing, and is expected to total 19 by the end of 1961. Mormon missionaries, however, are rapidly moving into every corner of Mexico. Pray that the impact of the evangelical witness in Mexico may be multiplied under the hand of God.



Eunice Seitz (right, standing) helps Cora Yoder (left, standing) teach a kindergarten class during daily vacation Bible school in Santa Anita, Mexico City.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. James Saylor, Hollsopple, Pa., who is among the one-half dozen oldest Mennonite ministers in the Mennonite Church today, celebrated his ninety-third birthday on Oct. 4.

Bro. Sanford G. Shetler, Hollsopple, Pa., spoke in a Bible Conference at Line Lexington, Pa., Oct. 31 to Nov. 5.

The Hopewell quartet from Kouts, Ind., participated in the Neighbors' Day program, Science Ridge, Sterling, Ill., on Oct. 29.

Bro. J. Frederick Erb, Sterling, Ill., preached the communion service at Doylestown, Pa., on Oct. 29, and the following evening spoke to the Franconia Camp Association.

Bro. Vincent Harding and wife, Rosemarie, have gone to Atlanta, Ga., on an MCC assignment. They have been appointed by the Peace Section to serve in a Witness of Christian Reconciliation between racial groups in the Southern United States. They will also give leadership to a Voluntary Service project. This interracial unit will become a center for the extension of a Christian peace witness.

The Maple Grove Mission at Millersburg, Ohio, has purchased a forty-eight passenger Chevrolet bus for the transportation of people to the services.

Bro. Joseph Shenk was installed as assistant pastor at Perkasee, Pa., on Oct. 29.

Simultaneous prayer meetings in homes preceded evangelistic meetings at Howard-Miami, Kokomo, Ind. There was good participation in the study for the objectives of the meetings and in intercession for the meetings.

Speakers in a rally at Central, Archbold, Ohio, Nov. 11, 12, were Myron Augsburg, Norman Derstine, Walter Yeager, and Robert Mussman.

Bro. Carl Kreider spoke to the Mennonite students at Bloomington, Ill., on Nov. 13, and on Nov. 14 is serving in a special religious emphasis on the Normal University campus.

Bro. Daniel Kauffman, General Conference Secretary of Stewardship, is speaking to the annual Ministers' Fellowship of Illinois at Bloomington on Nov. 14.

Bro. Paul M. Miller spoke in a worship conference at Martins, Orrville, Ohio, Nov. 4, 5.

Bro. Don Risser of the Central Christian High School faculty, Kidron, Ohio, is directing the chorus for the Christmas program at Orrville, Ohio.

Fifty students registered for the first semester of a twenty-week term of Ontario Mennonite Bible Institute. Students are from four provinces—Ontario, Manitoba, Saskatchewan, and Alberta—and from nine states—Indiana, Michigan, Pennsylvania, Ohio, Virginia, Maryland, Kansas, New Mexico, and Oregon. They include four ordained brethren and several from home and overseas missions. The faculty is J. B. Martin, principal; Newton Gingrich, dean; Paul Martin, registrar; Dale Schumm, and Vernon Leis. The second semester will begin Jan. 15. The Ontario Mennonite Conference also sponsors a twelve-week Bible School, this year Jan. 2 to March 23. Osiah Horst will be an additional instructor. Join this fellowship from around the world.

Bro. Ezra Bowman, veteran rural missionary of Missouri, died on Oct. 27. The funeral was held at Garden City, Mo., on Oct. 30.

Bro. Simon Gingerich, president of the Indiana-Michigan Mission Board, served on a weekend missionary conference at Montgomery, Ind., the weekend of Oct. 22.

Bro. Eugene Witmer spoke Oct. 29 to Nov. 8 at Kingston, Jamaica, on the annual Good Tidings Missionary Convention. He was also arranging for a coming campaign by the Augsburg Crusade team.

The Bethel Church, Albuquerque, New Mexico, reports rich blessings in their Sunday school this past year. Enrollment increased from fifty-nine to eighty-eight, average attendance from forty-five to fifty-seven. Record attendances were set seven times during the year. The present record is 82, set on Sept. 3, 1961.

Campers and counselors of the summer Bible school at Albuquerque, N. Mex., spent three days and two nights in a mountain camp. During the last campfire chanted by Pastor Theron Weldy, seven girls gave their hearts to the Lord. Four are continuing in instruction.

Leaving for Central America on Nov. 12 were the brethren J. J. Hershberger and Norman Beachy of the Beachy Amish Mission Board, Mark Peachey of the Conservative Mennonite Mission Board, and O. O. Miller, veteran executive of the Eastern Mission Board. They will help in the starting of the new Conservative work in Costa Rica, and will be seeking a place of mission labor for the Beachy Amish.

The Benton, Ind., congregation has voted to call Pastor Irvin Nussbaum to the office of bishop.

New Every-Home-Plan congregation: North Scottsdale, Pa.

Visiting speakers: Vernon Wiebe, Hillsboro, Kans., in a Christian Home Conference, Iowa City, Iowa, Nov. 10-12. Frank Mosquera, Colombia, S.A., at Maple Grove,

Millersburg, Ohio, Nov. 5. Arnold Cressman, Field Secretary for Commission for Christian Education, at Leetonia, Ohio, Nov. 5. Carl Beck, Japan, at Finland, Quakertown, Pa., Oct. 22, and at Akron, Pa., Oct. 29. V. David Miller, Somalia, at Maple Grove, Belleville, Pa., Oct. 29. Jonathan Lindell, Executive Secretary to the United Mission to Nepal, at Prairie Street, Elkhart, Ind., Oct. 26. Aaron Mast, New Holland, Pa., at Palo Alto, Pottsville, Pa., Oct. 29. J. M. Nissley, Sarasota, Fla., at Gortner, Md., Oct. 29. James Roth, Mexico, at Upland, Calif., Oct. 29. Dale Schumm, Shakespear, Ont., at Blenheim, New Dundee, Ont., Oct. 29. Tobe Schmucker, South Bend, Ind., at Iowa Mennonite School, Kalona, Iowa, Oct. 29. Walter Neufeld, Brudertal, Hillsboro, Kans., at Indianapolis, Ind., Nov. 5. Maynard Rohrer and wife, Amazon Valley, Brazil, at Aurora, Ohio, Oct. 29.

Bro. A. J. Metzler left New York on Nov. 10 for a three-month trip to Europe, Africa, and India. At Basel, Switzerland, he will assist in the transfer of the publishing work there to the Mennonite Bible School. In India he will attend as an observer the third assembly of the World Council of Churches at New Delhi. He will also visit our mission fields in India. In Africa he will consummate the transfer of the Addis Ababa and Musoma bookstores to the Eastern Board and will study locations for additional stores.

Publishing House representatives met in Chicago, Nov. 9, 10, with representatives of other Mennonite groups, concerning possible sharing of other publishing projects.

Calendar

Annual Christian Day School meeting, Conestoga Church, Morgantown, Pa., Nov. 18.
South Pacific Conference, Downey, Calif., Nov. 23-25.
Christian Workers' Conference and Ministers' Week, Alberta, Saskatchewan, at Carstairs, Nov. 27 to Dec. 1.
Lancaster Conference Ministers' Week, Rohrerstown, Pa., Dec. 4-8.
Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.
Pacific Coast Ministers' meeting, Nampa, Idaho, Dec. 5, 6.
Pacific Coast Mission Board, Nampa, Idaho, Dec. 7, 8.
Millwood Winter Bible School, Gap, Pa., Jan. 1-12.
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1-2.
Michigan Bible School, Fairview, Jan. 1 to Feb. 9.
Ontario Amish Mennonite Bible School, Wellesley and East Zorra, Ont., Jan. 2-26.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2-26.
Maple Grove Bible School, Atglen, Pa., Jan. 15-26.
Pinecroft Bible School, Sarasota, Fla., Feb. 11-25.
School for Ministers, Goheen Biblical Seminary, Feb. 12 to March 2.
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 1 and 2.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
General Council of General Conference, Chicago, March 29, 30.
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.
Summer Bible School Conference, Antrim Area High School, Greencastle, Pa., April 7, 8.
Illinois Mission Board, Newey, Ill., April 27, 28.
Summer Bible School Conference, Denver, Colo., May 5, 6.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollsopple, Pa., July 2-6.
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.
Church-Wide MYF Convention, Peoria, Ill., Aug. 19-21.

Coming Next Week

"Thanksgiving Day Every Day," by Bill Detweiler, and "The Peace Corps and the Church," by Larry H. Kehler. Featured also are short articles and poems, especially for the Thanksgiving season.

New members: nineteen by baptism at Manson, Iowa, on Nov. 5; two by baptism at Maple Grove, Millersburg, Ohio, on Aug. 27; four by baptism at the same place on Oct. 25; eight by water baptism and two on confession of faith at Albuquerque, N. Mex., on Oct. 22; two by baptism at Salford, Harleysville, Pa., on Oct. 29; three by baptism and four on confession of faith at Bethany, East Earl, Pa.; one by baptism at Meadville, Pa., on Nov. 5; one on confession of faith and one by baptism at First Mennonite, Kitchener, Ont., on Oct. 29; one by baptism at Sweet Home, Oreg., on Oct. 22; one by baptism on Sept. 24 and nine by baptism on Oct. 22, at Orrville, Ohio.

Missions Week speakers: Alvin Hostetler, India, now of Elkhart, at Plato, Lagrange, Ind., Nov. 5, and at Indianapolis, Ind., Nov. 12. Esther Reesor, Araguacema, Brazil, at Blenheim, New Dundee, Ont., Nov. 19. Nelson E. Kauffman, Elkhart, Ind., at Bethel for Wellington County, Ont., churches, Nov. 12. E. C. Bender, chairman of Health and Welfare Committee, at Maple Grove, Belleville, Pa., Nov. 12.

Maynard Rohrer and wife, Araguacema, Brazil, at Martins, Orrville, Ohio, Nov. 12. David Hostetler, Southern Brazil, at Martins, Orrville, Ohio, Nov. 26.

Jacob Clemens, vice-president of the General Board, at Rockhill, Telford, Pa., Oct. 29. Chester Kurtz, appointed to Somalia, at Rockhill, Nov. 5. Vern Miller, Cleveland, Ohio, at Kidron, Ohio, Nov. 12. John Lehman, formerly of Puerto Rico, at Freeport, Ill., Nov. 19.

John Drescher, president of Ohio Mission Board, at Walnut Creek, Ohio, Nov. 8-12. Irvin Kennel and wife, Eureka, Ill., at West Sterling, Ill., Nov. 12. Milton Vogt, India, at Weavers, Harrisonburg, Va., Nov. 12. Aquila Stoltzfus, Grayson, N.C., and David Hostetler of Brazil, at Zion, Birdsboro, Pa., Nov. 12. Paul Erb, Scottsdale, Pa., at Allensville, Pa., Nov. 19.

Bro. Paul Ruth, managing director of Menno Travel Service, is leading the MTS South American tour, Nov. 9, to Dec. 8. The tour group will travel in seven South American countries. Bro. Ruth will also spend some time in MTS administrative concerns in South America.

Ohio churches participating in a conjoint Missionary Conference, Nov. 8-12, were Bethel, Crown Hill, Orrville, Smithville, and Wooster. Speakers were Carl Beck, Japan; John Friesen, India; Dale Nofziger, Bedford, Ohio; John I. Smucker, New York City; Carl J. Wesselhoeft, Somalia.

Announcements

Roy and Reuel Hession, well-known authors, at Western Mennonite School, Salem, Oreg., Nov. 26-30.

Bible Conference with George R. Brunk as speaker, at Bossler's, Elizabethtown, Pa., Nov. 18, 19.

Marcus Bishop, Denver, Colo., in youth rally at Manson, Iowa, Nov. 24-26.

Annual Sunday-school meeting with Ben F. Lapp, Watonsontown, Pa., and Norman Bechtel, Spring City, Pa., as speakers, Thanksgiving Day, at Chambersburg, Pa.

Anyone wishing to have a supply of specially prepared tracts to take with you in your car to toss on the ground at mailboxes or to people along the highways, write to Ralph Palmer, 309 Lucas Creek Road, Denbigh, Va. He will send you a supply free of charge. This will be a good service project for MYF groups or individuals.

All-day meeting at Good's, Elizabethtown, Pa., with Lloyd Hartzler, Broadway, Va., as speaker, Thanksgiving Day.

Annual Bible Conference at Slate Hill, Shiremanstown, Pa., with Henry L. Ruth, Harleysville, Pa., and Chester K. Lehman, Harrisonburg, Va., as speakers, Nov. 22, 23.

Silver anniversary of the Calvary Hour observed in services at Orrville, Ohio, High School auditorium, weekend of Nov. 18, 19.

Missionary Conference with Levi Hurst, Lancaster, Pa., as speaker, at Spring Mount, Pa., Nov. 25, 26.

Annual Christian Workers' Conference and Ministers' Week of Alberta-Saskatchewan Conference at Carstairs, Alta., with John Drescher, Marshallville, Ohio, and Virgil Vogt, Grabill, Ind., as speakers, Nov. 27 to Dec. 1.

Change of address: John W. Winters from Kinzers, Pa., to 1337 Northwest 8th Ave., Miami 36, Fla. Aaron Mast from New Holland, Pa., to 847 Myrtle St., Sarasota, Fla. Robert A. Quackenbush from Pinecraft to 2924 Ashton Road, Sarasota, Fla. Telephone: 924-3786.

John Koppenhaver, Hesston, Kans., at Protection, Kans., Nov. 19; four-day Missions Conference, Sterling, Ill., Nov. 23-26.

Evangelistic Meetings

Nelson Kanagy, West Liberty, Ohio, at Bethel, Biglerville, Pa., Nov. 25, 26. Wilbur Yoder, Middleburg, Ind., at Berea, Alma, Ont., Nov. 20-26. C. J. Ramer, Duchess, Alta., at Blenheim, New Dundee, Ont., Dec. 3-10. J. C. Wenger, Goshen, Ind., at Prairie Street, Elkhart, Ind., Nov. 5-12. Calvin Kennel, Denbigh, Va., at Horse Creek-Lansing, N.C., Oct. 28 to Nov. 5.

Ray Yost, Quarryville, Pa., at Manheim, Pa., Nov. 2-12. M. L. Troyer, Elida, Ohio, at Lower Owl Creek, Lucasville, Ohio, Oct. 23 to Nov. 5. John F. Garber, Burton, Ohio, at Conestoga, Morgantown, Pa., Nov. 22-26. Paul Z. Martin, Mohnton, Pa., at New Holland, Pa., Oct. 28 to Nov. 5.

Harold L. Longenecker, Morton, Ill., at Congregational Mennonite, Marietta, Pa., Nov. 8-19. Lester Wyse, Hartsville, Ohio, at Tedrow, Wauson, Ohio, Nov. 19-26. Milo Kauffman, Hesston, Kans., at First Mennonite, Fort Wayne, Ind., Nov. 12-19. James Martin, New Holland, Pa., at Meadville, Gap, Pa., Nov. 19-29. H. Howard Witter, Manheim, Pa., at Hershey's, Kinzers, Pa., Nov. 30 to Dec. 10.

Rudy Borntrager, Millersburg, Ohio, at Lachine, Mich., Nov. 4-12. Milton Brackbill, Paoli, Pa., at Fairview, Albany, Oreg., Nov. 5-12; at Winston, Roseburg, Oreg., Nov. 13-19; at East Fairview, Lebanon, Oreg., Nov. 20-26; at Plainview, Shedd, Oreg., Nov. 26 to Dec. 3; at Sweet Home, Oreg., Dec. 10-17. Norman Dersine, Elkhart, Ind., at Roselawn, Elkhart, Nov. 1-3, 5-12.

John Shenk, Denbigh, Va., at Cedar Grove, Greencastle, Pa., Nov. 19-26. Paul R. Clemens, Lansdale, Pa., at Cedar Street, Chambersburg, Pa., Nov. 10-12. Herbert Schultz, Poole, Ont., at McMinville, Oreg., Oct. 23-29. Norman Bechtel, Spring City, Pa., at Chambersburg, Pa., Nov. 23 to Dec. 3. Olen Nofziger, Wauson, Ohio, at Flat Ridge, Newcomerstown, Ohio, Nov. 3-10.

Mission News

CONTINUED

my heart to the Lord. I have received the first lessons of the Bible course, and am anxious to study the Bible. Pray for us."

Switzerland—The German office reports: "Last fall we received a letter from a woman seeking counsel. She was a member of the Reformed Church, but she could not find peace and happiness through it. She was searching for this salvation when she listened to *Worte des Lebens*. . . . This spring she requested baptism on confession of faith and yesterday she was received into the congregation of the Shanzli Mennonite Church in Basel. It was thrilling to hear her testimony. She explained how she found true salvation, gave evidence of daily experiences with Christ, and promised to serve the Lord with all her heart and soul. Experiences such as these prove that our efforts are not in vain."

Canada—"It would no doubt interest you to know that a man living in southern Saskatchewan has received Christ as his Saviour as a result of listening to The Mennonite Hour and receiving literature on the way of salvation."

Venezuela—"By means of your 'Light and Truth' (Spanish) program, one soul was saved for the Lord. This young man is a faithful friend of mine, and I am helping him to follow the Lord."

Overseas Missions

Argentina—Delbert and Ruth Erb, who assisted in the evangelistic campaign at Arrecifes the weekend of Oct. 8, report a good series of meetings and a number of people making profession of faith.

Lawrence and Dorothy Brunk served the evangelical group at San Nicolas on Oct. 15.

B. Frank Byler has been asked to serve on the faculty of the Montevideo Mennonite Biblical Seminary, Uruguay. Earl Swartzentrubers have been appointed to the Bragado church, where Bylers now serve, and plan to assume pastoral responsibilities at the beginning of 1962.

Albert and Lois Buckwalter and Elmer and Lois Millers in the Argentine Chaco are preparing for the James Kratzes. They located a house for them in the Chaco while the Kratzes were still in Buenos Aires getting their documents in shape.

Brazil—Ruth Gamber reports from Araguacema that during June, July, and August there was a lull in the clinic work due to the lack of medications. They recently received a shipment of drugs from Anap-

olis and their daily census of patients treated has increased from about 50 to 70. The only phase of clinic work which did not experience a lull was the maternity clinic.

Jose Martins and Luis Martins, two young men in the church, are shouldering new responsibility by leading in church services, teaching convert classes, and preaching the Word of God to their own people. The Lord has blessed these young men, staunch believers, who lack college and high-school education and Christian training from childhood.

India—Mark, M.D., and Betty Kniss were at Kachhwa Mission Hospital, U.P., during October, where they helped out until another doctor returned from furlough.

Prabhu Sharan Minz and wife of Nagar, Bihar, church were baptized by Phaulchand Minz, the pastor, on Oct. 8.

On Nov. 2 the annual all-day women's meeting of the Bihar Mennonite Church was held. The day means much to them because during the rainy season they were restricted to their own small community for six months. The theme for the day was "Acceptable Sacrifice."

The Daltonganj church appreciated the ministry of Stuti Prakash of the Friends Mission in three meetings held Sept. 23, 24.

Elsie Shirk reports that the owner of the house in which the evangelist lives has been ordered by village leaders to evict the evangelist and his family or else the whole village will be fined. Pray that the evangelist may trust in the Lord and continue to give a clear witness.

Uruguay—Nelson Litwiller was special speaker to Mennonite Central Committee and Pax workers in San Bernardino, Paraguay, at a spiritual retreat the weekend of Oct. 15.

The Montevideo Mennonite Biblical Seminary chorus rendered a cappella programs in the Gartental, El Ombu, and Delta colonies in Uruguay the weekend of Oct. 12-15. Commencement exercises will take place at the Montevideo Mennonite Biblical Seminary Nov. 17-19 with John T. N. Litwiller as guest speaker. Ten people will receive degrees, diplomas, or certificates.

Nelson Litwiller plans to visit missions in Sao Paulo, Araguacema, and Sertaozinho, Nov. 26 to Dec. 8. From Dec. 8 to 22 he will be in Sao Paulo, where he is scheduled for surgery for a sinus condition.

Elkhart, Ind.—Maynard and Awilda Rohrer have changed their address from 8631 Columbus Road, N.E., Louisville, Ohio, to 3073 Ravenna Ave., N.E., Louisville, Ohio. Both Bro. and Sister Rohrer are taking courses at Malone College this winter. In addition, they are planning a series of studies on Araguacema for the boys and girls, grades 2 to 8, from the Beech Mennonite Church.

Shirati, Tanganyika—Hershey and Norma Leaman have transferred from Somalia to Tanganyika where Hershey serves as administrator of the Shirati Hospital.

About 150 patients in the Shirati leprosy were dismissed recently because they were found to be free from the disease.

They had come for treatment early and could return to their homes with no marks of leprosy on their bodies. Those who accepted Christ during their stay had an extra brightness on their faces and could express a double thank-you as they left.

Salunga, Pa.—Paul Landis and Norman Shenk were scheduled to visit Honduras from Nov. 6 to 20 to review the voluntary service agricultural project as well as pay a visit to the mission program. They will spend a few days in British Honduras on their return.

V. David Miller was scheduled to leave New York on Nov. 8 en route to resume his border assignment in Somalia. After spending some time in Europe and Ethiopia, he is expected to arrive in Mogadiscio by the end of November.

V. Mahaddei Uen, Somalia—One hundred boys attend boarding school at Mahaddei and 35 additional ones come from the village each day.

Your Treasurer Reports

At the present time the brotherhood could give useful financial assistance to the mission board program by making available funds on a loan basis. Several properties needed for the mission program have been purchased with the intent of using investment funds until purchases can be covered by contributions over a period of years.

A major project for such loans is the Schowalter Villa development at Hesston, Kans. Such loans earn interest of 3 per cent, 4 per cent, and 5 per cent, depending on the length of time they are available. Anyone interested in lending such funds may contact the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

—H. Ernest Bennett.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Forgiveness of Sins, by Wm. Telfer; Muhlenberg, 1960; 154 pp.; \$2.75.

One of the great controversies of the Christian faith has been the doctrine of the forgiveness of sins. In this small well-written book, Mr. Telfer leads the reader into the perversions of this New Testament teaching, which began with the church fathers, was affected by Greek philosophy, by the historical vicissitudes of the church, and finally by the extremes of the Romanist penance and indulgence abuses.

This type of discussion is essential for those who want to understand the development of the Roman Catholic system of confession, penance, and absolution by a

priest. The author points out how the theologians depend more upon philosophical ideas and reason than upon the teaching of the Scriptures. The contribution of Origen, Tertullian, Augustine, and Thomas Aquinas are described by the author. The breakthrough of light through the Reformation in Martin Luther is described. The author, however, does not do credit to the Anabaptist concepts, although he does mention them.

The presentation is lucid and devotional. The person who knows the joy and blessing of complete forgiveness will thank God that he does not need to worry about man-made distinctions of venial and mortal sins, of suffering penance to satisfy God, but can with confidence trust the promises of God for forgiveness, cleansing, and the possession of the righteousness of Christ.

—Nelson E. Kauffman.

The Gospel in the Old Testament, by Don Brandeis; Baker Book House, 1960; \$3.95.

This is a very well-written book, true to its title presenting "The Gospel in the Old Testament." The author is well qualified to write a book of this type, since he has spent eight years in studying the Hebrew language and has seen the enigma of Jesus Christ revealed through the Torah and the Prophets. It has been his sincere prayer to put on paper some of the revelations of the Old Testament usually obscured and untested in Judaism-Christianity.

The author writes this book with a thoroughly evangelical approach and in good conservative theology. He presents a good exposition of the seventy weeks of Daniel. In Chapter 5, which is entitled, "Jesus as the Saviour," he brings forth 25 Old Testament Scriptures which are prophetic of Christ in His redemptive work. He presents a very good exposition of angels and their existence as it is recorded in the Old Testament.

Chapter 9, on Ancient History, is used by the author as good evidence to prove that the Bible is true. He also in this same chapter gives warnings of the future destruction which can come upon this world in this age of atomic and hydrogen energy.

Chapter 11, on the Accuracy of the Scriptures, is very excellent. On page 144 he presents the nations who were opposed to Israel under the domination of Satan, and shows how the Lord fought for Israel, so that no weapon formed against them could prosper.

The chapter on heaven is also very well written, presenting heaven from the Old Testament Scriptures.

This book will be helpful to all Christian readers. We especially commend it to ministers and Sunday-school teachers who will receive special benefit from it, especially as the Old Testament looks down through the ages to the coming of Christ and in the fulfillments of these prophecies, which were foretold in Old Testament times.

—John E. Lapp.

PRICELESS LIFE

(Continued from page 994)

two daughters were there, the required number could not be found. He had failed to prevent the corruption of the city. He escaped with his bare life.

We are all deeply concerned at the wickedness that is all around us. Every day experience tells us that the men of the world are corrupt and corrupting. Their motives are tainted; their object is to succeed even if it pushes another man down. Defrauding, especially in income tax, is common. The stories they tell are as impure as the morals of those present will allow. We want to do something to help. What can we do? Mere criticism is obviously not enough. We are to assist by influencing men for good. We shall do it as we maintain our pungency.

But how can we maintain this savor? The traveler, Mandrell, makes these observations on some salt that he found. "I took a piece of it, of that part exposed to rain, sun, and air. Though it had the sparks and particles of salt, yet it had perfectly lost its savor. The part which was connected to the rock retained its savor, as I found by proof." The salt that was most exposed to the world became savorless. While we maintain our contact with our rock Christ Jesus, we shall retain our purity and so our flavor.

Contact with our Lord means fellowship with Him. That consists of a vital, living experience with Him day by day. It means that we share the very life of God. It is that alone which will enable us to fulfill our function in the world of helping to stave off its corruption. Fellowship with Christ will keep us from becoming savorless salt. We shall be strengthened to serve Him. We shall be enheartened to bear our difficulties for Him. We shall be enriched in our personal lives to be pure salt.

We all want to influence the world for good. We wish to leave our mark on it. We shall do so as we retain our pungency through being in touch with our divine Lord and Master. So shall we fulfill the task for which we are here and be priceless in His sight.

Norwich, England.

OPEN THEIR EYES

(Continued from page 1001)

and the light are both alike to thee" (Psalm 139:11, 12). Snow is treasured the more for remembering. "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail" (Job 38:22)? "Fire, and hail; snow, and vapours; stormy wind fulfilling his word" (Psalm 148:8). "He causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his

treasures [fog-mist]" (Jer. 51:16). "The whole earth is at rest, and is quiet . . ." (Isa. 14:7).

Memorizing Scripture merely for the sake of memorizing is at best an irksome and fruitless task. An imaginative teacher can store up untold treasures in the mind of a child by selecting those passages of Scripture that carry relevant meaning for his understanding.

Fairfield, Pa.

NEAR TO GOD

(Continued from page 1003)

as grateful as we should be, yet His love never fails. Summer and winter, in season and out, and day after day, our needs are constantly being supplied. David says "[He] daily loadeth us with benefits" (Psalm 68:19). The answer? "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14).

Friday, November 24

Rules of Life.

1. Be diligent in prayer, every morning and evening.
2. Never spend a moment in mere idleness.
3. Restrain your natural appetite within the bounds of temperance. Avoid self-indulgence.
4. Overcome every temptation to anger or ill will.
5. Undertake nothing from selfish motives or personal ambition.
6. Never intentionally do anything that displeases the Lord, or grieves the Holy Spirit.
7. Seek opportunities of making sacrifices for the good of others. —Selected.

Saturday, November 25

Read Acts 26:20.

Religion may be popular with the crowds, but repentance never is. Our churches are full of religious members who belong to them because it is popular. But religion and Christianity are two very different things. If the new birth was needed for religious Nicodemus, it is needed as much for everyone today. You can turn to religion without turning from sin, but the peace of God will never fill your heart until the Lord Jesus Christ enters through the new birth. You can get all the religion you want without repentance. You can join the church and participate in all her activities without repentance. But the peace of God will fill your heart only when you have repented of your sins and have been born again. Religion and the new birth are two widely different things. They can, and should, go together, but many times they don't. It cost the Son of God His life to redeem us, but in order to be saved, you need to be born again. "There is just one way to the pearly gate; there is just one way—it's the way called Strait."

Births

"Lo, children are on heritage of the Lord"
(Psalm 127:3)

Alderfer, Leroy G. and Doris (Landis), Lansdale, Pa., first child, Kevin Lee, Oct. 20, 1961.

Beiler, Elam W. and Nancy Lorie (Graybill), Mt. Joy, Pa., second son, Daryl Lynn, Oct. 26, 1961.

Bowman, Clayton and Vera (Knarr), Elora, Ont., third child, first son, Kevin Robert, Oct. 22, 1961.

Burkholder, Lyle S. and Martha Belle (Stoll), Waynesboro, Va., second child, first daughter, Sharon Elaine, Oct. 7, 1961.

Burkholder, Paul H. and Eva (Reesor), Markham, Ont., fifth child, third daughter, Laura Anne, Oct. 8, 1961.

Davis, Raymond and Marie (Baer), Mt. Airy, Md., third child, second son, Arlin Richard, Sept. 23, 1961.

Detweiler, John and Luella (Gusler), Fairview, Mich., fourth child, third son, Randall Owen, Oct. 16, 1961.

Halteman, Willis and Gladys (Wadel), Carlisle, Pa., eleventh child, sixth son, Edwin Wadel, Aug. 19, 1961.

Hernley, Ephraim M. and Mabel I. (Weaver), Elizabethtown, Pa., fourth child, second son, Duane Lamar, Oct. 13, 1961.

Hershey, John H. and Mable (Mumma), Marietta, Pa., first child, Brent Lamar, Sept. 25, 1961.

Jutzi, Stanley M. and Selina (Zehr), Gadshill, Ont., first child, Brenda Darlene, born Sept. 20, 1961; received for adoption, Sept. 29, 1961.

Kandel, Eli W. and Edna (Mast), Dalton, Ohio, sixth child, third daughter, Patricia Ann, Sept. 25, 1961.

Keener, George S. and Rose Mary (Martin), Hagerstown, Md., first child, Darwin Harris, Oct. 10, 1961.

Leatherman, Arthur and Marie (Yoder), Souderton, Pa., first child, Mary Beth, Oct. 14, 1961.

Martin, Allen and Marilyn (Daub), Denver, Colo., first child, Todd Allen, Oct. 12, 1961.

Martin, Arlin D. and Janet (Yoder), Harrisonburg, Va., first child, Elaine Sue, Oct. 26, 1961.

Mast, J. Ross and Pauline (Herr), Jefferson, N.C., second child, first daughter, Joy Elaine, Oct. 6, 1961.

Melling, J. Kenneth and Ella Mae (McMichael), Vineland, N.J., a son, Carl Allen, Oct. 21, 1961.

Peachey, LeRoy and Lois (Hostetter), Belleville, Pa., fourth child, second daughter, Gayle Elaine, Oct. 24, 1961.

Peachey, Paul and Shirley (Troyer), Sarasota, Fla., second daughter, Ann Marie, Oct. 23, 1961.

Ressler, Glenn and Clara (Zimmerman), Dalton, Ohio, third child, second son, Robert Bruce, Oct. 3, 1961.

Rhodes, William J. and Julia (Shank), Dayton, Va., fourth child, third son, Cletus James, Sept. 23, 1961.

Rice, Bob and Gladys (Greaser), Denver, Colo., first child, Lucinda Denise, Oct. 16, 1961.

Roth, Arthur and Marjorie (Miller), Julesburg, Colo., second daughter, Jane Lynette, Oct. 17, 1961.

Shantz, Ralph E. and Marjorie (Witmer), Alma, Ont., fourth child, second son, Ronald Gary, Sept. 14, 1961.

Stoltzfus, Elvin R. and Grace (Mast), Harrisonburg, Va., first child, Barry Lee, Oct. 19, 1961.

Wagler, Laverne and Berniece E. (Kropf),

Baden, Ont., fourth daughter, Donita Elizabeth, Oct. 22, 1961.

White, Donald E. and Sally (Roeschley), Iowa City, Iowa, first child, Jane Kathleen, Sept. 16, 1961.

Wise, Glenn D. and Dorothy (Hampton), Chambersburg, Pa., first child, Susan Diane, Oct. 17, 1961.

Zehr, Lloyd and Ferne (Yoder), Albany, Oreg., fifth child, second son, Timothy Jay, Oct. 23, 1961.

Zimmerman, Elvin and Arlene (Horst), Foraker, Ind., first child, Doyle Alan, Aug. 7, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beck-Bontrager.—Richard Beck, Archbold, Ohio, and Twila Fern Bontrager, Haven, Kans., by A. A. Bontrager at the Yoder Church, Oct. 14, 1961.

Brothers—Landis.—Ronald R. Brothers, Spring City, Pa., and Eileen G. Landis, Telford, Pa., both of the Pottstown cong., by Norman H. Bechtel at the church, Oct. 21, 1961.

Fannin—Brenneman.—Marvin D. Fannin, West Liberty, Ky., and Bertha Brenneman, Crockett, Ky., both of the Crockett cong., by Darel Fyfe at the Paint Cliff Church, July 21, 1961.

Johnson-Shirk.—Russell H. Johnson, Brewton, Ala., Calvary cong., and Martha M. Shirk, Attmore, Ala., Osaka cong., by John Metzler at Freemanville, Aug. 26, 1961.

Kauffman—Swartz.—Orrie Kauffman, White Pigeon, Mich., Riverview cong., and Clara Swartz, Turners Creek cong., Talbert, Ky., at the Riverside Church, Au Gres, Mich., by Willard Mayer, Oct. 21, 1961.

Kratz—Nice.—Abram N. Kratz, Jr., and Mary Anne M. Nice, both of Souderton, Pa., Franconia cong., by Curtis Bergey at the Plains Church, Oct. 21, 1961.

Miller—Stutzman.—Donald Miller, Wayland, Iowa, Bethel cong., and Joan Stutzman, Milford, Nebr., East Fairview cong., by A. M. Miller, Sept. 8, 1961.

Nussbaum—Swartzentruber.—Earl M. Nussbaum, Dalton, Ohio, Kidron cong., and Ruth E. Swartzentruber, Fredericksburg, Ohio, Wooster cong., by Bill Detweiler at Wooster, Oct. 28, 1961.

Oswald—Roth.—Gale E. Oswald, Milford, Nebr., West Fairview cong., and Janice J. Roth, Milford, East Fairview cong., by Dale Oswald, father of the groom, at East Fairview, Oct. 27, 1961.

Porter—Campbell.—Sylvester Porter and Maxine Campbell, both of Chicago, Ill., Bethel cong., by Paul O. King at the church, Oct. 26, 1961.

Rader—Calauins.—Donald Lewis Rader and Karen Ann Calauins, both of Zurich, Ont., Blake A.M. cong., by Ephraim Gingrich at the church, Oct. 27, 1961.

Roth—Roth.—Wayne Roth, Milford, Nebr., and Aloha Mae Roth, Seward, Nebr., both of the East Fairview cong., by A. M. Miller, Oct. 20, 1961.

Shenk—Miller.—Abram Martin Shenk, Bethel cong., Gettysburg, Pa., and Rosemary Miller, Sunnyslope cong., Phoenix, Ariz., by Stanley C. Shenk, brother of the groom, at Sunnyslope, Aug. 26, 1961.

Swartzentruber—Miller.—Alvin Swartzentruber, Loogootee, Ind., and Wilma Jean Miller, Montgomery, Ind., both of the Berea cong., by Tobias Slaubaugh at the church, Feb. 1, 1961.

Veal—Stutzman.—William C. Veal and Glenda Stutzman, both of Milford, Nebr., East Fairview cong., by A. M. Miller, Sept. 17, 1961.

Yoder—Yontz.—Elmer Yoder, Wakarusa, Ind., North Main Street cong., and Carolyn Yontz, Goshen, Ind., Benton cong., by Richard W. Yoder at Benton, Oct. 7, 1961.

Zeigler—Mininger.—J. Warren Zeigler, Lansdale, Pa., Line Lexington cong., and Anna Gertrude Mininger, Hatfield, Pa., Towamencin cong., by Richard C. Detweiler at the home of the bride's parents, Oct. 21, 1961.

Anniversaries

Boshart. William Boshart and Cora Stutzman were married on Oct. 10, 1911. On Oct. 10, 1961, over 150 friends helped to celebrate this occasion by attending open house at their home in Colorado Springs, Colo. They have 3 children (Dorothy—Mrs. Ezra Stauffer, Milford, Nebr.; Vera—Mrs. Ben Hochstetler, Colorado Springs; and Clarence, Manitou Springs, Colo.), 10 grandchildren, and 5 great-grandchildren. They are members of the First Mennonite Church, Colorado Springs.

Groff. Mr. and Mrs. Jacob A. Groff celebrated their fifty-fifth wedding anniversary on Oct. 27, 1961. They were married on Oct. 27, 1906. They have 2 daughters (Edna—Mrs. William Strobe and Viola—Mrs. Peter L. Hunsberger, both of near Souderton, Pa.), 4 grandchildren, and one great-grandchild. The Groffs are enjoying fairly good health. Their children and grandchildren helped them celebrate their anniversary. They are members of the Souderton Church.

Kennel. Mr. and Mrs. Isaac G. Kennel celebrated their fifty-fifth wedding anniversary on Thursday, Oct. 26, 1961, with open house at their home, Aiglen, Pa. They were married on Oct. 26, 1911, by the late Bishop Gideon Stoltzfus in the Millwood Church, Cap. Pa. Bro. Kennel has been deacon of the Maple Grove Church since 1922. They had seven children. Living are E. Aquila, Elam D., and Ruth E.; and two foster daughters, Arlene L. Seitz and Mrs. Robert Russell. They also have three grandchildren.

Roth. Ed and Emma Yeackley were married on Oct. 12, 1911, and observed their fifty-fifth wedding anniversary on Oct. 15, 1961, with a family dinner, followed by a program and open house when friends from Milford, Lincoln, and Shickley, Nebr., greeted them. Three ministers took part in the program. Warren Eicher, Lyman Severn, and Ivan Lind. All four persons who were attendants at their wedding were present for the golden wedding anniversary: Mr. and Mrs. Dan Eicher and Mr. and Mrs. Lee Kremer. They have three children living: Sylvia—Mrs. Francis McNeil, Lincoln; and Delmer and Ted, both of Milford. One child died at the age of seven. They are members of the Beth-El Church.

The wild birds teach us something important about how to live. Every moment they are surrounded by danger: from the perky robin who considers the whole of this little garden his territory; from the great ginger cat next door who keeps prowling round; from biting winter gales which are sure to come; from my frequent absences from home when their table is not spread. Dangers hover on every side of them, yet their gaiety persists. God upholds the sparrow.—Muriel Lester, in *Praying: How, When, Where, Why* (Fleming H. Revell Company).

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Henrietta Amelia, daughter of Mr. and Mrs. Duncan McFarlane, was born near Newton, Kansas, in 1886. Died at the Bethel Deaconess Hospital, Newton, after a series of strokes, Oct. 27, 1961; aged 70 y., 10 m., 15 d. On Sept. 26, 1912, she was married to Thad Beck, who survives. Also surviving are 3 daughters and one son (Anabel—Mrs. Clarence Sommerfeld, Heston, Kans.; Neva—Mrs. Waldo Miller, Belleville, Pa.; Howard, Halstead, Kans.; and Hazel—Mrs. Curtis Yoder, Moundridge, Kans.), 11 grandchildren, one sister and one brother (Mrs. Mamie Dillman and Albert, Halstead, Kans.). Six brothers and sisters and one granddaughter preceded her in death. She was a member of the Heston Mennonite Church, where funeral services were held Oct. 30, in charge of Peter B. Wiebe and Laurence Horst.

Bentch, Daniel Allen, son of Ambrose and Margaret (Shaw) Bentch, was born at Ottumwa, Mo., Jan. 2, 1868; died at Versailles, Mo., Oct. 4, 1961; aged 93 y., 9 m., 2 d. On March 30, 1891, he was married to Eliza Ann Tolar, who died in 1942. Surviving are 4 children (Ezra, Versailles, Mo.; Everett, Independence, Mo.; Minnie Goetze, Los Angeles, Calif.; and Mrs. Stella Rollings, Smithton, Mo.), 15 grandchildren, 38 great-grandchildren, and 4 great-great-grandchildren. Two sons preceded him in death. He was a member of the Mennonite Church. Funeral services were held at the Kidwell Funeral Home, Versailles, Mo., Oct. 7, in charge of Leroy Gingrich and J. P. Brubaker; interment in Cable Ridge Cemetery, Edwards, Mo.

Bishop, Lorie, daughter of Mr. and Mrs. Lloyd Bishop, was born at the Grand View Hospital, Sellersville, Pa.; died the same day during the second black transfusion (RH factor). Surviving are her parents, 2 sisters (Diane and Margie), one brother (Darrell), and grandparents (Mr. and Mrs. Leon Bishop and Mrs. Cora Shelly, all of Perkasie, Pa.). Graveside services were held at the Blooming Glen Church, Oct. 28, in charge of David F. Derstine, Jr.

Blough, Roger Dale, son of Harry Boyd and Betty (Eash) Blough, was born at Johnstown, Pa., July 25, 1958; died at the home of his parents, Cambria Co., Pa., Oct. 17, 1961; aged 3 y., 2 m., 22 d. Surviving are his parents, 4 brothers (Harold, Barry, Leland, and Leonard), one sister (Charlotte), and 4 grandparents. Three brothers preceded him in death. Services were held at the Blough Church, Oct. 20, in charge of Harry C. Blough, assisted by Eli Miller and Lawrence Moshler.

Breneman, Anna R., daughter of John K. and Emma (Hostetter) Ranck, was born Jan. 16, 1891; died at her home, Hessdale, Pa., Sept. 7, 1961; aged 70 y., 7 m., 22 d. On Feb. 14, 1918, she was married to Harry G. Breneman, who died July 25, 1948. Surviving are 3 sons (John R., Kirkwood, Pa.; C. Henry and Robert A., both of Seaburg, Pa.), 7 grandchildren, one sister (Mrs. Elmer Stoltzfus, Leaman Place, Pa.), and one brother (John R., Paradise, Pa.). She was a member of the Willow Street Church, where memorial services were held Sept. 11, in charge of Jacob T. Harnish and Clayton Keener.

Canen, Sadie (Pletcher), was born in Elkhart Co., Ind., Feb. 5, 1886; died at the home of her daughter, Mrs. Lowell Loucks, Elkhart, Oct. 21, 1961; aged 75 y., 8 m., 16 d. In 1911 she was married to Floyd Canen, who died in 1933. After her husband's death, she made

her home with her daughter Evelyn—Mrs. Lowell Loucks. Besides her daughter, she is survived by one granddaughter, 2 brothers, and 2 sisters. She was a member of the Olive Church, where funeral services were held Oct. 23, in charge of C. A. Shank and D. A. Yoder. Gelecke, Jennie Wireld, daughter of Joseph W. and Winifred (Osborne) Robinson, was born at Akron, Ohio, July 8, 1880; died at Albany, Oregon, Oct. 24, 1961; aged 81 y. 3 m. 16 d. She was married to Gus Gelecke, who survives. Also surviving are 2 sons and 2 daughters (Wesley Philippi, Raymond Philippi, and Blanch Jones, of Coos Bay, Ore.; and Gladys Gunnary, Roseburg, Ore.), 8 grandchildren, 13 great-grandchildren, one brother (Guy), and one sister (Alice, married). She was a member of the Albany Church. Funeral services were held at the Fisher Funeral Home, Oct. 26, in charge of David W. Mann; interment in Willamette Memorial Park.

Geisler, Homer Edison, son of William F. and Clara (Gerber) Geisler, was born in Wayne Co., Ohio, Nov. 6, 1922; died as the result of falling from a hickory nut tree near the home of his mother, Apple Creek, Ohio, Oct. 27, 1961; aged 38 y. 11 m. 21 d. On Nov. 28, 1946, he was married to Hilda Trece, who survives. Also surviving are 2 children (Marjorie Marie and Loren Gene), his mother, and 3 brothers and 4 sisters (Delpha Grace—Mrs. Willis Neunschwander, Dalton, Ohio; Stella Marie Geisler, Goshen, Ind.; Mabel Fern, Edith Lorene, Wilson Chester, Leonard James, and Ernest William, all of Apple Creek). His father preceded him in death. They had lived near Cucamonga, Calif., for the last 5½ years, having returned to Kidron just seven weeks before his death. Occupation: employee at the Neiss Body Co., Dalton. He was a member of the Kidron Church, where funeral services were held Oct. 30, in charge of Isaac Zuercher and Bill Detweiler.

Gingerich, Rebecca, daughter of Menno and the late Malinda (Gingerich) Eby, was born at St. Jacobs, Ont., April 7, 1920; died of a heart condition at her home, Zurich, Ont., Sept. 21, 1961; aged 41 y. 5 m. 14 d. On May 6, 1948, she was married to Alvin Gingerich, who survives. Also surviving are one son and one daughter (David James and Mary Elizabeth), her father and stepmother, 3 sisters (Barbara—Mrs. Howard Weber, Alameda—Mrs. Orval Martin, and Lovina—Mrs. Nelson Weber), one stepfather (Luella—Mrs. Bretton Snider), and 2 brothers (Ivan and Milton). She was a member of the New Hamburg Church. Funeral services were held at the Zurich Church, Sept. 24, in charge of Elmer Grove, Curtis C. Cressman, and Moses H. Roth.

Godshall, Allen M., son of Samuel and Maria M. (Moyer) Godshall, was born in Hilltown Twp., Pa., June 19, 1884; died at Quakertown, Pa., of a heart attack while on a short business trip, Oct. 25, 1961; aged 77 y. 4 m. 6 d. On June 10, 1911, he was married to Sallie Baum, who died in 1960. Surviving are 3 sons and one daughter (Clyde B., Lansdale; Warren B., Souderton; Walter B., Perkasie; and Sara—Mrs. Clarence Walt, Souderton), 2 sisters (Mrs. Amanda Moyer, Telford; and Mrs. Valentine Detweiler, Plumsteadville), and 9 grandchildren. One infant daughter preceded him in death. He was a member of the Blooming Glen Church, where funeral services were held Oct. 28, in charge of David F. Derstine, Jr.

Heckler, Fred S., son of Joseph and Lizzie (Seitz) Heckler, was born at Lucon, Pa., Nov. 1, 1889; died at the Grand View Hospital, Sellersville, Pa., Oct. 15, 1961; aged 71 y. 11 m. 14 d. On Nov. 28, 1912, he was married to Lizzie L. Freed, who survives. Also surviving are one son (Homer, Ellsworth, Wis.), one daughter (Beulah—Mrs. Henry J. Schetz, Morwood, Pa.), a foster daughter (Ada—Mrs. Stanley A.

Hendricks, Souderton), 11 grandchildren, 2 great-grandchildren, and 2 brothers (Warren, Harleysville; and Willis, Zieglerstown). One son and 2 brothers preceded him in death. He was a member of the Franconia Church, where funeral services were held Oct. 20, in charge of Menno Souder, Curtis Bergey, and Leroy Godshall.

Hedrick, Katie, daughter of Jonas J. and Amanda (Funk) Mininger, was born at Elroy, Pa., April 18, 1896; died of a heart attack at Souderton, Pa., Oct. 5, 1961; aged 65 y. 5 m. 17 d. On Oct. 20, 1920, she was married to Robert Stull Hedrick, who died Jan. 10, 1944. Surviving are 4 children (Betty—Mrs. Robert Ziegler, Harleysville; Grace—Mrs. Lester F. Deiwiler, Souderton; Robert, Jr., and Curtis, at home), 2 brothers (Isaiah, Hatfield; and Raymond, Souderton), and one stepbrother (John H. Mininger). She was a member of the Plains Church, where funeral services were held Oct. 7, in charge of John E. Lapp and J. C. Clemens.

Landis, Warren M., son of John M. and Sallie (Moyer) Landis, was born near Souderton, Pa., Nov. 27, 1897; died of uremia at the Allentown (Pa.) General Hospital, Oct. 13, 1961; aged 63 y. 11 m. 16 d. On June 28, 1922, he was married to Rachel Bucher, who survives. Also surviving are 5 children (Ruth—Mrs. Harvey W. Keeler, Souderton; Esther—Mrs. John M. Kemmerer, Telford; Warren, Jr., Souderton; Janet—Mrs. Walter M. Ellinger, Perkasie; and Margaret, at home) and 14 grandchildren. Several weeks before his death he confessed Christ as his Saviour and was baptized just two days before his death as a member of the Franconia Church, where funeral services were held Oct. 17, in charge of Arthur N. Malles and Stanley B. Beidler.

Lile, Ronald Dean, son of E. C. and Zella (Gross) Lile, was born near Gray, Okla., March 26, 1936; died as the result of an automobile accident near Colorado Springs, Colo., Sept. 22, 1961; aged 25 y. 5 m. 26 d. On Feb. 25, 1960, he was married to Shirley Rheam, who survives. He was working as an orderly in the St. Francis Hospital following his I-W work there. Also surviving are one daughter (Colette Ann), his parents, one sister (Beatrice), and one brother (Jerry) of Perryton, Texas. He was a member of the First Mennonite Church at Colorado Springs. Funeral services were held at the First Baptist Church, Perryton, Texas, Sept. 27, in charge of Jacob Weirich and Wallace Jantz; interment in Gray, Okla., cemetery.

Miller, Lydia R., daughter of J. D. and Elizabeth (Troyer) Troyer, was born at Middlebury, Ind., Nov. 26, 1895; died at the Pleasantview Rest Home, Kalona, Iowa, Oct.

26, 1961; aged 65 y. 11 m. On Dec. 25, 1915, she was married to Leroy W. Miller, who survives. Also surviving are 4 children (Grace—Mrs. Gerhard Tiessen, Kalona; J. John J. Miller, Wellman; Ralph W. and Mabel—Mrs. Al Neunschwander, Kalona), 11 grandchildren, her stepmother (Mrs. J. D. Troyer, Tampico, Ill.), 3 sisters (Mary—Mrs. Lee Niffenegger, Sarasota, Fla.; Mada—Mrs. Jake Stoltz, Ardmore, Pa.; and Velma—Mrs. Walter Bussiner, Lancaster, Pa.), 3 brothers (Oliver, Hutchinson, Kans.; Jerry, New Holland, Pa.; and Levi, Ashland, Ky.), 2 stepisters and one stepbrother (Ella—Mrs. Lee Kemp and Effie—Mrs. Lloyd Swartzendruber, Tampico, Ill.; and Emory Hochstetler, of Florida). Two sisters also preceded her in death.

Miller, Oscar William, son of Jonathan K. and Otella B. (Martin) Miller, was born near Garden City, Mo., Dec. 11, 1899; died at the Memorial Hospital, Harrisonville, Mo., Oct. 8, 1961; aged 61 y. 10 m. 27 d. On Jan. 2, 1921, he was married to Sadie Kauffman, who survives. Also surviving are one daughter (Doris—Mrs. Bailey Thompson, San Bernardino, Calif.), one sister (Nettie—Mrs. Edward Kropf, Eureka, Ill.), and one brother (Alvin, Lees Summit, Mo.). One brother preceded him in death. In early life he became a member of the Sycamore Grove Church, but when he moved to Harrisonville, he transferred his membership to the Methodist Church, where funeral services were held Oct. 10, in charge of the pastor, J. O. Craig.

Reber, Daniel, son of Christian and Carolina Johanna (Unruh) Reber, was born near McPherson, Kans., Sept. 12, 1880; died at the Wesley Hospital, Wichita, Kans., Oct. 24, 1961; aged 81 y. 1 m. 12 d. On Nov. 27, 1929, he was married to Nellie May Hooley, who survives. Also surviving are 2 daughters and one son (John, Hutchinson; Ruth—Mrs. Ellis King, Harper; and Dorothy—Mrs. Bruce Pyles, Attica), 4 grandchildren, 5 brothers (Dave, Sam, and Ben, Harper; Jake, Harrisonville, Mo.; and Chris, Anthony, Kans.), and 4 sisters (Katie—Mrs. Dave Troyer, Attica; Anna—Mrs. John Schindler, Harper; Lizzie—Mrs. Bill Naffziger, Wichita; and Lena—Mrs. Sam Schindler, Harper). One brother and 2 sisters preceded him in death. He was a member of the Crystal Springs (Kans.) Church, where funeral services were held Oct. 27, in charge of Alvin Kauffman.

Sauder, Kirk Alan, son of Charles J. and Sandra (Mauk) Sauder, was born at the Peoria Methodist Hospital, Peoria, Ill., July 30, 1961; died 2½ hours later. Surviving are his parents, grandparents (Mr. and Mrs. Walter Maust and Mr. and Mrs. Floyd Sauder), and 3 great-grandmothers, all of Archbold, Ohio.

only a few more days . . .

in which to save \$1.45. Take advantage of the prepublication price on *Mennonites in Indiana and Michigan* by purchasing your copy before December 1, 1961. The retail price will be \$7.95 as of December 1.

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Graveside services were held Aug. 2 at the Roanoke Cemetery, Eureka, Ill., conducted by Wesley Jantz.

Smucker, Jesse R., son of Solomon and Anna (Zook) Smucker, was born near Belleville, Pa., July 27, 1894; died of cerebral thrombosis at the Lancaster (Pa.) General Hospital, Sept. 7, 1961; aged 67 y. 1 m. 11 d. In April 9, 1921, he was married to Fannie E. Smoker, who survives. Also surviving are 2 sons and one daughter (Mark A. Elverson, Pa.; Elsie Mae—Mrs. John O. Kaufman, Sarasota, Fla.; and John D., Christiana, Pa.) and one sister (Ella Knepp, Belleville). He was a member of the Millwood Church, where funeral services were held Sept. 11, in charge of Reuben and LeRoy Stoltzfus.

J IVAN HOCHSTETLER
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The Mennonite Brethren Conference in Europe now consists of five congregations: Linz, Steyr, and Wels in Austria, and two congregations in Germany.



ITEMS AND COMMENTS

BY THE EDITOR

Roman Catholic parents have been over-sold on their procreation responsibilities and undertrained in the responsibilities of upbringing their children, according to William J. Gibbons, visiting professor of sociology at Fordham University. As the result of the overemphasis on procreation, some Catholic families are attempting to rear more children than they should, said the priest sociologist. He pointed out that the average American family has three children; in comparison with this, the average Catholic family has 3½. He said that Catholics on the average marry older than do Protestants, which is in itself a limiting factor on the number of children.

A recent study of the Appalachian Mountain area shows that in proportion to population, the Appalachian region has more churches and fewer church members than any other region in the United States. The figures reveal that 25 per cent of the churches have fewer than 50 members, while 30 per cent have fewer than 25 members. About 56 per cent of the population in the North Carolina mountains holds membership, but the figure dropped to a low of 27 per cent in the mountains of Kentucky and West Virginia. Only 25 per cent of the churches in the region support a full-time resident pastor. Out of 1,900 heads of mountain families interviewed in a sample survey, only six said they did not believe in God, and all but eight believed in prayer. About 75 per cent of those interviewed said they believe the Bible is God's Word and everything it says is true. However, 37 per cent of this same sample thought the Ten Commandments are in the New Testament, 30 per cent said the Lord's Prayer is in the Old Testament, and 21 per cent could not quote any phrase of the Lord's Prayer.

A new decree issued by the government of the predominantly Buddhist Ceylon requires all foreign resident Christian missionaries to pay an annual visa tax of \$84. The new tax, designed primarily to discourage the immigration of Indian missionaries, was decreed despite protests by a number of Christian leaders. Officials said

that if the churches needed the services of non-Ceylonese missionaries, they could meet the visa taxes in the same way that they raise funds for their general activities.

In Moscow several government printers were imprisoned because they used the government printing house equipment and supplies to illegally print religious literature.

It is good to read that the Mississippi legislature and the governor have com-

mended the heroism of a 35-year-old Negro "who gave his life when he braved a burning oil truck to prevent an explosion that could have caused great destruction and injury and possible death to many persons." The Negro died from 70 per cent burns on his body. He is survived by six children and a wife with cancer.

Since gasoline is cheaper in Bolivia than Paraguay, the Mennonite colonies import Bolivian fuel over 350 miles of road which are passable only during the dry season.

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Gospel Herald

TUESDAY, NOVEMBER 21, 1961
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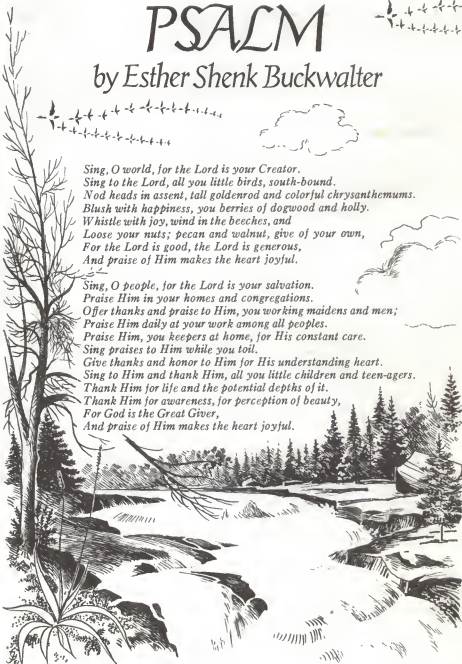
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His name alone is excellent; his glory is above the earth and heaven.—Psalm 148:13.

PSALM

by Esther Shenk Buckwalter



Sing, O world, for the Lord is your Creator.
Sing to the Lord, all you little birds, south-bound.
Nod heads in assent, tall goldenrod and colorful chrysanthemums.
Blush with happiness, you berries of dogwood and holly.
Whistle with joy, wind in the beeches, and
Loose your nuts; pecan and walnut, give of your own,
For the Lord is good, the Lord is generous,
And praise of Him makes the heart joyful.

Sing, O people, for the Lord is your salvation.
Praise Him in your homes and congregations.
Offer thanks and praise to Him, you working maidens and men;
Praise Him daily at your work among all peoples.
Praise Him, you keepers at home, for His constant care.
Sing praises to Him while you toil.
Give thanks and honor to Him for His understanding heart.
Sing to Him and thank Him, all you little children and teen-agers.
Thank Him for life and the potential depths of it.
Thank Him for awareness, for perception of beauty,
For God is the Great Giver,
And praise of Him makes the heart joyful.

Our Solemn Thanks

By J. PAUL SAUDER

For all the good received each day,
For all Thy listening when we pray,
For answers "Yes" and answers "Nay";
We thank Thee, Lord.

For suns that rise and suns that set,
For all Thy blessings showered yet
On us, so prone to frown and fret;
We thank Thee, Lord.

For all of home and native land,
For those who love and understand,
For loving rod and guiding hand;
We thank Thee, Lord.

For knowledge of Thy written Word,
For footprints of our Saviour, God,
Who leads us ever heavenward;
We thank Thee, Lord.

For chance to give and chance to go
To ease a bit of this world's woe,
For His dear sake who loved us so,
We thank Thee, Lord.

For promise of the fair sunrise
When Thou shalt give Thy saints Thy
prize—
A mansion fair, beyond the skies,
We thank Thee, Lord.

Thanksgiving in the Chaco

Helmut awakened early that morning. Five o'clock was rising time in the Paraguayan Chaco, and now it was only four o'clock. One hour for Helmut to meditate on his Thanksgiving sermon and to remember the years that had been so difficult when he as a boy and his widowed mother had migrated from Russia to Paraguay. Even his two sisters had died en route from complications following measles. And so they had come bereft of loved ones, deprived of earthly possessions, to this strange, new country to find a home. The grandparents and other neighbors and friends were also in the immigration party.

Years had gone by, and somehow, even though each day had its difficulties and problems, this wilderness had become home to them. As he pondered over the years, it was as though pictures of those early days were flashed on a screen before him.

The first schoolroom under the shade of

the big bottle tree, tree stumps for seats, a rough blackboard, and a crude table for the teacher's desk. The rigid discipline of those days and the three R's firmly planted into their way of life. Were his children learning it as well as he had? Helmut wondered.

In those years a growing schoolboy didn't only attend school. No, he had countless tasks to do, for every day there were cattle to herd. There were no fences. Why weren't cattle content to graze peacefully on such hot days? And when it wasn't his turn to herd cattle, there was always some planting to do, or weeds to hoe, or wood to chop, or parrots to chase from the kafir fields, or water to draw up from the well. Could a schoolboy ever think of playing?

He remembered their first living quarters—a canvas tent put up where the bitter grass had been cleared away, short posts put into the ground and poles laid across, with grass mats on these for a bed. Outside a crude stove on which to cook and bake. The tent was a shelter, but the hot December sun beat down mercilessly on them and only a few things were protected from it. And the insects! Mosquitoes and flies! How could one relax? Snakes and lizards had free range. He thought of the afternoon when his mother and grandfather were sitting in the tent and a large snake stuck its head in. They had attempted to kill it, but it had escaped in the tall weeds close by. As his mother sat in her crude chair mending his torn trousers, she uttered her concern about the escaped snake. To console her was Helmut's task—he was her growing son, perhaps almost a man already! So he had said to her, "Mother, don't be so disturbed. If the snake bites us, we will die and go to heaven." His childlike faith comforted her. Yes, how many times had they put their trust in the Lord, and He had never forsaken them.

And those first church services! How many times they walked to another village early on Sunday morning to attend services. They went in large groups, singing praises to God as they walked. Yes, often they would gather together to sing praises to God. And everyone attended the Saturday evening prayer meeting. They were dependent on God then, asking, receiving, thanking, praising. And now he thought of some excuses people had for not attending—too tired, too far to walk, too busy. Yet how many daily tasks were simplified, how much better equipped each home now was. But he also remembered that each home had a Bible now, family devotions were commonly observed, and children were

Our Readers Say—

The leading article in the Oct. 3 issue is interesting. It states: "... We [Mennonites] have espoused the concept of a church made up of born-again believers. ..." It closes by saying: "... The one church is the body of the redeemed. ...".

The closing remark contains a paramount teaching of Scripture. Probably it is a precise description of the church Jesus said He was going to build. The opening comment is similar to a tenet of a group of professed believers on earth.

In this organization there is a possibility of admitting into membership individuals who, unfortunately, have not been born again; whereas the church Jesus is building envisions every born-again child of God, and only such. "For by one Spirit we are all baptized into one body ..." (I Cor. 12:13) portrays the new birth experience; it implies the "seal" mentioned in Eph. 1:13; and declares the admittance of the believer into the church of Jesus Christ.

Admittance into the visible organization is frequently accompanied by water baptism. However, the administering of this rite does not change the nature of the individual. As G. Campbell Morgan points out: the intellect remains darkened, the will is still weakened, and the emotions are yet degraded. Divisions and schisms among believers are a natural result from this condition due to man's fall. Although far from ideal, this tendency toward divisions will likely continue in spite of every effort put forth to achieve one visible organization or church, admirable and utopian as such an achievement would appear to be. The effects of man's fall are stubborn.

The article places proper emphasis on evangelism. Christians are obligated to introduce men to Christ. The visible organization of believers is essential in many ways; however, not distinguishing between the visible organization and the church Jesus is building confuses the situation. Because of this confusion much time and energy is spent in an attempt to produce a certain type of visible church. This effort could be used more profitably perhaps, by presenting with unabated fervor the glorious Gospel to non-Christians.

—S. C. Brubacher, Ayr, Ont.

being taught to pray and sing together. God had not been forgotten.

Suddenly, it seemed, it was rising time. And this was the day which the colony observed as Thanksgiving Day, for on this day, many years ago, they had been granted permission to leave Russia. God had provided all these years. How much there was to be thankful for! How God had blessed! They had opportunity to witness for Him to the Indians and the Paraguayans. And as he led the morning worship, he announced the opening hymn, "Grosser Gott, wir loben Dich" ("Holy God, We Praise Thy Name"), and sang it with deep devotion.

—Contributed.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1884)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



EDITORIAL

A Care That Is Not Instinctive

Among most animals, and certainly in human beings, the care of the mother, and often of the father, for the young is instinctive. Since most babies of all species are dependent, the Creator guaranteed the preservation of these species by writing into the nature of the older generation a concern and care for the younger. A cow will chase the dogs away from her calf. A mourning dove will pretend injury in order to draw an intruder away from the baby birds in the nest. And only the most degenerate woman can forget the child to which she has given birth.

But there is no similar instinct which drives us to care for the aged. Decrepit animals go off by themselves to die in seclusion or to be the prey of their enemies. In some human tribes the aged have been killed when they have become an economic burden. One of the traditional terrors of old age is that no one cares. The aged can easily be the forgotten generation.

A true concern for the aged has come into our society by way of Judaic-Christian ideals and morality. Hindu society provided homes for old cows, because the cow was an object of worship. But it had no homes for old people. The Christian missionaries introduced the old people's home.

In our current society it is the church and the synagogue which have developed a program of care for the aged. It was religious concern, not biological instinct, which sensed the needs of our older people, and expended energy and resources to meet these needs. All denominations have built a series of homes for the aged. It was Christian concern and love which motivated this.

Of course, as with many other aspects of Christian culture, the secular society has picked this up. Today fraternal organizations and the state itself have set up institutions for the care of senior citizens. The medical and social scientists have developed the science of gerontology. The United States government last winter held the first Conference on Aging, and this took leadership in developing procedures in this area.

But, as Paul B. Maves said at the recent Conference on the Church and Its Older People held at Goshen College, "Only the man of faith is able to care for the aged with kindness." A secular-minded person may become a good gerontologist as a matter of good citizenship and thorough scholarship. One who develops facilities for the aged may realize that he too is growing

older, and he is only planning for himself. It is the Christian, motivated by the love of God for all men, who can really get under the burden of the later years. It is Biblical doctrine which puts old age into an optimistic perspective, and makes one glad to be old. It is Christian understanding which is entering into a fuller appreciation of the total needs of the person and is providing a program directed to this total need.

For this reason, even though the state provides economic care for its senior citizens, and even though the gerontologists are providing the research so necessary in the field, the church cannot back away from its dominant place in planning and

working for its older members, and even older people outside its membership. We must, through boards and committees, participate in the thinking which discovers needs beyond mere physical care. We must in our congregations develop more adequate programs for the greatly increasing proportion of our members who are beyond sixty-five. We must build still more institutions, of the type which the new programs call for, for those who need or prefer this type of care. We must train doctors and nurses, social workers and administrators who can lead the church in this work. Our pastors must learn the type of counseling that is most effective with older people.

The church can do much to guide its members in the care and training of children, even though this care is instinctive. But because care for the aged is not instinctive, the church has all the greater responsibility to develop the understanding and the concerns, the facilities and programs, the methodology and techniques which will make her effective in the care of a growing segment of her membership.—E.

Thanks for a Golden Past

A trainee who had returned to his home country wrote of the temptation the trainees have to make their experience in America only a golden memory. It is very easy, on returning to the former environment, to drop back into the old culture quite as though one had never been away. It is easy to conform, even to that which one has come to see is wrong. The experience away from this environment becomes more and more distant, more and more golden. One is thankful for it, but does not profit by it.

This is an empty kind of thanks. How can God accept it? We are saying, "Thanks for the favor, but I do not choose to use it. Thanks for the light, but I hardly dare to walk in it. Thanks for the vision of a new day, but I must be satisfied with yesterday."

There must be a good deal of this kind of thanks. For we receive so much from which we do not seem to profit. We have many experiences, but go on being the same people. What we read and hear and see we thankfully receive. But it does nothing to us. It is put on a shelf like a golden trophy—only a memory to be treasured—and remembered. But it finds no real use in forging for us a new character.

Golden memories may be a luxury which we cannot afford. Better the good honest steel or earthenware made for everyday use. The distant day, however glorious in our memory, may have for us the hazard of idolatry. When we come to thank our God for the precious things He has given us, He may well ask, "And what have you done

with them?" Better to make good use of a few gifts than to waste many of them.

Another way of saying this is that our gratefulness may be a mere complacency. We think that we are better because we are better off. We are only thanking God that we are not as other men are.

It is good to give thanks. But it is good also to have an eye out for the quality of our thanks. Even at the altar of praise there is room for self-judgment.—E.

Thanksgiving Time

BY THELMA ALLINDER

No robin redbreast trills his cheery air,
And neither meadowlark nor golden thrush
Spill melody for mortal ears to share;
No spider webs are meshed from tree to bush.
A fragile dragonfly does not take wing
Above a pool, nor does a butterfly
Emerge from pale cocoon; no blossoming
Fair rose gives pleasure to the human eye!
Creation is the Father's work, I know,
And He provides what He considers best
For us, His children. Since He wills it so,
Our fields and meadowlands have needed rest,
And though the landscape may be
monochrome,
Thanksgiving Day brings joy within the
home!
Osceola, Nebr.

That Jewel—Consistency

By ELIZABETH SHOWALTER

The snow is falling, hiding a lot of ugly inconsistencies man introduced to the landscape outside my window. I'm sitting here wondering if I have Christian character enough to take an honest look at my own inconsistencies. We claim as a special heritage "discipleship." I wonder—am I honest enough to face it?

This all began by thinking of a story I heard the other day. Newly married, attractive Janet enrolled for college classes in the city where her husband is employed. "You married!" her classmates asked in incredulity. "Where's your wedding ring?" Janet explained that her church does not approve of wedding rings.

"Well!" Then one sharp-eyed miss saw Janet's gold watch bracelet. Her perplexity exceeded her horror. "You mean your church won't allow you to wear a simple band to show that you're married and yet you can wear a watch bracelet like that?"

Now this thing I'm troubled about is neither watch bracelets nor wedding rings. In my case it's something entirely different. At any rate it involves consistency and discipleship.

Let's take buttons to make it simple. We smile a bit at the idea that some people think buttons are "wrong"—that all necessary fastening, whether conveniently or otherwise, must be accomplished by outmoded hooks and eyes. All right, agreed that buttons, zippers, pins, ties, or whatever properly fastens a garment are allowable.

Now here's the rub! What are these fastenings for: to facilitate getting into and out of the garment, or for ornamental values? I can conceive of being inconsistent by cutting off perfectly good but ornate buttons to replace them by cheaper, plainer ones (which still cost money). Or, on the other hand, by buying buttons at fifty cents each just because those particular ones "do something for the dress." One might wear a simple pin to insure the neckline of a dozen dresses over a period of years, but must that become license to buy a special pin for every dress, including those which are plainly "jewelry"?

Is it possible, I'm wondering, to insist on

our own personal "test of discipleship" to cover up the other inconsistencies we quickly shove out of mind when they threaten to declare themselves.

The snow is still busily hiding my neighbors' inconsistencies—barbecue pit and junk pile alike—and I'm asking the Lord for courage to face my own deep down spiritual ones.

Do we go back to hooks and eyes because we may be tempted to use buttons extravagantly? No, we recognize consistency—and discipleship—and stewardship. Buttons seem simple! Let's get to the Big Problem.



Questions for Us Preachers and Deacons

How seriously do we take those vows we made when our knees were bent on ordination day? It seems to me that we are inclined to forget somewhat.

Are we doing all that is *within us* to fulfill our ordination vows? Are we truly watchmen, set on a wall, watching and warning, for our people's sake? Are we properly concerned for the needs of each member of our congregation? Are we concerned about bringing in souls to the kingdom of God, souls from the "outside world"? Are we willing to help every member become a soul winner? Have we taken stock of our ministerial stewardship lately? Have we thought lately that one day we must render up account of our ministerial stewardship? Have we remembered lately how old Eli allowed wicked practices to come into the church of his day and how God dealt with him? What will God have to say about you and me? We promised one day on bended knee. Do you remember?

Thanksgiving 1961

By BETH DUVAL RUSSELL

This is the day we set apart

To thank Thee for our spirit's food

While each to each within his heart

Shall join all human brotherhood

To offer praise for all things good.

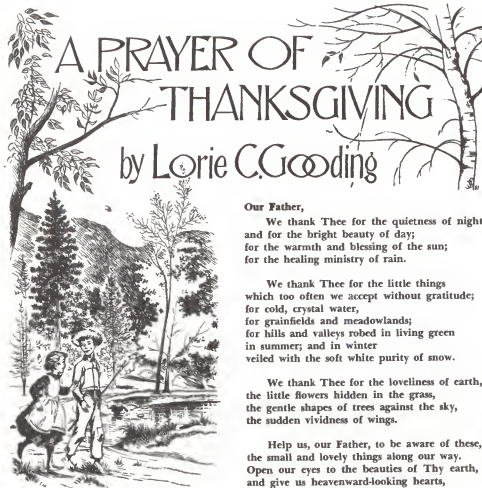
Syracuse, N.Y.



I have been brought up to believe, and the conviction only grows upon me, that giving ought to be entered into in just the same careful way as investing—that giving is investing, and that it should be tested by the same intelligent standards.

—John D. Rockefeller, Jr.

Amen.



Our Father,

We thank Thee for the quietness of night,
and for the bright beauty of day;
for the warmth and blessing of the sun;
for the healing ministry of rain.

We thank Thee for the little things
which too often we accept without gratitude;
for cold, crystal water,
for grainfields and meadowlands;
for hills and valleys robed in living green
in summer; and in winter
veiled with the soft white purity of snow.

We thank Thee for the loveliness of earth,
the little flowers hidden in the grass,
the gentle shapes of trees against the sky,
the sudden vividness of wings.

Help us, our Father, to be aware of these,
the small and lovely things along our way.
Open our eyes to the beauties of Thy earth,
and give us heavenward-looking hearts,
we pray in Jesus' name.

Thanksgiving Day Every Day

By Bill Detweiler

We are in the Thanksgiving season. You stand on the edge of a high hill, and look out across the panorama of patchwork of fields and farmlands, and the scene looks like one great and colorful blanket covering the verdant earth. You look up into the heavens at night, and see the stars which you have almost unconsciously learned to look for—the sentinel North Star, the Pleiades, Cassiopeia, the belt of Orion, Sirius, and a host of others. You remember looking down upon the intricate and exquisite design of a snowflake, fashioned by the hand of God Himself into flawless and symmetrical perfection. And as you think of all the beauty of nature which you so often enjoy, you suddenly remember the man walking along the street, tapping his way along with a cane, and when he came to a crossing, someone took his arm to guide him safely across the street. Is every day a thanksgiving day in your heart?

You see a man standing in front of the glass window in the corridor of a hospital, looking at the row of babies in baskets on the other side, all pink and puckered looking. But you notice that this man is looking intently at only one of the babies, and you can't miss the expression of silent pride on his face. As you watch him, you realize that he has been granted one of God's best gifts, the birth of a son or daughter. Then with a start you remember the anxiety of some parents who are your close friends. Just a few days ago their doctor informed them that their own young child is apparently mentally retarded, one of the three hundred such children born every day. Is every day a thanksgiving day in your life?

You are in a foreign city, a city which has been ravished by the agony and destruction of warfare. You notice an old man walking slowly around among the debris. He has a few personal belongings tied on his back, and his clothing is tattered and dirty. Now and then he pokes a stick into a pile of rubble, as if he is looking or probing for something. You go to him and speak to him. He does not seem to hear you. You speak again, and again. Finally he hears you, and as you talk with him, he tells you that he does not know where any of his family is, and as far as he knows, he is the family's only surviving member. He tells you that he has no home, no relatives, and, so far as he knows, no friends. And then he looks at you, and with an incredulous star in his eyes, he asks you how it feels to never have been a refugee, not even once! For you and me, every day ought to be a thanksgiving day.

You are traveling, and you decide to stop at a restaurant for a little snack. At the

lunch counter, you find yourself sitting beside a young man about your age. His food has already been served, but he is just picking at it, eating very slowly, if indeed you may call it eating at all. Suspecting that the man may not be feeling well, you try to begin a conversation with him. You ask him where he is from, and he tells you. You ask him where he is going, and he tells you nowhere in particular. As he speaks to you, although he is very polite, he does not look at you. Slowly his story is unraveled. He is on a paid vacation, but he didn't really have any desire to leave his home to take it, but his wife more or less insisted that he get away for at least a few days. His wife is not with him, and you can tell that he so much wishes that she were. He tells you that she is back at their home, in an iron lung. She has been in the iron lung for almost four years now, which is most of their married life together. Is every day a thanksgiving day with you?

You are sitting in a room, listening to the recorded music of Beethoven's *Fifth Symphony*, or Dvorak's *New World Symphony*, or Handel's *Largo*, or Schubert's *Unfinished Symphony*. Or you are in the sacred sanctuary on a Sunday morning, hearing hundreds of voices joining in singing:

The Church's one Foundation

Is Jesus Christ her Lord;

His is His new creation

By water and the Word:

From heav'n He came and sought her

To be His holy Bride;

With His own blood He bought her,

And for her life He died.

Or you think of the more quiet sound of wind blowing in the trees or the sound of the song of birds. As you think of the blessing of hearing, you remember how a few days ago you were in a neighboring town, and you could not find the street for which you were looking. You saw a man walking along on the sidewalk, and so you stopped your car close to him and said, "Sir, can you tell me how to get to Monroe Avenue?" But the man kept on walking. You shouted a little louder, "Sir, can you tell me how to get to Monroe Avenue?" But still the man paid no attention to you. And so you got out of your car and ran after the man, and, confronting him, you asked for directions. In a pathetic but smiling gesture, he pointed to his ears, and shook his head, and then pointed to his mouth, and again shook his head. You smiled back at him, and tried to let him know that you were sorry to have bothered him, but you realized then how hard it is to communicate with one who cannot hear or talk, one

who is a deaf mute. Every day ought to be a thanksgiving day.

Or you look out across blue waters, and dream of the time when you may be able to travel to distant lands. You see pictures of mountains and seas and cities and people in faraway places, and like to think that perhaps someday you will be able to journey to them. Or you're looking just across a green pasture field, and have a sudden impulse to walk to the brook on its far side, and so you do. As you walk, you remember the newspaper account of a young man who has just been sentenced to spend the rest of his life in prison, in enforced confinement, because of a crime which he has committed. Are you thankful every day?

You're standing on the street corner of a large city. Standing by himself, in the shadow of a doorway, you see a young fellow, certainly not as old as you are. Because he looks lonely, you walk over to him. He looks at you suspiciously, if not defiantly. You try to begin a conversation with him. He talks to you, but not much. Eventually you ask him where his home is, and he looks at you sort of funny, but there is something wistful in his reply that he "ain't got no home." You ask him why not, and then, trying to take the edge off your pointed question, you add helpfully, "Aren't your parents living together?" Again he looks at you sort of defiantly, as if he is trying to hide the true feeling of his heart, and he tells you that he has no parents. You ask him when they died, and he tells you that he doesn't know when they died, because, as far as he knows, they never lived. As far as he knows, he has never had any parents. And then suddenly, as you continue speaking with him, he says, "Oh, oh, I gotta run," and he's gone. Are you thankful—every day?

It is night, in a war-shattered city. In an old ramshackle hovel, lying on the cold bare floor is a sick woman. Beside her is a baby, born just a few hours ago. The child is wrapped in torn, rough rags. There are only the two of them—the mother and her child. The woman's husband was taken away forcefully a few weeks ago, and nothing has been heard from him since. The wretched woman sits up and takes her infant upon her lap. She looks into his face, and then weeps as if she would wash him with tears. In a hunger-weakened voice she speaks, "My son, why have you come to share with me the bitterness of life on earth? Why have you left the place of angels to come to this miserable land of war and cruelty and pain and despair? I have nothing to give you but tears—can your little body be nourished on tears rather than milk? I have no soft clothing to wrap you in. Can my naked shivering arms give you warmth? The small birds pick seeds, and sleep between the branches. But you, my son, have nothing save a loving but destitute mother." And then she takes her baby

and presses him to her withered breast, and clasps her arms around him, as if wanting to join their two bodies in one, as before. There is the heartbroken weeping of the mother, and the heartbreaking whimpering of the baby. A few hours later the sobbing of both mother and son cease, and you think of the words, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Is every day a thanksgiving day in your heart?

I have brought some of these taken-for-granted blessings to our minds so that we might more fully realize our responsibility to God in gratitude for all of His goodness to us. The blessings which I have tried to define would be called "big" blessings, but have you ever thought about all the "little" blessings which God showers upon your life? Have you ever paused to thank God for fields flooded with flowers; the gentle squeezing of a hand; the kiss of a little child; the ticking of an old clock; the colors that crowd the sky when day is dying; the throbbing of a heart close to your own; the falling leaves and the rustle as you walk through them; freckles on a face that is loved; or the gentle sighing of the wind among pine trees?

Have you ever thanked God for the humming of bees in honeysuckle; the bright sunshine on the kitchen table at breakfast; the patter of light rain on the roof starting gently in the night; a little patch of violets nestled among neglected hills; the fragrance of clean sheets, and the quiet rest in the arms of slumber when day is done?

Have you ever thanked God for a cherished memory, small enough to keep forever in your heart, but large enough to take out to rest upon when you are weary with discouragement?

Have you ever been truly thankful for a night of moonlight, with little patches of lace-like mist nestled among the trees in the lowlands?

Have you ever breathed a prayer of thanks for the clear shining after the rain, making the day look as if it had just been cleaned and pressed, wrapped with cellophane, and tied with a rainbow? Even these "little" things come into our lives because of the goodness of God, and we ought to thank Him for them.

Now, in conclusion, after having thought about the "big" blessings of life as well as the "little" ones, we want to think yet about the best blessing of life—and not of life only, but of all eternity. In II Cor. 9:15 we read, "Thanks be unto God for his unspeakable gift." If you have the unspeakable gift of God, which is the gift of eternal life through Jesus Christ, then you have more to be thankful for than the person who may have everything but that gift. In comparison to the gift of eternal life, nothing else is of any value. Also in II Cor. Paul wrote, "For ye know the grace of our

Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

In this Thanksgiving season, I wonder if you are able to thank God for His perfect gift, the gift of forgiveness of your sins through the blood of Jesus Christ. If you have the gift of eternal life, then you are unspeakably rich. If you do not have the gift of salvation, then you are unspeakably poor. You may have everything else that the world has to offer. You may have a splendid home. You may have a large bank account. You may have all kinds of security and protection. But these things

are for this life only. They do not touch eternity. After you die, they will become another's. The only blessing which you will be able to "take with you" is the gift of eternal life in Christ.

During this season, even in this hour, I wish that you might come to the foot of the cross of Calvary, and take Jesus Christ, the Son of God, to be your Saviour. And then may this Thanksgiving be one of supreme joy for you, as for the first time you are able to thank God for the joy and peace and hope in your heart because of His goodness to you, not only in time, but in eternity. "Thanks be unto God for his unspeakable gift."

—The Calvary Hour.

President Kennedy's Thanksgiving Message

"It is a good thing to give thanks unto the Lord."

"More than three centuries ago, the Pilgrims, after a year of hardship and peril, humbly and reverently set aside a special day upon which to give thanks to God for their preservation and for the good harvest from the virgin soil upon which they had labored. Grave and unknown dangers remained. Yet by their faith and by their toil they had survived the rigors of the harsh New England winter. Hence they pause in their labors to give thanks for the blessings that had been bestowed upon them by Divine Providence.

"This year, as the harvest draws near its close and the year approaches its end, awesome perils again remain to be faced. Yet we have, as in the past, ample reason to be thankful for the abundance of our blessings. We are grateful for the blessings of faith and health and strength and for the imperishable spiritual gifts of love and hope. We give thanks, too, for our freedom as a nation; for the strength of our arms and the faith of our friends; for the beliefs and confidence we share; for our determination to stand firmly for what we believe to be right and to resist mightily what we believe to be base; and for the heritage of liberty bequeathed by our ancestors which we are privileged to preserve for our children and our children's children.

"It is right that we should be grateful for the plenty amidst which we live; the productivity of our farms, the output of our factories, the skill of our artisans, and the ingenuity of our inventors. But in the midst of our thanksgiving, let us not be unmindful of the plight of those in many parts of the world to whom hunger is no stranger and the plight of those millions more who live without the blessings of liberty and freedom. With some we are able to share our material abundance through our food-for-peace program and through our support of the United Nations freedom-from-hunger campaign. To all we

can offer the sustenance of hope that we shall not fail in our unceasing efforts to make this a peaceful and prosperous world for all mankind.

"Now, therefore, I, John F. Kennedy, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, which designates the fourth Thursday in November of each year as Thanksgiving Day, do hereby proclaim Thursday, the twenty-third day of November of this year, as a day of national thanksgiving.

"I urge all citizens to make this Thanksgiving not merely a holiday from their labors, but rather a day of contemplation. I ask the head of each family to recount to his children the story of the first New England Thanksgiving, thus to impress upon future generations the heritage of this nation born in toil, in danger, in purpose, and in the conviction that right and justice and freedom can through man's efforts persevere and come to fruition with the blessing of God.

"Let us observe this day with reverence and with prayer that will rekindle in us the will and show us the way not only to preserve our blessings, but also to extend them to the four corners of the earth. Let us by our example, as well as by our material aid, assist all peoples of all nations who are striving to achieve a better life in freedom.

"In witness whereof, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

"Done at the City of Washington this twenty-seventh day of October in the year of our Lord nineteen hundred and sixty-one, and of the independence of the United States of America the one hundred and eighty-sixth."



Our carpenter friend says the best rule for carpentering is the best rule for talking, too: measure twice and saw once!

—Milwaukee Lutheran.

Our Mennonite Churches: Black Mountain



The Black Mountain Mission was established at Ganado, Ariz., in 1953 by Stanley Weaver, working under the Mennonite Board of Missions and Charities. This building, of typical hogan architecture, was constructed in 1956. The pastor is Naswood Burbank; the membership is sixteen.

Sunday School Lesson for December 3

Growth Through Witnessing

Acts 4:13-21

The scene of our lesson is in the court of the Sanhedrin at Jerusalem. It is morning. Peter and John, who have been in the hold overnight, are brought in for questioning. Why? What had they done?

If necessary, read the miracle and sermon (or part of it) together. Acts 3. Notice how long the man had been lame. All the temple-going people knew him well and many had given him money. How good that Peter didn't have money to give! Notice that Peter did not do the miracle in his own strength. How soon was the man healed? How do we know? What was the reaction of the people?

This gave Peter an occasion to preach to the people. Get the brief outline of his sermon. How many responded to Peter's call to repent? 4:4. No wonder the rulers and elders and scribes were disturbed!

With what question did the trial begin? How did Peter answer? In the power of the Holy Spirit he preached Christ, whom they killed and God raised up. He spoke directly to his judges. No doubt they came under conviction.

Peter and John were obeying their Lord, who told them, "Ye are my witnesses." They witnessed by their faith in the power of Jesus to make the lame man whole. The judges also had to recognize the power of Jesus in making these men so bold, so confident and serene. Once Peter was quite bombastic. John had been timid and mild mannered. Now they had a new power. Jesus had made the difference. The council men know Jesus must be alive. The conduct of faith is our greatest witness to the world.

But Peter and John also witnessed by the fruit of their faith. How did the lame man witness to the priests and elders? Although they feared this teaching of Jesus, they tried to put it down in a quiet, orderly way. But why didn't their plan work? Even the council knew that man must obey God.

And the council feared another great witness for Christ that followed the testifying by Peter. Verses 4 and 21.

How did all this witnessing help the apostles to grow? How does witnessing help us grow? Witnessing in unfavorable atmospheres such as the disciples did gives courage and zeal to tell others. The many who saw the miracle and believed in Jesus must have warmed the disciples' hearts toward God and have given them new assurance of salvation through Jesus. How their strength did increase, for they could not but speak of what they had seen and heard.

Obedience to Christ's command was rewarded. There was thankfulness and joy that God could use them to tell about Jesus and that even to the religious authorities.

Why should we neglect such rewarding experiences? Examine all excuses. Can we grow spiritually without witnessing by conduct and words?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

A Prayer

FOR THIS WEEK

Thou hast again declared Thy faithfulness, O Lord of the seedtime and the harvest, in the abundance of good things with which Thou hast filled our storehouse. We would rejoice in the fulfillment of Jesus' promise that to those who seek first Thy kingdom shall all these things be added. Yet in our embarrassment of riches we blush to confess that we have not truly sought Thy Kingdom, and we own that these are undeserved blessings. Nor is there in our hearts that pain which should be felt by the brothers of the starving, the homeless, and the hopeless. We dare not ask more for Thy blessing until we learn Thy ways of mercy. Deliver us from the snares of our abundance, and sanctify these good gifts to our use and enjoyment in the measure with which we share them with those who have need, through Jesus Christ our Lord. Amen.

—Ross T. Bender.

Prayer Requests

(Requests for this column must be signed.)

The Berlin Mennonite congregation asks for the continued prayers of the brotherhood. "Join your hands in minutes of reflection and implore God for His mercy to give real peace to the world. The power of prayer will overcome barbed wire and concrete walls."

Pray that the Lord will send pastoral leadership for the English-speaking community of the Mennonite Community Chapel, Chicago, Ill.

Pray for a young couple in Chicago just now moving from the Catholic Church to the Mennonite Church. He has publicly taken a stand for Christ and his wife has declared her faith in Christ as Saviour.

Pray for Pastor Das as he witnesses in the Daltonganj Reading Room in Bihar, India. Hindu and Moslem men are reading the Gospel and a number attend church.

Remember in prayer a seeker in Kushiro, Japan, Bro. Asari, who is determined to follow Christ even though his family, which belongs to a new religious sect, severely opposes him.

An Answer to Prayer

In the summer of 1959 prayer was requested for a young man who was being ridiculed because of his conscientious objector stand. He wanted to enter Pax service, but was told he was too young and would have to wait another year. He had a deep conviction that he should go then. Because of a cancellation, and in answer to prayer, he received his call about the time the prayer request appeared.

Missions

YOUR GENERAL MISSION AND SERVICE OFFICE
MENNONITE BOARD OF MISSIONS AND CHARITIES
ELKHART, INDIANA

Building the Church Through I-W

I-W's and the Mennonite Church in Cincinnati

BY AMOS BONTRAGER

Those who were dispersed by this action went throughout the country, preaching the good news of the message as they went.

—Acts 8:4 (Phillips).

One can perhaps see the I-W program as a modern sequel to the experience of the early church.

The first I-W's to come to Cincinnati in 1952 soon felt that they needed to share their faith with the unsaved in the city. The realization of these convictions were expressed in regular Sunday-school meetings in a Friends church and a midweek Bible study in the home of a married couple. These meetings were occasionally attended by nurses and hospital employees other than the I-W's.

The growing interest of the Cincinnati I-W's were further encouraged by Bro. Loren King, West Liberty, Ohio, who was appointed by the Ohio Conference Mission Board to pastor the group in regular visits to the city. At the same time, the Conservative Mennonite Mission Board encouraged the concern of several men who were interested in coming to Cincinnati to serve,

unaware of the Ohio Mission Board's interests. Activities and interests of the I-W's were consolidated on the service level by a mutual understanding between the respective boards.

The evangelistic concerns of I-W's have found expression in different activities. They distributed *The Way* in one community. A religious survey was taken of another. Monday evening became the regular time to pass out tracts on busy streets downtown.

A I-W couple (James and Isabel Mullett from Delaware) is conducting a Bible club for boys and girls living in the community. Flannelgraph lessons with Bible stories are featured along with Bible memory work and singing.

In December of 1960, Bro. Charles Kalous and his family came from Wisconsin to be pastor of the church. They were enthusiastically welcomed by all the church group.

Another milestone was reached in July, 1961, when the Conservative Mennonite Mission Board purchased a property for use as a unit home. Bro. and Sister Amos Bontrager were appointed as houseparents at the center and as unit pastor.

At present, the I-W unit (in co-operation with the church) is taking a religious census in a receptive community in Newport, Kentucky, just across the river. Favorable contacts are being followed by a program of visitation evangelism.

Besides time-off service opportunities, there are occasions daily on the job where I-W's witness as they serve. Thus in a varied pattern (including time-off activities and employment situations) the I-W's help to build the church in Cincinnati.

I-W's Serve the Church in New York City

BY LUCY VANCE

Any account of the history, development, and present program of the Seventh Avenue Mennonite Church, New York City, must of necessity also be an account of the contribution of I-W's in the building of a new church. In fact, with only a few exceptions, the staff of this church (from its beginning to the present) has been composed of I-W's, ex-I-W's who have remained in the city, and their wives.



Ernest Schlabbach, Harold Davenport, and Richard Pannell, three new I-W's, help with the manual labor around the Seventh Avenue Mennonite Church, New York City.

The original Mennonite contact in this Harlem community of upper Manhattan was made by workers of St. Ann's Avenue Mennonite Church (now Glad Tidings) in the Bronx when a daily vacation Bible school was held in a vacant lot in the summer of 1953. This initiated interest in a permanent work and, in 1954, a Sunday morning service was begun by two I-W's and their wives, who purchased an apartment house in this neighborhood and made it their home. Both of them remained in the city after completing two years of service and are now the leaders of this church. One being the ordained pastor and the other the Sunday-school superintendent.

Since this program began, many more I-W's have come and gone (and, fortunately, others came and stayed). They have played a vital role in the church's program, filling practically every type of office and participating in every phase of the work. Through these more than seven years, I-W's have filled positions such as Sunday-school superintendent, chorister, Sunday-school teachers, ushers, daily vacation Bible school teachers, and members of committees. They participated in community visitation, literature distribution, children's church, Bible studies in neighborhood homes, and weekly prayer meetings.

At the present time, the building (which consists of the church and the accompanying four floors of apartments) belongs to the Mission Board. Three apartments provide homes for several I-W's and a former I-W and his wife. Last year I-W's contributed many hours of vital labor and skill toward the renovation of the first floor which changed the worship area from an obvious store-front appearance to an attractive, brick-fronted, double-doored church building. Those who live in the building help in the day-to-day maintenance tasks and building upkeep that calls for a lot of garbage carrying and hall and stairway cleaning to make the surroundings pleasant



I-W Wayne Nisly helps make a patient comfortable during work hours at a hospital in Cincinnati, Ohio. I-W's have many opportunities to witness by their attitudes and actions on the job.

and livable for the occupants of the thirteen apartments.

They are also often called upon to be hosts to neighborhood children who come for attention, some food (not necessarily because they are hungry), or perhaps a bit of quietness not always found at home among their siblings. These informal associations with the children and with neighbors in the building and on the streets provide other contacts that make the program of the church known. While most of them are less outstanding than those experienced by one I-W in his efforts to help a neighborhood dope addict who had stolen his camera, they do make a contribution toward the cause of Christ and the church in this challenging corner of His vineyard.

I-W's at Work in the Kalamazoo Church

BY ETRIL LEINBACH

The city of Kalamazoo has had I-W men working in several hospitals for eight years. Previous to that, in 1944 and 1945, a small unit of conscientious objectors worked at a local state hospital. Then the congregation at nearby Moorepark felt the need for a church at Kalamazoo—first, because the I-W people were not as faithful in attending at Moorepark as in former years, and second, some of the men found the city a pleasant place in which to live, and continued in their employment or found other suitable work to their liking. Also a number of schoolteachers found employment in the city or nearby towns during the past five years. Western Michigan University (with over 10,000 students) usually has a few Mennonites attending.

This church is being supported by I-W's in a very real way. Many are elected to office and quite readily assume their responsibility. It is hoped that some of these fine folks will continue to make this their home and church. Some of the men and wives have never had an opportunity to exercise their talents in local churches and it is good to see how seriously they assume their assigned tasks. It is hoped that, if they return to their home churches, this energy and ability will be used to advantage and not left idle.

Since this is a small group, the young people in I-W are making a good contribution. Some of them contact people who do not attend church and challenge them to do so; others pick up children and help in various other ways.

Several things come to the front as we look at the Kalamazoo church. For one thing, this group has learned to "give" of their means. They realize that rent and supplies are their responsibility. Since only



Paul Beller, who is serving his I-W at the Fort Wayne Children's Home, teaches a summer Bible school class at the First Mennonite Church, Fort Wayne, Indiana. I-W's have many opportunities to serve during their time off.

the acting pastor (Harold Yoder) is being sent in, they have learned to shoulder work that needs to be done in a congregation. It is also developing real leadership among the group. Their eyes are being opened to the fact that many small churches would appreciate their services and talents, and that they can be used to help build the church.

Since the group is all made up of young people, with little experience in leadership, giving, teaching, and organization, it teaches them to depend on each other and is building a spirit of unity and purpose.

We would beg you to pray for a continued Holy Spirit guidance in the work of the church in Kalamazoo and that young people will be willing to be led into the paths of service for which the Lord is preparing them.

Building the Church in Taftsville

By J. ARDEN GODSHALL

In July, 1959, Pastor J. Arden Godshall and his wife moved to Taftsville, Vermont. For seven years before that, a summer Bible school had been conducted by the Bethany Mennonite Church, Bridgewater Corners, about fifteen miles away. When this more intensive work began, there were only two I-W couples plus a single fellow serving at the Mary Hitchcock Memorial Hospital, Hanover, New Hampshire. Since the fellows had to work on alternate Sundays, it was impossible to start a Sunday school then.

The following March, another I-W couple came. Things worked out so that sev-

eral fellows had jobs with every Sunday free. Another summer Bible school was held the following summer. Then regular Sunday school was begun.

Since that time more I-W's came. At present, eight couples are attending and assisting with the work of the church. Although all of the fellows but one (and most of the wives) must work some Sundays, four of the five Sunday-school classes are the responsibility of the I-W's. The superintendent is also a I-W. Average attendance for church and Sunday school is about thirty-five.

I-W's are also helping to build the church financially. Since the beginning of the permanent work, all summer Bible school and Sunday-school materials, library books (about 65 at present), new metal chairs, heating supplies, several new tables and benches, and various other items to improve the building have been paid for from offerings taken here. Much of this money comes from I-W couples. The latest undertaking is sponsoring a fifteen-minute broadcast of *Way to Life*, heard on the White River Junction station every Sunday morning. In addition to Sunday morning services, I-W's meet with the pastor about once a week for Bible study and prayer. Sometimes they go on visitation in the community instead.

There is much that still needs to be done in Taftsville. It is hoped that through this experience of service, some of these I-W couples will make this their permanent home. A few more Mennonite families living in the community would be a real asset to the work here.

A political convention poisoned by alcohol is no worse off than a church convention passioned by hate and controversy.

—Glenn Clark.



MISSION NEWS

Overseas Missions

Algeria—Missionary Nurse Annie Halde-mann spends every afternoon making house calls in some of Algiers' refugee slum areas. She brings medical help to many Muslim women, who are not permitted to leave their houses even when veiled. Daily from 5:00 to 7:00 she gives first aid and shots to people who come to the small dispensary set up in the hall of her apartment.

Robert Stetter and Marian Hostetler teach four afternoons a week in a school for Arab children as public schools, already overcrowded, leave many children with no opportunity to go to school. The aims of the school are to give younger ones a start in reading, writing, and numbers with hopes they will be able to keep pace and later get into public school, and also to teach these elementary skills to older ones who have had no schooling and who are too old to be accepted as beginners in public schools. As of Oct. 25, 18 boys (taught by Bro. Stetter) and 15 girls (taught by Sister Hostetler) were enrolled. Teaching, done in French, is difficult because children speak their native Arabic or Kabyle and understand little French.

Jean-Claude Mueller, French Mennonite teacher, now a soldier stationed in Algiers, helps with the boys' class. He comes as a private person in civilian clothes and helps in the school, even though he is a soldier.

Missionaries Robert and Lila Rae Stetter, Annie Halde-mann, and Marian Hostetler enrolled in courses at the new North African Center of Christian Studies, located only a short distance from where they live. They are taking courses such as Arabic, explanation of the Koran, and missionary methods among Muslims. Many mission groups co-operate in the study center.

Argentina—The Argentine executive committee met Oct. 16 at Floresta, Buenos Aires, Argentina. Approval was given to rent a house for Ross Goldfus and his family in La Plata. His address is Calle 12, 1263 La Plata, F.N.G.R., Argentina.

William Hallman and his wife will go as "fraternal workers" to aid in the development of the work among the three congregations in Cordoba.

Plans were made for a forthcoming conference, to be held Jan. 24-28. Afternoon open-air meetings will be held at four different places. Public evangelistic meetings will be held each evening. Speakers tentatively are listed as H. Palomeque, Nelson Litwiller, J. C. Acosta, and C. Gatinoni.

Brazil—Cecil Ashleys have changed their address from Caixa Postal 15, Campinas, Sao Paulo, Brazil, to Caixa Postal 11, 922, Lapa, Sao Paulo, Estado de Sao Paulo, Brazil.

Herbert Minnich just returned from a three-week trip to Araguacema and Morro do Mato (Oct. 21). A leader of the Brazilian

National Church, Igreja Crista Evangelica, from Anapolis, accompanied him. Pedro Lima spent five nights with him and directed a series of special services each night.

On his trip Bro. Minnich visited all members and converts of the Araguacema church and studied each afternoon with the lay pastor, José Brito.

During his four-day visit at Morro do Mato he led eleven people to Christ; he led two more to Christ at other places on this trip. In September Mildred Eichelberger, José Brito, and a young man from Araguacema, José Martins, made a trip into the bush and 22 people accepted Christ. Over 60 converts are at Morro do Mato, and missionaries look forward to baptizing some of them on Bro. Minnich's January trip.

India—Woodstock School closes for a three-month winter vacation Nov. 28. The children will travel to India, Pakistan, Thailand, Burma, Nepal, and Africa in order to be with their families. Mary Jane Brenneman, who teaches third grade, tentatively plans to spend some time with Weyburn Groffs at Yeotmal Union Biblical Seminary and visit Nepal.

Japan—The third study conference of Hokkaido Mennonite Fellowship is scheduled to be held at Kawayu Sanso, a teacher's hostel near Kawayu Osen village, Nov. 27 to Dec. 2. Moderator of the conference will be Charles Sherk; assistant moderator, Lee Kanagy; and song leader, Nancy Lee. The fall business meeting of the fellowship will be held Monday and Tuesday, Nov. 27, 28. The study conference will begin Tuesday evening and will continue the rest of the week. Howard Charles,

short-term worker in Japan, will lead in a study of 1 Corinthians during the conference.

Recently high-school students were dismissed one week in order that they could help farmers harvest crops. Five students, who had been attending Lee Kanagy's church, joined Bro. Kanagy and two of his sons to go to Sunay, a crater lake. The retreat included prayer sessions, discussion of life problems, and spiritual enrichment. On their way home from the retreat, during a rainstorm, the panel truck in which they were riding got out of control on a sharp curve. While they were trying to adjust the blowing horn, which was stuck, to warn other people of the sharp curve, they hit a big gravel truck. Although no one was hurt seriously, the front of the panel truck was damaged to a loss of \$170. Bro. Kanagy and his passengers found opportunities to witness to other people involved in the accident.

The church at Shibeche-cho, where Charles Sherk serve, unanimously decided to change from Sunday evening services to Sunday morning. However, a Sunday evening service will be held the last Sunday of each month for fellowship and to plan the following month's schedule. One young lady who came for the first time during evangelistic services recently has already accompanied the group which conducted a meeting in the Chambetsu area. After attending one prayer meeting, she asked if it would be all right if she would pray out loud. A nurse, a Mennonite Hour radio contact, and two young men from the neighboring town of Isobunnai have also been attending church.

Sakauchi-san, a church council member of the Obihiro church, where Robert and Nancy Lee serve, died unexpectedly recently from a cerebral hemorrhage. His wife, not a Christian, and two sons survive. A Christian funeral was held; four services were held—two with overflowing crowds.

The fourth annual memorial service for

Franconia Board Meets

The Franconia mission board at its bi-monthly meeting at the Eastern Mennonite Home, Souderton, Pa., Nov. 6, heard its treasurer, Herbert A. Derstine, report income and expenditures nearly equal, amounting to approximately \$28,000 for the current period. Secretary Jacob R. Clemens reported on Mexico, including plans for investigating a voluntary service unit in Mexico City, the need for worker housing among the Trique Indians, and an invitation to come to the Oahaco province where there is a small group of believers.

The board authorized an administrative visit to Mexico City for Bro. Clemens and David Derstine, Jr., Franconia's voluntary service director, during the early part of January. Officers appealed for funds to support the WIME, Miami, Fla., broadcast of Luz y Verdad among the Cuban refugees and reaching into Cuba itself. Wilson Overholt reported on the work at Levit-

town, Pa., where services began in a new building on Oct. 29. The new chapel seats 70 persons. Costs were low in cash since volunteer labor did all of the work. The local group has assumed half the rent for the first year.

The board also discussed Missions Week materials. The stewardship conference, held the evening of Nov. 6 and afternoon and evening of Nov. 7 with Daniel Kauffman, Secretary of Stewardship, in the newly remodeled Souderton meetinghouse, was outlined. Officers emphasized the growing need for over-all planning in conference and congregational finances.

Aaron King gave a short report on current planning for their going to Mexico, the situation among the Cuban refugees, and that in Cuba. Officers requested prayer for persons trying to immigrate, for the Kings, and for leading for workers in Mexico.

members who have died was held Oct. 22 at the Kushiro congregation where Ralph and Genevieve Buckwalter serve. Six members of the Kushiro congregation were remembered at this time in a warm, family-like service of worship and praise.

Voluntary Services

Stanfield, Ariz.—The voluntary service unit expanded its services to include the fourth migrant camp. Interest in the Sunday school conducted by the unit at one of the migrant camps is increasing; the last Sunday in October 40 attended.

Ebhel Amatur, a member of the local Presbyterian church, is helping Janet Landes, Bally, Pa., with the Mothers' Club in various camps. VS-ers are happy when local people show interest in the migrant work.

Denver, Colo.—Mr. and Mrs. Benson Lall, a couple from India who attend the University of Denver, were guests of the voluntary service unit recently. They cooked and served an Indian meal, and showed a film of their own wedding and discussed marriage customs in India.

La Junta, Colo.—Ordinances as practiced by the Mennonite Church was the principal area of discussion in unit devotions in October. A better understanding of the ordinances helps VS-ers to interpret "Mennonite Church" to co-workers and patients in hospitals where they work.

Robstown, Texas—On Oct. 27 the Robstown Mennonite Kindergarten with their teacher, Kathryn Seitz, Telford, Pa., took their second school trip for the year by going to the Robstown Fire House to see the fire trucks and other fire-fighting equipment. Mr. Stewart, Robstown fire marshal, was willing to explain as briefly and simply as possible the importance of fire safety and how to report a fire.

St. Louis, Mo.—Voluntary service workers Ray and Louise Gehman, Telford, Pa., assist the Bethesda church program by conducting adult Bible studies, children's Bible clubs, and leading Wayfarer and Torchbearer clubs, as well as sponsoring a youth night.

Calling Lake, Alta.—Three community women have been demonstrating their interest in the girls' club initiated by the unit by using their talents in the week-to-week program with the girls. A unit is gratified when community folks accept responsibility.

Winslow, Ariz.—Levi and Elsie Kuepfer, Newton, Ont., have begun an activity program for persons coming to the Indian Center. Recently a teen-age group participated in games and singing. Through these contacts it is hoped the confidence of the Navaho and Hopi Indians can be gained. This project is sponsored co-operatively by the Mennonite Relief and Service Committee and local organizations and individuals in Winslow.

Surprise, Ariz.—The unit is attempting to meet the challenge of children roaming the hot, dusty streets with no toys to play with, poor families living in poorly built houses too small for the large families, and fathers and mothers who work in the fields

all day and drink in the evening. The 1,500 residents, migrants—some white, many Spanish, and a few Negroes—are trying to establish a stationary place which they can call "home."

The unit sponsors craft clubs with the young people, and plans to make a recreation center and playground for the children.

Overseas Relief and Service

Algeria—Missionaries plus any overseas voluntary service fellows who may be in Algiers during a "day-off" enjoy a once-a-week fellowship supper and Bible study with Vern and Marian Preheim and Dick Bartell, Mennonite Central Committee relief worker stationed in Algiers. Oct. 23 the group heard about work among the Tauregs, a Sahara desert tribe, from Mr. and Mrs. Isaacs, British missionaries having spent 15 years working in the Sahara.

On Oct. 24, VS-ers Sanford Kauffman, Curtis Nussbaum, Clayton Steiner, and Maurice Shenk (transferring from Paris) arrived in Yachir, a mountain village of 1,500, to begin a construction project. Yachir is about two and one-half hours' driving time from the nearest village. They will assist with building ten refugee houses and a dispensary.

Berlin, Germany—The Berlin Mennonite congregation, which meets in Menno Heim in West Berlin, met Sept. 17 for a special day of prayer. The following was released from Wilhelm Kohnert, chairman of the congregation:

"Bearing in Mind . . .

"the wall of concrete and barbed wire which was erected in our city, the wall which separates us from our congregation and from our dear relatives,

"a world divided into two parts which cannot understand each other and do not wish to do so,

"the horrid danger created by the human eagerness to invent,

"the immense responsibility resting on the shoulders of those who govern out of our enclosure,

"... we call all the members of our world-wide Mennonite brotherhood to unite with us in the prayer for a peaceful solution of the conflicts which forebode evil.

"Don't stop praying! Join your hands in minutes of reflection and implore God, the heavenly Father, for His mercy to give real peace to the world. Then the power of our prayers will overcome barbed wire and concrete walls. It will console and strengthen those who are hit hardest at the moment.

"Be constant in prayer' (Rom. 12:12, RSV)."

Saigon, Vietnam—A short-term program of material aid for Laotian refugees is being undertaken by overseas relief workers. The first relief shipment, consisting of meat and blankets, utilized supplies on hand in Saigon.

Most of the estimated 50,000 refugees in Laos are in the northern part of the country. Many are in resettlement villages. The United States government has supplied basic needs of the refugees, primarily through the distribution of rice. However, additional food is needed, especially for high protein food to supplement the rice. Bedding and clothing are also needed.

Material aid shipments are being administered by Vietnam Relief Director Rudolph Lichti from Saigon. Because few roads are in the area, all relief goods must be delivered by airlift. Supplies are being flown to the area free of charge by the United States government.

Amsterdam, Netherlands—Dutch Mennonite voluntary service workers held a reunion at the YMCA conference center in Arnhem Oct. 28, 29. Though primarily intended for Dutch volunteers, representatives from England, Germany, and America

Workers Safe in British Honduras

"All workers safe," said a cable from four relief workers in British Honduras following Hurricane Hattie.

The hurricane, one of the most vicious to hit Central America in several decades, struck the colony early Thursday, Nov. 2, with winds reaching 200 miles an hour. Belize, the capital, was hardest hit. By Saturday the list of Hurricane Hattie's known victims had grown to 204 and many more were missing.

Relief workers in British Honduras, serving under the overseas relief and service agency of the Mennonite Church, Mennonite Central Committee, are Bro. and Sister Chester Denlinger, Columbia, Pa., stationed at Belize, and Ada Schmucker, Gap, Pa., and Pax man Jacob Thiessen, Austin, Man., stationed at Orange Walk.

The cable went on to say: "Buildings stood, equipment spoiled."

Paul Landis and Norman Shenk, mem-

bers of the Eastern Mennonite Board of Missions and Charities and officers of Lancaster Conference Mennonite Disaster Service unit, and Adam Martin, representing Mennonite Central Committee, traveled to British Honduras to assess damage and to discover ways to aid victims.

The Eastern mission board has special interest in Central America since it has several missionaries stationed in Honduras, south of British Honduras.

The two agencies plan to undertake joint emergency relief programs after the men report their findings. Prior to the hurricane a shipment of relief goods was en route to Belize. These goods will now be used for disaster relief.

The possibility of mobilizing a Lancaster Conference Mennonite Disaster Service unit to go to Belize is also being studied. There are several Kleingemeinde and Old Colony Mennonite settlements in British Honduras.

also attended, to make a total of 77 persons.

High lights of the reunion were renewing acquaintances, viewing the voluntary service film, "The Bridge," and the work project for toys to be distributed among children of Mennonite families coming back to Germany from Paraguay. At present over 500 of these live in Germany.

The meeting closed with a farewell for LaMar and Adele Reichert, Bremen, Ind.; Bro. Reichert directed Mennonite Voluntary Service in Europe for two years. They are now returning to the United States. James Rem, Krommenie, Holland, was introduced as successor to Bro. Reichert.

General Relief and Service News

Akron, Pa.—The Mennonite Central Committee portable canner began its annual meat canning tour in Mennonite communities Nov. 7. From then until Dec. 5 the canner is scheduled to be in Kansas, Nebraska, South Dakota, Minnesota, Iowa, Illinois, Indiana, Ohio, Missouri, and Oklahoma. The canner, equipped to process beef, pork, lard, chicken, and turkey, is operated by two voluntary service men—Richard Delagrang, Grabbill, Ind., and Kenneth Mullett, Mark Center, Ohio.

This past year largest quantities of canned meat were sent to Hong Kong, Vietnam, Korea, and the Congo. Other countries receiving meat were Taiwan, Jordan, Austria, Algeria, British Honduras, Haiti, Germany, Indonesia, and Peru.

Relief workers in Hong Kong conduct a school lunch program which relies heavily on canned meat. Meals, consisting of rice or noodles, vegetables, and canned meat, are provided Monday through Friday at eight schools. At the end of the past school year this program was feeding 3,000 school children daily.

Health and Welfare

Chicago, Ill.—Annual meeting of the Association of Mennonite Hospitals and Homes will be held at the Morrison Hotel in Chicago, Feb. 27, 28, March 1, 1962. Dates for this meeting had earlier been reported as the latter part of January and the first several days in February, which were erroneous.

Broadcasting

Harrisonburg, Va.—A. Don Augsburger, pastor of students and associate professor of Christian education at Eastern Mennonite College, is guest speaker on The Mennonite Hour, Nov. 19, 26, and Dec. 3 programs. The three talks are entitled, "Born to Challenge," "Born to Lead," "Born to Die," depicting Elijah, Moses, and Jesus, respectively.

Puerto Rico—A ladies' group of nine singers presented a hymn program at the Methodist church in Comerio, Puerto Rico, Nov. 5. On Nov. 2 the ladies' chorus sang at a Baptist church in Puerto Nuevo.

Cuba—A Spanish Bible course student in Cuba writes: "I can assure you that God is

answering your prayers because the Bible correspondence courses you are offering are working in our hearts. I have finished three courses which have been a blessing to me and helped me to preach and to teach others about the salvation that Christ offers. Besides, I have begun to explain personally the lessons to others. I have the assurance that you will continue to have an increase in students enrolling in your courses in this city. . . ."

Another man from Cuba directs a group of twenty young people in studying Bible courses.

State Farm, Va.—Dewey Haines was the first student to complete the new Bible course, "The Church, the Family of God." Since he has already taken the four previous Bible courses, he was also the first to finish the five Bible courses offered by The Mennonite Hour.

Harrisonburg, Va.—Kenneth Weaver, director of Heart to Heart, announces the decision of the Heart to Heart committee to begin their regular production of a five-minute daily program. Heart to Heart has been testing a 13-week series for the past year and results have been gratifying. Stations carrying the five-minute daily broadcast five days per week almost without exception want the program continued. Seventeen stations have been carrying the daily broadcasts as a public service feature. The weekly 15-minute program will be continued, however, on the 69 stations now releasing Heart to Heart.

Meridian, Miss.—Heart to Heart's latest release is on WMOX, 1240, 9:35 a.m. Wednesday, which is sponsored by the Pleasant View youth group from Berlin, Ohio.

Home Missions

Chicago, Ill.—Eight youth went to the inquiry room at Englewood Mennonite Church, Oct. 27, to learn more about becoming a Christian.

Your Treasurer Reports

Currently, I am receiving over my desk at Elkhart a number of releases referring to the opportunity that we have under government regulations to contribute to charitable and religious organizations and receive tax benefits. I think this factor in the tax regulations is clear to most of us. I am sure we do not want to encourage contributions to the church's work or to the mission board solely for the purpose of securing benefits in the tax area. However, we are most grateful for the privilege which the government has given, making possible this kind of tax exemption procedure in connection with gifts to the church.

According to present government policies, contributions for the mission work of the church are deductible up to a total of 30 per cent of taxable income. This applies particularly to individuals. I might

also point out that a benefit is allowed for businesses and corporations in making contributions to tax exempt organizations. No doubt such tax benefits are clear to most of our brethren who are operating business concerns, but if our office can be of assistance in clarifying the opportunities being offered through government policies and regulations, we would be most happy to send this information upon request.

This point of interest also brings to our attention that we are arriving close to the end of the calendar year. On various occasions we have pointed out the need which mission boards of our church have at this time of year and particularly the importance of receiving liberal year-end contributions. We trust that each one of us will give some thought to the total amounts which we can contribute toward the work of the church and arrange for such contributions which can yet be made during this year prior to Dec. 31. May we urge your prayerful consideration of the needs of the church and particularly the general mission board during this time of completing your year-end plans for contributing to the work of Christian service and missions.—H. Ernest Bennett.

Cuba After One Year

One year ago, Mennonite missionaries left Cuba, forced out by an unfriendly regime and increasing governmental restriction. How do things look to them today, one year later? Several of them are in Mexico serving. Soon to join them are the Aaron Kings.

The Franconia Mennonite Mission Board, meeting at the Eastern Mennonite Home, Souderton, Pa., Monday afternoon, Nov. 6, heard Aaron King, former missionary to Cuba, now under appointment to Mexico, give a report on what he has been able to glean about the Mennonite situation in Cuba. Letters are coming out to a number of people. Correspondents still feel free to share spiritual insight and feelings. There is no mention in letters of the situation inside Cuba, however.

Reports from refugees and other sources, Bro. King said, indicate that recently the Cuban government stopped evangelical radio broadcasts. An outstanding Baptist radio preacher had his radio broadcast stopped and is now in Cuba. The militia recently entered an evangelical Sunday school and took all the children. When the parents went to claim the children, they were told that they had proved by sending them to the Sunday school that they were unfit to keep them.

Food is scarce. Meat is limited to \$1.00 per person per week; milk is unavailable for months at a time. A common cereal can be gotten only by medical prescription. Chicken, always high in price compared to other meats, is \$1.25 per pound.

Religious freedom is on the wane. Half the churches (Catholic and Protestant) have already been closed. The lack of workers is one of the most compelling restrictions

(Continued on page 1030)



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Bro. Jonas P. Yoder was ordained to the office of bishop at the Plainview Conservative Mennonite Church, near Hutchinson, Kans., on Oct. 21. Bro. David Shwalter preached the sermon and assisted Bro. Morris Swartzendruber in giving the charge.

Bro. Reuben E. Martin was chosen by lot from a class of five brethren and ordained bishop at Reiff's, Hagerstown, Md., on Nov. 8. Bro. Amos E. Martin brought the message, and Bro. Moses K. Horst, assisted by Harvey E. Shank and Amos E. Martin, gave the charge. Seventeen visiting bishops and many ministers and deacons from three different conferences attended this service.

Bro. C. L. Graber, Goshen, Ind., spoke in the annual meeting of the Kansas Mennonite Disaster Service held at Hesston, Nov. 18.

Announcements

C. F. Derstine, Kitchener, Ont., at Roanoke, Ill., Nov. 25.

John Friesen and family, India, at Kouts, Ind., Nov. 26.

Norman Derstine, Elkhart, Ind., at Tikilwa, Ill., Nov. 25-26.

George Messic, Pacific Garden Mission, at Salem, Elida, Ohio, Dec. 3.

The ordination of a minister, D.V., at Reiff's, Hagerstown, Md., 9:00 a.m., Dec. 6. Bible Conference, Markham, Ont., with LeRoy Yoder, Arcade, N.Y., and Paul Erb, Scottsdale, Pa., as guest speakers, Dec. 6-8.

Quarterly mission meeting, with Paul Erb speaking on Latin America, at South Union, West Liberty, Ohio, Nov. 26.

The services of the Airlines Clergy Bureau, Sacramento, Calif., have been very unsatisfactory and of practically no use to those who have ordered their "certificate." A few airlines, including Northeast and Allegheny, issue their own clergy cards.

John C. Wenger will autograph copies of *Mennonites in Indiana and Michigan* and also of *Even unto Death at the Gospel Book Store*, Goshen, Ind., on Dec. 2. The store will be open until 9:00 p.m.

Thanksgiving meeting at Sunnyside, Lancaster, Pa., with Jacob Harnish, Paul Witmer, Myron Dietz, and Mahlon Witmer as speakers.

Mennonite Hour Chorus, accompanied by J. Mark Stauffer and B. Charles Hostetter, at Weaver's, Johnstown, Pa., Nov. 25, and at Scottsdale, Kingview, and Springs, Pa., Nov. 26.

Coming December 5

"What I Have I Give," by Emma Sommers Richards, "An Outsider Looks at the Mennonites," and "The Peace Corps and the Church."

Thanksgiving service and Bible Conference at Conestoga, Morgantown, Pa., with John F. Garber, Burton, Ohio, and Earl M. Wert, Neffsville, Pa., as speakers.

B. Charles Hostetter at Walnut Creek, Ohio, Dec. 1-3, at Hawkesville, Ont., Dec. 8-10, and speaking to World-wide Gospel Fellowship, at East Chestnut Street, Lancaster, Pa., Dec. 30.

Carl Beck, Japan, at Trissels, Broadway, Va., morning of Dec. 17, and in the evening at Park View, Harrisonburg, Va.

Tabernacle studies by Aaron M. Shank, Myerstown, Pa., at Palm Grove, Sarasota, Fla., Nov. 26-30.

Bender's Proprietary Home for Adults, Glenfield, N.Y., is now known as Bender's Pine View Home for Adults. A 66-foot wing was recently added to the Home.

The Alabama and Florida Thanksgiving Conference will be held at Wallace schoolhouse, fifteen miles north of Brewton, Ala., on Nov. 23, 24. The theme is stewardship. Out-of-state speakers include Aaron Shank, Elias Kulp, Glen Sell, and Don Augsburg.

Bible Instruction meeting at Parkesburg, Pa., evening of Nov. 25, and all day Nov. 26. Speakers: Menno Sell and Melvin Barge.

Josef Herschkowitz, Austin, Texas, at Gulthaven, Gulfport, Miss., Thanksgiving Day.

Not Coming Next Week

The GOSPEL HERALD is published fifty issues each year. There will be no issue next week, Nov. 28.

Speakers at Alta-Sask., ministers' week at Carstairs, Nov. 27 to Dec. 1, include John Drescher, Virgil Vogt, and Nelson E. Kauffman.

A reunion and fellowship meeting of past and present MCC workers will be held at Hesston, Kans., Nov. 25. Elmer Neufeld, soon to leave for Africa, will speak. All MCC personnel—relief, CPS, V.S., Pax, Akron headquarters, mental health, and all foreign students—are invited. Basket dinner at 5:00 p.m. Program, to which the public is invited, 7:30 p.m.

Ordination for a bishop in Northern Minnesota at Cass Lake, Minn., Thanksgiving Day.

Annual meeting Franconia Historical Society at Rockhill, Telford, Pa., 7:30 p.m., Nov. 25.

Change of address: J. Harold Breneman from Holtwood, Pa., to Route 1, Strasburg, Pa. John T. Kreider from Kansas City, Mo., to 11718 Midg Ave., Downey, Calif. Telephone: 861-5622. R. C. Keener from Tarime, Tanganyika, to Box 54, Musoma, Tanganyika, East Africa.

New phone number for Harold Hochstetler, Nampa, Idaho: 6-9408.

Concern No. 10 is just off the press. This is an independent pamphlet series dealing with questions of Christian renewal. Send eighty cents to Donald Reist, 721 Walnut Ave., Scottsdale, Pa., for a copy of this issue, which includes articles by Jan M. Lochmann, Albert Gaillard, Katharina van Drimmelen, and John Howard Yoder.

HELP WANTED: Secretaries for Scottsdale offices; sales clerk for bookstore in London, Ont.; manager for Music Department at Lancaster bookstore; manager for Office Supplies Department at Lancaster bookstore; manager for General Books Department at Lancaster store. Write to Personnel Manager, Mennonite Publishing House, Scottsdale, Pa.

Paul Z. Martin, Mohnton, Pa., Thanksgiving message at Denver, Pa.

Bible Conference at Cambridge, Honey Brook, Pa., with Lloyd Hartzler, Broadway, Va., as speaker, Dec. 2, 3.

All-day Bible meeting at Manchester, York Co., Pa., with Frank Zeager and Paul Ebersole as instructors, Nov. 26.

Evangelistic Meetings

Clyton L. Keener, Refton, Pa., at Slackwater, Millersville, Pa., closing Nov. 5, and Mt. Vernon, Oxford, Pa., Dec. 10-17. Richard Martin, Elida, Ohio, at Kidron, Ohio, Nov. 23-29. Arnold Roth, Shipshewana, Ind., at Brethren, Mich., Nov. 3-12. Menno Sell, Laytonsville, Md., at Norristown, Pa., Nov. 5-12.

Laurence Horst, Chicago, Ill., at Strasburg, Pa., Nov. 12-19. David Derstine, Blooming Glen, Pa., at Holdeman, Wakausa, Ind., Nov. 5-12. Peter Wiebe, Hesston, Kans., at Metamora, Ill., Dec. 5-12. Paul Dagen, Atmore, Ala., at Stony Brook, York, Pa., Nov. 5-12.

Willis Kling, Paradise, Pa., at Byerland, Willow Street, Pa., Nov. 5-19. Sanford G. Shetler, Holliscope, Pa., at New Wilmington, Pa., Nov. 14-19. E. J. Leinbach, Moorepark, Mich., at Petoskey, Mich., Nov. 5-12. C. F. Derstine, Kitchener, Ont., at Hutchinson, Nov. 12-19.

Wilbur Yoder, Middlebury, Ind., at Moorefield, Ont., Nov. 13-19. Edward Stoltz, Hightstown, N.J., at Maple Grove, Topeka, Ind., Nov. 19-26. Landis Martin, Blountstown, Fla., at Mt. Joy, Calico Rock, Ark., beginning Nov. 4. David Showalter, Rowdy, Ky., at Sonnenberg, Apple Creek, Ohio, Nov. 19-26.

In recent meetings at Camp 77 in Mexico, there were eleven conversions. Sixteen decisions are reported from tent meetings held at Villa Adelina, Argentina, by Bro. Mario Snyder. Meetings will be held again in this area Dec. 12-17, assisted by Delbert Erb and Agustín Darino.

Calendar

South Pacific Conference, Downey, Calif., Nov. 23-25.

Christian Workers' Conference and Ministers' Week, Alberta, Saskatchewan, at Carstairs, Nov. 27 to Dec. 1.

Lancaster Conference Ministers' Week, Rohrerstown, Pa., Dec. 4-8.

Indiana-Michigan ministers' meeting at Belmont, Elkhart, Ind., Dec. 5, 6.

Pacific Coast Ministers' meeting, Nampa, Idaho, Dec. 5, 6.

Growth Through Bible Study

II Timothy 3:10-4:5

with the organization broken down. Recent letters indicate that Mennonite Christians in some places continue their midweek meetings and worship with other Christians on Sunday.

As they review their past experience, the Kings say that they could not have believed that this would happen when they went to Cuba in 1955, so friendly was their reception. They are grateful that the Lord led them into as much spiritual church building as He did, with less emphasis on buildings, organization, and other types of external programs.

When asked how he felt about going to Mexico, Bro. King replied that their feelings were torn. They realized the world they live in today and go to Mexico eagerly, not sure what will happen, but desirous of finding God's will in the present hour. They do not know yet what work they will do, where they will live, or what the future holds in store.

The farewell service for the Kings was scheduled at the Perkasis church on Nov. 19. They will leave by car for Mexico on the morning of Nov. 21, D.V. Their address on the field temporarily will be c/o Kenneth Seitz, Jose M. Correa, 256, Dept. 2, Col. Viaducto Piedad, Mexico 13, D.F., Mexico.

Harold S. Bender Resigns

H. S. Bender, Dean of the Goshen College Biblical Seminary, has submitted to me his resignation as dean of the Seminary to become effective Sept. 1, 1962.

He named three reasons for this action. He said first of all that next summer he will reach the age of 65 and feels it is appropriate to retire from administrative duties at that age. Secondly, he expressed an eagerness to have more time for writing and research. And finally, Dean Bender expressed a sincere desire to be relieved of the strain of administrative work after serving as Dean of Goshen College Biblical Seminary for the past eighteen years and Dean of Goshen College for thirteen years prior to that.

H. S. Bender was called to the office of Dean at Goshen College in 1931 after the untimely death of Dean Noah Oyer. Until the administrative separation of the college and seminary in 1944 he served as dean of both the College and the Bible School-Seminary. When given the option to serve either as Dean of the College or Dean of the Seminary in 1944, Dr. Bender chose the Seminary. Since that time he has directed the growth and development of that school with a deep sense of responsibility and dedication.

During these years as dean he has held

What Christian doesn't know by experience that Bible study greatly helps spiritual growth. Perhaps most Christians know and feel that they should study the Word more. But they don't. Action is our greatest need.

We can find from Paul's letter to Timothy good, very good, arguments for studying the Word.

In the Scriptures we can see men and women live, work, and even suffer for Christ's sake. We find many real-life stories in which we can see ourselves and from which we can profit. We need good examples of Christian living, living in the power of Christ. Paul told Timothy to recall all he had seen in the life of Paul as they lived and worked together. What could Timothy observe? (Nine things at least.) Perhaps Timothy was facing some real difficulties. That is a good time to look at some strong godly life and take courage. In the Word we can find some character who had the problem we have. Read and grow. Verses 10-12.

We need to study to keep faithful. There are many enemies of the truth today as in Timothy's day. Even in the name of religion we can be seduced. I understand some very un-Christlike spirits attract many Christians over the radio. Can we grow spiritually on a diet that is always fighting some other Christian organization or group? Can we keep true to Christ by considering any doctrine of man that contradicts the Scripture? Verses 13-15.

We need to study the Word because it is prepared to meet our needs. What can we

find therein? There God has revealed Himself and the way of life for the Christian. There is the truth. There we can get correction if we should be troubled by the enemy. There we can get instruction for positive, growing Christian thinking, feeling, and doing. There we can get our equipment and armor for any job we are assigned under God. Verses 16, 17.

We need to study the Word that we may really know the truth to use in teaching others. Why did Paul urge Timothy to preach sound doctrine? How can we answer the skeptics or help the doubter if we don't know the truth. We should study to show ourselves approved of God, rightly dividing the Word. Is this a need of the preacher only?

Today is Universal Bible Sunday. Pray that every Christian and non-Christian may be attracted to the study of the Word. What good does it do to own a Bible and not feed on it?

The Bible is our greatest safeguard to the purity of the faith. As the Bible truth is received and lived, Christianity will grow. Consider how you and your pupils might give yourselves to more and better Bible study. How could you be better listeners when reading? How could you find more time? It may help to share with one another some of your experiences with the Lord and His Word.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

numerous other positions also, including the following: editor of the *Mennonite Quarterly Review*, editor of *The Mennonite Encyclopedia*, president of the Mennonite World Conference, chairman of the Historical and Research Committee of the Mennonite Church, chairman of the Peace Problems Committee of the Mennonite Church, and assistant secretary of the Mennonite Central Committee.

The Board of Overseers has accepted Dean Bender's resignation with the understanding that he will continue on the seminary faculty as Professor of Church History. The Board of Overseers has also authorized me as president to take steps immediately to find a successor to Dean Bender. It is my intention to appoint an advisory committee to assist in this important assignment. Since it may not be possible to select a new dean and have him available by Sept. 1, 1962, we are considering asking Dean Bender to continue in office for one

year beyond the date which he suggested. He has stated that he hopes a successor can be secured by Sept. 1, 1962, but that he is willing to remain in office for another year if he is requested to do so.

It is with a deep sense of responsibility that we begin the search for a new dean of the Goshen College Biblical Seminary. This decision is of great importance and will have far-reaching consequences. We welcome the prayers and counsel of the Goshen College family and the entire brotherhood as we undertake this task.

Paul Miner, President.



Never think you need to apologize for asking someone to give to a worthy object. . . . The duty of giving is as much his as is the duty of asking yours.

—John D. Rockefeller, Jr.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Huyard, David and Anna Mary (Stoltzfus). New Holland, Pa., third child, first daughter, Rosa Elaine, Sept. 12, 1961.

Kauffman, Joe and Marjorie (Garber). Jackson, Minn., second child, first daughter, Kerri Michelle.

Koerner, Elmer and Evelyn (Johnson). Fairmont, Minn., sixth child, fourth son, Daniel Jay.

Martin, Harold E. and Anna (Petre). second child, first son, Stephen Lester, Oct. 22, 1961.

Martin, John and Dorothy (Swartley). Chester, Vt., fourth child, second son, Daryl Ray, Sept. 22, 1961.

Martin, Richard O. and June (Houser). Harrisonburg, Va., third son, Robert Lynn, Oct. 12, 1961.

Mast, Melvin J. and Anna Mary (Mast). Parkersburg, Pa., ninth child, fifth daughter, Sharon Lynne, Aug. 30, 1961.

Metzler, Earl and Louise (Lefever). Quarryville, Pa., second child, first son, James Lamar, Oct. 31, 1961.

Rutt, Mervin and Gladys (McGinnis). Blue Ball, Pa., sixth child, fourth son, Theodore Mark, Oct. 28, 1961.

Shank, J. David and Janice P. (Boose). Conestoga, Pa., third daughter, Cynthia Jean, Sept. 26, 1961.

Sommers, Donald and Violet. Archbold, Ohio, second child, first son, Todd Allan, Aug. 9, 1961.

Stoltzfus, Menno and Mildred (Smoker). Cochransville, Pa., third child, first son, Milton Leroy, April 8, 1961.

Sommers, Elam and Arlene (Gehman). Susquehanna, Pa., third child, first daughter, Bethene Kay, July 13, 1961.

Weaver, Elmer P., Jr., and Martha R. (Gross). Conestoga, Pa., eighth child, third daughter, Elizabeth Joy, Oct. 29, 1961.

Weaver, J. Clyde and Edna (Denlinger). Baltimore, Md., fourth child, first son, John M. David, Oct. 18, 1961.

Weaver, Jason L. and Orpha (Hess). Quarryville, Pa., fifth child, fourth daughter, Kimberly Sue, Oct. 25, 1961.

Witmer, A. Clyde and Anna May (Habecker). Conestoga, Pa., fifth son, David Paul, Oct. 15, 1961.

Yeager, Marlin and Betty (Alleman). Chambersburg, Pa., second daughter, Ruby Fay, Oct. 9, 1961.

Yoder, Alpha and Violet (Stoltzfus). Atglen, Pa., second daughter, Dawn Denise, Sept. 29, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Beck-Wade.—Delmar Beck and Phyllis Wade, both of the West Clinton cong., Pettisville, Ohio, by D. L. Sommers at the church, Oct. 29, 1961.

Burkey-Gross.—Sterling Burkey, Shedd, Oreg., Fairview cong., and Sherry Gross, Lebanon (Oreg.) cong., by Neil Birky at the Plainville Church, Oct. 14, 1961.

Byler-Sharp.—Andrew N. Byler, Catlett, Va., and Catherine L. Sharp, Belleville, Pa., both of the A.M. cong., by Jesse D. Spicher at the Andy D. Miller home, Nov. 2, 1961.

Gockley-Beiler.—Melvin L. Gockley, New Holland, Pa., Groffdale cong., and Barbara Ann Beiler, New Holland, East Chestnut Street cong., by Frank M. Enck at the Black Rock Tabernacle, Oct. 21, 1961.

Grace-Yoder.—Carl Grace, Elmhurst, N.Y., Mennonite House of Friendship cong., and Shirley G. Yoder, Belleville, Pa., Maple Grove cong., by John L. Smucker at the Maple Grove Church, Oct. 29, 1961.

Hamilton-Miller.—Bruce E. Hamilton, Willamina, Oreg., Sheridan cong., and Shirley J. Miller, Elkhardt, Ind., Prairie Street cong., by Howard J. Zehr at Prairie Street, Nov. 4, 1961.

Hostetter-Hershberger.—Dwaine Hostetter, Berlin, Ohio, Martin's Creek cong., and Eloise Hershberger, Sugar Creek, Ohio, Walnut Creek cong., by Paul R. Miller at Walnut Creek, Oct. 6, 1961.

Martin-Denlinger.—John M. Martin, Lancaster, Pa., Landis Valley cong., and Laverne Denlinger, Lancaster, Pa., East Chestnut Street cong., by Frank M. Enck at East Chestnut Street, Sept. 23, 1961.

Miller-Miller.—Manford D. Miller and Niva Jean Miller, both of Albuquerque, N. Mex., Bethel cong., by Theron J. Weldy at the church, Sept. 2, 1961.

Miller-Yoder.—Robert E. Miller, Uniontown, Ohio, and Verda Yoder, Alliance, Ohio, both of the Hartville cong., by Lester A. Wyse at the church, Oct. 28, 1961.

Schrock-Nafziger.—James Schrock, Wauson, Ohio, North Clinton cong., and Suzanne Nafziger, Wauson, Central cong., by Jesse Short at General, Sept. 16, 1961.

Vanpel-King.—Willard Vanpel, Columbiana, Ohio, Midway cong., and Charlene Mac King, Wauson, Ohio, West Clinton cong., by D. L. Sommers at the church, Sept. 2, 1961.

Yoder-Peachey.—David W. Yoder and Sara A. Peachey, both of Belleville, Pa., A.M. cong., by Jesse D. Spicher at the Alvin J. Peachey home, Oct. 26, 1961.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bender, John Herman, son of John and Elizabeth (Otto) Bender, was born at New Germany, Md., Feb. 10, 1871; died at Somerset, Pa., Oct. 24, 1961; aged 90 y. 8 m. 14 d. He was married to Lydia Miller, who preceded him in death 50 years ago. Three sons and 2 grandsons also preceded him in death. Surviving are 3 sons and 3 daughters (Byron, Grantsville, Md.; Ezra, Martinsburg, Pa.; Herman, Springs, Pa.; Emma Engle, Meyersdale, Pa.; Marie Haning, Cleveland, Ohio; and Anna, Springs), 20 grandchildren, and 33 great-grandchildren. He was a member of the Springs Mennonite Church, where funeral services were held Oct. 26, in charge of Roy Otto.

Denlinger, Emma R., daughter of Jacob H. and Amanda S. Burkhardt, was born at Upper Leacock, Pa., Sept. 28, 1885; died at her home near Strasburg, Pa., Oct. 22, 1961; aged 76 y. 24 d. She was married to Martin W. Denlinger, who preceded her in death March 17, 1933. Surviving are 2 sons and 2 daughters (Paul B. Lancaster, Titus B. Akron; Ursula—Mrs. Titus Zimmerman, Stevens; and Beulah B., at home), 11 grandchildren, one great-grandchild, one sister (Ursula—Mrs. Henry Siegrist, Manheim), and one brother (J. Rohrer, Lancaster). Two daughters, 2 sons, and 5 sisters preceded her in death. She was a member of Mellinger's Church, where funeral services were held Oct. 23, in charge of Harry Lefever and Nelson Landis.

Henderson, Lena Mary, daughter of Samuel and Odessa (Swink) Campbell, was born at Sherands, Va., June 16, 1879; died at Waynesboro, Va., Oct. 20, 1961; aged 82 y. 4 m. 4 d. She was married to Robert Dennett Henderson, who died in 1940. Surviving are 8 children (William D., Nicholas B., Aaron B., Mrs. Odessa Barker, Mrs. Wynona Eutsler, Mrs. Greta Rode, Mrs. Crystal Coffey, and Mrs. Inez Quick), 24 grandchildren, 4 brothers and 2 sisters (Orestia, Hobart, Orlis, Herman, Mrs. Virgil Phillips, and Mrs. Birdie Decker). She was a member of the Mt. View Church, where funeral services were held Oct. 23, in charge of William Jennings, Franklin E. Weaver, and B. Frank Hatter.

Hershberger, Elizabeth Viola, daughter of Mrs. Katie (Miller) and the late Milton J. Brenneman, was born in Johnson Co., Iowa, Aug. 18, 1908; died at the University Hospital, Iowa City, Iowa, following heart surgery, Oct. 26, 1961; aged 53 y. 2 m. 8 d. On Jan. 1, 1928, she was married to Ben Hershberger, who survives. Also surviving are 2 daughters (Doris—Mrs. Galen Rutter, Empire, Oreg.; and Wanda, at home, near Kalona, Iowa), 8 grandchildren, 4 sisters and 2 brothers (Cora—Mrs. Sam Hershberger, Nona—Mrs. Everitt Newsham, Manheim—Mrs. Joe Miller, Maudie—Mrs. Henry Slagel, Jacob, and Joe), and her mother (Mrs. Milton Brenneman). She was a member of the East Union Church, where funeral services were held Oct. 28, in charge of D. J. Fisher, J. John J. Miller, and A. Lloyd Swartzendruber.

Lehman, Henry B., son of Daniel D. and Catherine (Bomberger) Lehman, was born near Chambersburg, Pa., Sept. 16, 1873; died at his home, Chambersburg, Oct. 4, 1961; aged 88 y. 18 d. On Dec. 19, 1907, he was married to Fanny Kaufman, who survives. Also surviving are 4 daughters (Carrie, Elsie, and Edna, at home; and Helen—Mrs. Irvin Frey, Chambersburg) and 5 grandchildren. He was a member of the Chambersburg Church, where funeral services were held Oct. 6, in charge of Amos Martin, Omar Martin, and Harold Hunsicker.

Miller, Albert A., son of Mr. and Mrs. John M. Miller, was born in Howard Co., Ind., July 17, 1888; died at Kokomo, Ind., Sept. 22, 1961; aged 73 y. 2 m. 5 d. On Dec. 31, 1910, he was married to Delilah King, who died July 16, 1960. Surviving are 2 sons and 2 daughters (Robert F., Greentown; Nada—Mrs. Charles Smith, Kokomo; Dorothy—Mrs. B. V. Harvey, Milwaukee, Wis., and Ernest L., at home), 7 grandchildren, and 5 sisters (Mrs. Joseph A. Troyer, McGrawsville, Pa.; Ann Horner, Wauvecong; Mrs. Ira Lantz and Mrs. Sadie Mishler, Plevna; and Mrs. William King, Kokomo). Two brothers and one sister are deceased. He was a member of the Howard-Miami Church. Funeral services were held at the Fenn Funeral Home, Kokomo, Sept. 25, in charge of Emanuel Hochstetler; interment in Sunset Memory Gardens.

Myers, Jack Le Verne, son of George E. and Marie (Beachy) Myers, Doylestown, Pa., was born July 4, 1954; died at drowning Aug. 10, 1961; aged 7 y. 1 m. 6 d. Funeral services were held at the Doylestown Mennonite Church, Aug. 13, in charge of Joseph Gross, assisted by Silas Graybill and Oliver Nyce.

Satterfield, James Edward, was born March 23, 1879; died at Greenwood, Del., Sept. 19, 1961; aged 82 y. 5 m. 25 d. He accepted Christ at his Lord and Saviour and was baptized on July 18, 1961, just 63 days before he died. Funeral services were held at the Hardesty Funeral Home, Bridgeville, Del.

Springer, Clifford B., was born in Towamencin Twp., Montgomery Co., Pa., Dec. 26, 1889; died at Souderton, Pa., Sept. 20, 1961; aged 71 y. 8 m. 24 d. He was married to Mary

Ellen Landes, who survives. Also surviving are one son (Kenneth L.), one daughter (Evelyn—Mrs. Robert B. Kriebel), 5 grandchildren, and one brother (Ralph). He was a member of the Townsboro Church, where funeral services were held Sept. 24, in charge of Ellis Mack and John S. Hess.

Weaver, Weaver.

Weaver, Amos Hershey, son of David and Amanda (Hershey) Weaver, was born at Waynesboro, Va., Nov. 9, 1886; died Oct. 16, 1961; aged 74 y. 11 m. 7 d. Surviving are 2 sisters (Mrs. Otto Good and Mrs. George Davis, of Virginia) and 4 brothers (Jason and David, of Virginia; Martin, of Pennsylvania; and Aaron, Washington, D.C.).

Weaver, Elizabeth Virginia, daughter of Isaac and Elizabeth (Landis) Grove, was born near Weyers Cave, Va., Nov. 6, 1890; died Oct. 16, 1961; aged 70 y. 11 m. 10 d. Surviving are one sister (Goldie E. King, of California) and 3 brothers (Charles and Earl, of Virginia; and Orie, of Pennsylvania). Five sisters and 3 brothers preceded her in death.

They were united in marriage on Nov. 6, 1913, at Cullom, Ill., and established their home near Kinross, Iowa. On Dec. 8, 1918, Bro. Weaver was ordained deacon of the Liberty Church. One daughter, 3 sons, and one grandson preceded them in death. Surviving are 4 daughters (Esther Lorene—Mrs. Leroy Schrock, Glen Flora, Wis.; Goldie Ethel—Mrs. Melvin Miller, Ft. Seybert, W. Va.; Virginia Elizabeth—Mrs. Marvin Krabill, Sterling, Ohio; and Velma Jean—Mrs. Dean Yoder, Wellman, Iowa), 25 grandchildren, and 2 great-grandchildren. Upon returning to their home from Kansas where they had attended the wedding of their granddaughter, Twila Bontrager, they met with a fatal accident near Lancaster, Mo. Together they instantly answered the Lord's call to their eternal home. Funeral services were held at the Liberty Church, Oct. 19, in charge of J. V. Swartzendruber, Silas Horst, and George Miller; interment in the Brethren Cemetery.

Troyer, Mary, daughter of Daniel and Barbara (Zehr) Eimen, was born at Baden, Ont., Jan. 3, 1875; died after a long illness in Holmes Co., Ohio, Sept. 18, 1961; aged 86 y. 8 m. 15 d. On Feb. 24, 1895, she was married to Samuel S. Troyer, who died Aug. 9, 1960. Seven sons and 6 daughters were born to this union. Three sons and 2 daughters predeceased her, also 3 sisters and 3 brothers. Surviving are 4 daughters and 4 sons (Mrs. Delilah Garber, Columbiana, Ohio; Katie—Mrs. Paul R. Miller, Walnut Creek; Anna—Mrs. Moses D. Kurtz, Greentown; Mabel—Mrs. Henry D. Stutzman, Benton; Earles, Utica; Omar, Millersburg; Calvin, Fredericksburg; and Edwin, Phoenix, Ariz.), one sister (Fannie Eimen, Wayland, Iowa), one brother (David, Iowa City, Iowa), one half brother (Chester Eimen, Prescott, Ariz.), 32 grandchildren, and 42 great-grandchildren. She was a member of the Martin's Creek Church, where funeral services were held Sept. 21, in charge of Roman Stutzman, D. D. Miller, and Warren Miller; interment in the Berlin, Ohio, cemetery.

There is good news this fall on the integration front. Where in Little Rock four years ago Federal troops had to control a howling mob when nine Negro pupils entered Central High School, this fall 48 Negroes entered this high school, two other high schools, and four junior high schools in the city, and there was no incident. Likewise Dallas became the last large city in Texas to integrate. Florida, Louisiana,



ITEMS AND COMMENTS

BY THE EDITOR

and Virginia have opened additional schools to Negroes, and in New Orleans, where there was trouble last year, integration proceeded this year without any trouble. Three states, Alabama, Mississippi, and South Carolina, have as yet taken no steps toward educational integration. In most other areas, integration of schools is in the large cities and then involves only a few students. Of more than three million Negro children in the South, only 215,000 attend school with whites. But the wall is breaking.

The Church of God in Christ Mennonite is planning to rent or purchase a house in Denver which is to become the living quarters for their I-W men engaged in earning services. This arrangement will make for a structured program similar to that which is carried on in the VS centers.—The I-W Mirror.

Predictions of the increase of college students are being more than fulfilled. In addition to the increase because of increase of school population, there is an increase in desire to go to college. In 1900 only 4 per cent of the high-school graduates went to college. This year 43 per cent are going.

New regulations on the remarriage of divorced persons were approved by the Synod of the Northern Province of the Moravian Church in America. The previous rules had permitted remarriage only in the case of "an innocent party" in a marriage broken by adultery. Under the new regulations, a pastor is permitted to officiate in the remarriage of divorced persons if, in his judgment and the judgment of the congregation's board of elders, there is evidence that the persons have recognized personal responsibility for the failure of the former marriage; that there is penitence and an effort to overcome limitations and failure; forgiveness of the former partner, fulfillment of obligations involved in the former marriage, and a willingness to make the new marriage a Christian one by dependence on Christ and participation in His church. The changes were recommend-

ed by a committee after a five-year study. Said one member of the committee, "Christ's words indicate an absolute position," but he emphasized that the whole spirit of the Gospel indicates clearly that the redemptive love of Christ is extended to persons who have sinned in their marriage relationships "but who are penitent and wish to enter into a new relationship as Christians."

The Federal Aviation Agency imposed a maximum penalty of \$1,000 on a passenger who became abusive, assaulted the crew and passengers of a South Pacific Airlines plane, and threatened to take over control of the craft. It was the first maximum penalty ever imposed. The agency has proposed a new regulation which would make air carriers rather than aircraft captains responsible for preventing intoxicated persons from boarding planes.

Martin Luther will be honored in West Germany for the first time on a postage stamp designed for regular use. The government discloses also that Dr. Albert Einstein, who fled Nazi anti-Semitism in 1933, will be honored by a stamp, the first time Germany has paid such tribute to a Jew.

Production of Bibles and Scripture portions in Germany increased from 170,000 copies in 1945 to 1,250,000 in 1960.

The Moravian Church, Northern Province, has urged church members to work for the abolition of the death penalty, and for improvement in the rehabilitation of prisoners.

There are about 5,500,000 people in West Germany over 65, about 11 per cent of the total population. The needs of these older people have stirred the churches of Germany to increase their efforts in caring for the aged.

The Free Methodist Church has opened a new headquarters building at Winona Lake, Indiana. Also a press office building.

Gospel Herald

*We are called to work together
in winning men and women
to Christian faith and discipleship.*

TUESDAY, DECEMBER 5, 1961
VOLUME LIV, NUMBER 47

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What I Have I Give

By Emma Sommers Richards

(A talk given at the General Mission Board Meeting, June, 1960)

We as a Christian brotherhood must work together in unity in order to carry out the Great Commission. We all know that too often opportunities have been missed, testimonies unsaid, a helping hand unoffered because we have been using our minds to find opportunities to disagree, using our tongues to give testimonies of discontent, and using our hands to write words of contention. These we cannot do and at the same time offer our hands to the world saying, "Rise up and walk."

There have always been great causes which have called on men and women to work together, but no cause begins to equal the cause of making disciples of all nations. Let us as the Mennonite Church accept the challenge facing us to work together in our common concerns and goals of winning men and women to a life of discipleship in Jesus Christ. And let us also face the sobering fact that one of the hardest things facing the church, especially on foreign soil, is the many divisions in the Christian Church and their seeming inability to get along together.

Secondly, let us face the challenge of understanding the needs of the people of our world. And this is not easy for us who live in this country in these relatively peaceful days. Our world can be characterized by several things. We are living in a world where there are still many backward and poor and hungry people. There is a very pronounced and unequal distribution of the world's goods. Only about 8 per cent of the people of the world live in the United States and yet we have one-half of its clothing—and we call ourselves a "Christian nation."

Our world can also be characterized by the great shifting scenes of the ruling powers. Those who once ruled no longer rule, those who were under foreign powers are now free, and those who were once free are now behind the world's great "curtains."

Our world can also be characterized by the shifting scenes of the church. There are areas where the church was once strong and now its members are few. The time has come again when the Christian Church is not the only missionary group in the world. The Hindus, Moslems, and Buddhists are building their temples and winning disciples.

This is the kind of world we must understand. And it is hard for us to understand and meet the needs of people who are illiterate, those who have been refugees for years upon years, those who have no personal property and little to eat, those who are living in the new-found freedom of Africa and Asia, those who are living in the midst of political and social reform, and those who are bound to the rites of ancient religions. But we can understand them! It is possible to discern their needs, not merely by receiving all the answers from the sociology, history, or psychology books and not merely understanding the ancient religions or having a thorough understanding of political science. These are tools that help us to understand them, but they are only tools! The only way that we can really understand them and their needs is by the leading of the

I want to express my appreciation for the recent article on "A Certain Miss Somebody" by Elizabeth Showalter (Oct. 17). I would urge all sisters to read this article.—Mrs. E. S. Yoder, Hartsville, Ohio.

We appreciate the GOSPEL HERALD. It is a contact with our brethren and sisters across the globe. . . . I say a hearty "Amen" to Merle A. Shank's letter (Oct. 17); also appreciate the guest editorial, "Soil Bank Christians" (Oct. 17). May the Lord continue to knit the brotherhood together regardless of miles, mountains, or seas in a united carrying forth of the Gospel.—Theron Weldy, Albuquerque, N. Mex.

Thirdly, we must accept the challenge to recognize our resources in Christ. We shy

(Continued on page 1053)

BY LORIE C. GOODING

Now let us choose this starred and quaintly peopled scene, with candles behind windows glowing dim, (and only six dollars a dozen) properly churchied and steepled.
(*Somewhere men die who never heard of Him.*)

The time was when we thought of doing

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1808) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

BOYD NELSON, MISSIONS EDITOR

ELLROSE ZOOK, J. C. WENGER, CONSULTING EDITORS

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscriptions: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa. Lithographed in U.S.A.



EDITORIAL

Free Riders

We have no ill feelings toward hitchhikers. Some of them are college boys trying to reduce the cost of an education. Some of them are unfortunates who have no money to take them where they want to go. The one time that your editor hitchhiked it was the only method of transportation available until many hours later. On occasion we pick up hitchhikers and have found it a fruitful contact with people who have spiritual needs.

But whatever may be the justification for hitchhiking, the bare truth is that it is a way of dodging a cost item. Hitchhikers are free riders. They are beggars for transportation. They want a benefit without paying for it. They figure that since the automobile is running with an empty seat, they may as well occupy it. But it costs to run that automobile, something like ten cents a mile for most models, and the hitchhiker never thinks of paying his share of the cost. (This does not apply, of course, to car pools.)

There are people like that with respect to the church. Thousands want the stability and the respectability and the moral restraints of a church community. But they are not members of any church, and they contribute nothing toward what it costs to put and to keep churches in their community. They take for granted what the church does at the crossroads gives them, but never offer a cent for it. Some families bury their dead in the church cemetery, which they allow their church-member neighbors to maintain in good condition.

Even some church members are free riders. We do not refer to those who are actually unable, because of poverty or misfortune or sickness, to contribute their fair share toward the budget. There should never be a price tag on membership in the Christian brotherhood. Those who are strong ought to bear the burdens of the weak. We do refer to those members who are able to support the church and its program, but are unwilling to do so. They want to have a church, but want others to build it and to buy the oil to heat it. They want a pastor to visit them in the hospital, but want someone else to pay his living and traveling expenses. They think their denomination should have missions and relief work, but support it only with pennies and nickels. They want the prestige that comes from belonging to a church that is recognized in its publications and education, but let others pick up the bill.

This is especially true of the less obvious expenses, comparable, let us say, to the

depreciation costs to which the hitchhiker is oblivious. People want a hymnal, purchased at the cost of printing; but they let somebody else pay the expenses for selecting the songs, editing and arranging them, paying for permissions. They are glad for an agency that can represent them to the government in the matter of service alternate to military duty. But they ask, "What good do we get out of General Conference?" when they are asked to contribute to the General Conference treasury. (General Conference finances the Peace Problems Committee, which is a chief supporter of the Mennonite Central Committee Peace Section, which is a supporter of the National Service Board in Washington.) They are glad to use good curriculum materials, but don't want to do their share in supporting the Commission for Christian Education, which plans and authorizes these materials for General Conference.

The total budget of the Mennonite Church is considerably below the potential of the church, on the basis of a tithe of our

income. We know that many of our people are giving a tithe or more. Since our total giving is somewhere around five per cent, it is obvious that there must be free riders among us. They are constantly profiting in our church life by what they are not helping to pay for. A boy once said, "My father gives \$10.00 every Sunday, but Grandpa gives only a quarter." And he knew his grandfather had more to give than his father had.

Almost every congregation has members whose giving is a mere pittance in comparison with what they could give and what the church program requires. Most conferences have some congregations whose total contributions hold down the average for the conference, and hinder the conference activity. And the denomination may have conferences which are willing to beg a free ride in ways of which they are scarcely conscious.

Perhaps we need to work together on building a conscience that will be unwilling to sponge on others. It is a part of Christian maturity to accept responsibility that is rightfully ours. The church can never expect ideal conditions, and must always be willing to carry some people along. But every free rider prevents the church and its agencies from doing the full load of work which the need about us requires. What we could do if every member paid his fare!—E.

Seeking Heaven

One shudders at the blasphemous unbelief of Premier Khrushchev and his fellow communists. Recently the Russian leader told how they were hunting for heaven.

"First we sent up our explorer Yuri Gagarin. He circled the globe and found nothing in outer space. 'It's pitch dark there,' he said. 'No Garden of Eden, nothing like heaven.'

"So we decided to send another explorer. We sent Gherman Titov and told him to fly for a whole day. After all, Gagarin was up there only an hour and a half; so he might have missed Paradise. We told him to take a good look. Well, he took off, came back, and confirmed Gagarin's conclusion. He reported there was nothing there. We communists do not believe in afterlife and want to live and progress in peace here on earth. This is the only heaven of the communist faith."

It is well known that one cannot find what he does not want to see. The communist explorers of the stratosphere were certain that there was no heaven in the spaces far above our earth, and sure enough, there wasn't.

Just what were they sure they would not see? The Garden of Eden. But any Bible reader could have told them that the Gar-

den of Eden, an earthly Paradise, was destroyed millenniums ago by the sin of man. There is no Christian hope of finding this Garden somewhere out in space.

What kind of heaven were they looking for? There is in the Bible no description of a physical heaven such as one might see from the window of a space rocket. The description in the Book of Revelation is highly figurative. Perhaps we Bible-believing Christians are to blame for speaking in such unspiritual terms of the afterlife that we give unbelievers reason for scoffing unbelief. The Bible gives no light on the geography nor on the relevance of physical phenomena there. No Christian, either, ever thought he could find heaven in a space rocket.

Horror is succeeded by pity and compassion as we read Khrushchev's words. The whole world of spiritual truth which means so much to us Christians is nonexistent for these poor atheists. Having no God, they have no understanding of Creation. Having no Christ, they know nothing of God's communication with man. Having no Holy Spirit, they have no teacher of spiritual things. Having no Bible, they struggle in their own reasonings. Having no hope of life beyond, they must satisfy themselves

with the heaven they are building here, which doesn't seem very happy to the refugees jumping over the Berlin wall.

How humbling it is to see what an inadequate understanding of our faith we Christians have given to the people on our earth! How we have failed in telling them the kind of heaven we are looking for!

For those who seek for heaven must do so by looking with the eyes of faith, not with field glasses. Science, wonderful as it is in our world today, can never give us instruments or methods by which we search out God. Only the pure in heart shall see God and His heaven.—E.

Yes, They Have Prayer Meetings

BY MARTIN R. KRAYBILL

"Do you have prayer meetings?" I asked a businessman, a member of another denomination, who was criticizing his minister.

Hesitatingly he replied, "Yes, they have prayer meeting."

"Did you say 'they'? Don't you go?"

He did not go, but admitted it would be good to attend.

Then I wondered how many members of our own church, if asked the same question, would have to say, "Yes, they have prayer meeting." How much better if *every* one could say "we" and not "they" have this midweek gathering.

It is a serious concern to many of us why so few attend. Is it not too while? Is it not Scriptural? Are we too busy? We have time to go to public sales, hunting, camping, and many other things many miles distant which in their place may be all right, but why so seldom to prayer meeting?

In speaking to a minister from another denomination, I asked the size of his congregation. He said between four and five hundred members. Yes, they had prayer meeting, but reluctantly said only thirty to forty attended. How many in that congregation needed to say "they" have prayer meeting! How many in our own congregation would need to say "they"? How much they miss! How much Thomas missed when he was not there when Jesus came! John 20:24.

This midweek meeting excels in some ways our other church gatherings, although we appreciate all of the others. Here we bring our prayer burdens, give our testimonies, and together exalt the name of the Lord. Here many a congregation has been strengthened, many a pastor prayed for, many discouraged Christians have taken courage, and many revivals have begun, resulting in many souls being saved. Praise His name!

Most, if not all, unkind criticisms come

from those who do not support our prayer meetings. We realize all cannot always go on account of health, family cares, or other unavoidable circumstances, but truly many that do not attend, could and should.

Some congregations do not have midweek prayer meetings and their members would have to say, "No, we do not have prayer meeting." We need to feel sorry for them. No doubt there are hungry souls in those circles who long for that midweek fellowship if only their leaders would sponsor them. Many problems would be solved if all of us would more prayerfully support these midweek meetings.

Elizabethtown, Pa.



Why?

What makes me do the things I do? Have you ever studied yourself? It could be quite revealing, for the heart is very deceitful. Who can know it? This little "I" seems to want to manifest itself. And it does it sometimes in a way undetected by you and even by those about you.

I may stand for a principle, a right principle, and I may become involved in quite a dispute in my stand. Then I need to ask myself a question, "Which am I most concerned about: (a) that I win the argument, or (b) that the principle I am defending shall win out to the blessing of others?"

What is the motive behind that which I do? Will this procedure exalt self or the cause of our Lord and Master, leaving me the more humble because I see Him exalted? Does this put me on display or put Christ on display?

Light on Babel

BY DAVID E. HOSTETLER

Light will fall on Babel as we learn the languages of other men. There is something incomparably rewarding about "breaking through" to a Brazilian, a Mexican, or a German in his own idiom.

If we want to "wake up" instead of "blow up," we should try learning a second language. Above all, we should have our sons and daughters study Portuguese, Spanish, German, Russian, or any other language available, including Latin.

President Kennedy has said, "We cannot understand what is in the minds of other people if we cannot even speak to them."

A crudely emotional approach to religion is preferable to religious formalism which is purely aesthetic and orderly and lacking in dynamic power. One of our serious troubles in the church today is that it has become legitimate to be emotional in anything but religion. The need is for something that will summon one's whole enthusiasm. The moment the church becomes completely programized and depersonalized, it becomes a monument to God's memory and not an instrument of His loving power. —John A. Mackay in *Christianity Today*.

Our Mennonite Churches: Stephens City



The work at Stephens City, Va., started in 1954 when Pastor M. C. Showalter and others began meetings in community homes. The church building was built in 1960 on U.S. 11. The membership, made up of community folks and some who have moved in, is over 50.

An Outsider Looks at the Mennonites

(Selections from a series of articles written by Paul Billheimer and published in the *Middlebury [Ind.] Independent*.—Ed.)

I am not a Mennonite. Moving into a Mennonite community has been like entering a new cultural and religious dimension. I hope to pass on my reactions in coming into contact with a spiritual idealism that I thought had long since vanished.

I have found an indefinable something, a quality of life, a standard of ethics, and a practical piety that seems almost on the point of disappearing in some of the religious communions with which I am acquainted.

My purpose is to let the Mennonites see themselves as a sympathetic outsider sees them.

We had as neighbors a family that had in recent years entered the Mennonite fellowship. I began to ask questions about their religious experience. I found they professed to be born-again Christians. My efforts to evangelize the wife resulted in her efforts to "evangelize" me. Sensing my limited knowledge of her church, she gave me some literature. Among the booklets was one setting forth Mennonite articles of faith.

I read a little way and said to my wife, "These people believe what we believe." This happened several times. I expressed the hope that we could attend some of their services. We drove up to one of their country churches.

One whole side of a rather large auditorium was filled with men and boys. On the other side sat the women and girls, all modestly dressed and with the prayer covering on their heads. No suggestion of glamour or Hollywood there. An atmosphere of silence and reverence pervaded the audience. Many were reading their Bibles. It seemed to me they had left the world outside. When we rose to sing a cappella, it seemed like a huge choir. All around me, I could hear men singing in parts and hitting the tones "right on the nose."

A few of the men made themselves known to me. We were welcomed but not fawned upon. Here there was no respecter of persons.

At the end of Sunday school all remained for the preaching service. The worship seemed quite stiff and formal. However, I was impressed with the reverence shown and the central place given to the Word of God. While the bishop was preaching, my heart began to burn and I began to feel in the rather staid atmosphere a vibration that indicated life.

When we got into the car, my teen-age son said, "Dad, that's the first real worship service I've attended for a long time." After reaching home he said to his mother, "Every boy in the class knew as much about the

lesson as I did." We began attending there and have continued ever since.

As I sat with the men in the Sunday-school class, I soon discovered that they possessed spiritual insight. They showed understanding and appreciation of spiritual things, and gave evidence of strong convictions. I was surprised to sense their broad familiarity with the Scriptures. Although they were all laymen and mostly farmers by occupation, their knowledge of the Word compared favorably with that of many formally educated ministers.

I saw that they had high standards of ethics and holiness. I was sure they had not reached that place by the same route that I thought I had. But I became so convinced of the genuineness of their experiences that I said, "I don't care how they got there—just so they are there."

I have learned a great deal from the Mennonites. But God may have some controversy with them. I wish they were less phlegmatic. I would appreciate a greater spirit of liberty and praise. I wish they could be a little less stilted and a little more natural. But I would not want them to sacrifice integrity and standards in the interests of emotionalism.

Every successful leader practices self-discipline.—D. Walter Miller.

Having read some Mennonite history and current literature, I am afraid I see some signs of decay. I sense the idea that they are limiting their usefulness by too rigid standards. The Mennonite Church may increase its numbers by modifying standards of separation from the world, while at the same time losing its preserving influence in our society.

It seems that sentiment for more rapid adjustment to our changing social order is increasing. I would like to warn that change is very difficult to regulate. These changes usually begin by stating that externals have little importance. But when a denomination that has held rigid standards on externals begins to soft-pedal those standards, it is in danger of spiritual decline. Silence by the ministry on any one issue for one generation usually results in its complete loss. I would regret to see the Mennonites compromise their standards just to gain numbers. Never did we so sorely need the moral strength and integrity which has been the primary contribution of the Mennonites.

One of the aims of the original Mennonites was to live the simple life. It is refreshing to discover in Mennonite publications a frank effort to face the problem of grow-

ing materialism. I have seen Mennonite leaders riding bicycles instead of driving big cars, and was entertained by one man in the higher echelons of leadership whose home was refreshingly modest. But not all Mennonites are practicing simplicity. Corroding prosperity appears to be having its effect upon them.

The worst sin of Mennonites is the love of material things. People of Anabaptist background should be more dispossessed of earth and its fading sweets than ordinary Christians. Wandering from country to country should cause them to wear the garment of earth very lightly.

Mennonites are above the national average in wealth. With their history, it seems they should be the heaviest investors in world evangelization, instead of the mere 5 per cent they are now giving for all church work. Their world-wide missions, their Voluntary Service, their Pax and relief programs, are all steps in the right direction. But having watched them, having studied their literature, and having seen their high potential, I feel that although they are a minority group in the nation, their greatest contribution to our social order and God's program in the world only awaits an awakening among them that even now seems on the verge of appearing.

As a newcomer among the Mennonites I have been impressed by their strong emphasis on the Word of God. In all their services the Bible is central. Almost everyone carries his Bible and uses it in the services. The preaching is largely expository. Most illustrations are drawn from the Bible. The laymen who grow up under the system of Sunday evening Bible study become capable Bible students, and therefore mature and substantial Christians. The bringing of laymen into more responsible action produces a healthful church life and a deeper tone of character.

The Mennonite method of extension was new to me. Volunteers leave the home church to enter unchurched communities. The mother church offers financial aid until the new group becomes self-supporting. The success of this plan seems to indicate divine approval.

If I could have chosen my ancestors, I believe they would have been Mennonites.

Sydney Harris, in his syndicated article "Strictly Personal," recently reports his conversation with a Hindu. The Hindu challenged our western Christian nations on the point that we do not seem to follow the teachings of Jesus concerning war. Harris gave him the usual answers that Christians give defending the occasional use of force in war. But the Hindu came back with other questions and Harris frankly admits that he could not answer him.

Wanted—a God-Ordained Woman

By ELIZABETH SHOWALTER

Position: "A Great Doctor."

Constituency: Women and children of a Moslem community numbering 1,000,000.

Qualifications: Great courage . . . the persistence of a Florence Nightingale . . . understanding of nursing, obstetrics, and pediatrics . . . superior enough to argue with nobles . . . friendly enough to win confidence of their wives.

Applications closed: "Such a woman may appear, but cannot be sought."

This ad has not appeared before, because I have just concocted it from a paragraph which struck me in *African Encounter*. "Such a woman may appear, but cannot be sought." Do you know why? I think it is because she must have so much of the divine call within her that she will get to this place by God's hand. This is not a matter for a group who places its hands on a globe (while a picture is taken) and announces: "This is good missionary strategy. Perhaps nowhere in the world is a great woman doctor so much needed . . . there must be an immense amount of suffering among these women which could be alleviated by modern medicine. We must find someone to go."

And so eventually, in response to this search, some woman great enough to believe that she should go where the need is greatest will venture forth. She will do good work. God will bless her. But she will not fulfill this application. God will have to ordain this woman.

Only women like Mary Slessor, who know exactly where God means for them to be, will have the courage to stand before rulers hostile to their sex, hostile to the faith they represent. They will carry this knowledge within them as an armor to a heart sensitive enough to be of use when they arrive behind the Purdah Curtain. It will not necessarily protect them anywhere else, for slight Mary Slessor, who could part fighting African clans, trembled to speak in a women's meeting because one lone man ventured to come in. (Brother, if you must be here, will you please hide behind a woman?)

Oh, of course I know that God can lead a "sending body" to find the woman. But again what body would send a woman who has enough of that inner compulsion to cut through red tape and established policies and make decisions on the strength of her knowledge, of her people? Can one step into a Moslem world guided by anything less than the Spirit Himself who has been reputed for centuries to blow where He listeth and how He listeth? Mary Slessor's

advantage was an ocean between and no cable service.

Even then Mary Slessor had her hindrances. One biographer points out that her letters outlining "strategy" as she saw it from her knees were sometimes disregarded by those whose O.K. was needed. Time has revealed the wisdom of her words. Our present dither about "literature for Africans" was her burden a half century ago.

Missions were personal matters then. People were "involved." (Strange how that word pops up all over the place.) I haven't a doubt that Mary Slessor's timorous speeches were "tear jerkers." They went straight to the heart and came out in the hand.

Mary Slessor died in 1915, but her spirit goes marching on. Perhaps the same Spirit who sustained her will sweep up another woman to fill this opening in the land she loved. Such a woman, says this writer, "cannot be sought."

Mercy! Where has my mind wandered! Away from me—I'm no doctor. And likely away from about 9,999/10,000 of you, considering how few women doctors are among us and how few of those would likely qualify for various legitimate reasons. But we can't let ourselves off that easily. Without doubt there are other places, in other vocations, in other situations, with other qualifications, where "such a woman . . . [must] appear, but cannot be sought."

P.S. Suppose this woman lives at your house.

Take Time to Live

By KATHERINE BEVIS

The meadow was ablaze with the brilliant hue of wild roses and the sun framed a golden picture of glory in the west.

"Oh, John, let's stop," begged the wife to her husband sitting next to her in the shiny new car.

"Can't," was the short reply. "Got to get back to the city to a meeting."

How many times do we say or hear others say things typical of this? How many of us really take time to live?

Certainly, life cannot be all fun. It could, believe it or not, become quite monotonous if it were. But the same is true of continual hurry and scurry. All work and no play furnishes no one the attraction that living should offer.

Too many people today are in too much of a hurry to take time to live. Man must work. That is certain. But he may work grudgingly or he may work gratefully; he may work as a man or he may work as a machine. God's matchless treasures are everywhere about us. It is our privilege to explore and discover.

Wherever one goes in the world, be it to the highlands or the lowlands, the woodlands or the open plains, the homelands or

faraway places, there is always beauty in abundance—exquisite, intriguing, inspiring—but always different.

I have often thought that God made it that way—made it different to challenge the best in man.

The surrounding landscape, climate, weather, and house affect the contents of our minds, as well as many of our bodily functions. We become rooted in our surroundings. To change them is to disrupt our everyday impressions. This may be disturbing, but no change of them may also have adverse effects. People living in isolated places are affected by the monotony of the same impressions. They become hypersensitive to all major changes. We are told that in Arctic places, some people go "wild" with the dawn of summer. Evidently some changes of surroundings, compatible with the maturity of the individual, are necessary for normal development, and for normal health.

The next time you see a beautiful sunset, or a rainbow of peace after a storm, take time to admire it, and don't fret because there are supper dishes that aren't washed, or tomorrow's business report that has not been made out. Take time to admire the beauty around you for the moment.

Remember, we have only one life to live, and it must be lived moment by moment. So, let's take time to live it!

Sometimes when you have a vexing problem or are troubled about the chores that must be done, climb a neighboring hill and watch the sunset from the elevation. May it be a day when there are fleecy clouds in the sky, for clouds increase the beauty of the early evening.

Preferably go by yourself. Have a little private prayer service. Ask God for help and guidance; ask Him for strength and courage. Feel His nearness, His comforting presence, as you take this time to get alone with Him.

Take your time. Keep your mind on the beauties of nature all about you. Observe the moss on that hollow log; listen to the trickling of the water over the rocks nearby. Know that God made all of this and much, much more. Don't let the stress of everyday living rob you of life. Take time to live.

Houston, Texas.

When Little Pharisees Give Thanks

By BETH DUVAL RUSSELL

Thanksgiving time, and the teacher of the kindergartners had elicited the usual response to: "Now, children, what are we all thankful for this year?" For "nice homes"; for "loving families"; for "daddy and mommy"; for food, warm clothes, and on and on.

But one little girl's answer brought the

teacher up sharp. After a long, earnest moment Hilde—one of the children from the local Home—spoke thus: "I'm just thankful for our keeping Penny." (Penny was the stray cat that a perceptive cottage matron had allowed to stay.)

It is true that many of our middle-class church school units involve no "orphan Anns" nor across-the-tracks children. But it is well for us all to rethink our patterns of prayer and praise, especially during holiday times.

We must ask ourselves: "Are we training little Pharisees?" How different is this child's prayer (I quote), "Dear God, I'm thankful that I have enough to eat when so many little children haven't" from the typical, "I thank thee, that I am not as other men?"

Surely we who deal with these little ones are under obligation to teach the Christian ethics of answerable prayer.

Here are a few prayers which children may honestly direct to the God who loves all children equally:

Dear God, we thank you for the sun
That shines its light on everyone
And for the friendly dark, to keep
Us covered safe while we're asleep.
Dear God, we thank Thee for the way
The words we learn help us to say
Kind thoughts to others every day.

• • •

Dear God, our eyes see lovely things,
Our ears hear what the robin sings,
Our lips can pray and praise your name,
Dear God, who loves us all the same.
Our noses smell the sweetest flowers,
Our feet go skipping out of doors,
Our hands are busy as can be—
So thank you, God, that we are we!

• • •

We pray that children everywhere
May have enough to eat and wear;
Help us to know what we can do
To help you make our prayers come true.
(Children helped with these.)

Syracuse, N.Y.

"What Can I Read?"

By OMAR EBY

One night a man called Mohammed was sleeping in a cave. It was the hottest month of the year and it was the custom of the family to retire to a cave in the desert for rest and meditation. While he was sleeping, a voice said, "Read!" And Mohammed, in a frightened whisper, said, "I can't read." The voice again said, "Read!" And again he said, "I can't read." A third time the voice, more terrible, commanded, "Read!" Mohammed, quite shaken with fear, said, "What can I read?"

Among the first things the voice said was: "It is thy Lord the Most Bountiful who teacheth by the pen . . . teacheth man that which he knew not."

"What can I read?" Let this be a challenge to you from the Moslem. "What can I read?"

Several of the missionaries to Moslems have mentioned in their writings testimonies of converted Moslems. The majority of converts from Islam testify that they were first attracted to Christianity by hearing or reading the Scriptures. In many cases the words of the Bible in some printed part have been directly responsible for their conversions. Bibles and books go where doors are closed to persons—Christian native evangelists and missionaries. Bibles and books stay when people turn away their native evangelists and when foreign missionaries are ordered to evacuate. A book, some parts of the Bible in particular, will begin its terrible silent work of breaking down and building anew. This truth is forcefully portrayed in that moving novel, *The Iranian*, by Elizabeth Patton Moss, a missionary to Iran.

The Moslem Bible is known as the Glorious "Al-Qur'an," which means "The Reading"—the reading of the man who knew not how to read. Now this was a miracle—that a visit of an angel in the night could turn the ignorant, illiterate bushman into the most esteemed Arabic writer. This will probably never happen again. But let this even challenge you. Is it not possible that Christian literature can be "an angel" in the night to the Moslem and even to the illiterate ones?

In the Christian Bible we have another man who was in the desert and who was sleeping and having visions—John the Divine. And he says, "I was in the Spirit . . . and heard . . . a great voice . . . saying . . . What thou seest, write in a book."

Among other things he wrote this: "I saw in the right hand of him that sat on the throne a book written within and on the backside. . . . And I saw a strong angel proclaiming . . . Who is worthy to open the book . . . ? And no man in heaven, nor in earth, neither under the earth was able to open the book. . . . And one of the elders saith unto me . . . The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book. . . . And he came and took the book out of the right hand of him that sat upon the throne. . . . And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

If we may take this sealed Book of Revelation as a symbol of the book that is sealed to those who cannot read—who is worthy to open the book? Is secular education, gov-

Prayer Requests

(Requests for this column must be signed.)

Loyal D. Roth, pastor at Eaglesham in northern Alberta, has had a heart ailment for many years. Advance in heart surgery now makes operation possible. On Dec. 7, at Edmonton, he will undergo an "open heart" operation, using an artificial heart during the five to eight hours of surgery. Pray for him and his family, and for the surgeons.

Pray for the teachers and students of the International School, Sapporo, Hokkaido, Japan, that an effective witness may be given to three non-Christian families who have children attending this year.

Pray for the small Mennonite fellowship group in Sapporo and the Eugene Blossers as they accept responsibility of leadership to the group.

Pray for those suffering for their Christian faith in prison in Nepal. Pray especially that they may remain joyful and radiant as they await a verdict or a pardon.

Pray for the faithful in Cuba who find themselves in conflict, their last source of outside spiritual help gone as evangelical radio broadcasts have been prohibited.

Pray for the Aaron King family, who were scheduled to go to Mexico on Nov. 21, that God may lead in working out their living arrangements, location, and service.

(Latin America Study)

Pray for evangelistic meetings in El Talar, Argentina, Dec. 7-15, which are in charge of Mario Snyder.

Pray that workers may be forthcoming for the town of El Sauce, Uruguay, where many people have become interested as a result of Montevideo seminary students' practical work. Since the students are going to their homes for their summer vacations, no one is available to shepherd the flock. Representatives of false sects take advantage of the lack of workers and mislead some people.

Pray that sufficient funds may be forthcoming soon so that another missionary family can be sent to Uruguay to reinforce the group of workers and fill the vacancy created by a student pastor who returned to his country, Paraguay.

ernment, communism? None but the Christian worker, because of the slain Lamb, Jesus, is worthy to open the book to the illiterate Moslem.

Out of "every kindred, and tongue, and people" some shall read "The Book" and shall be redeemed. "Alhamdu Lillah (Arabic for "Praise God!")

Lancaster, Pa.



PEACE AND WAR

The Peace Corps and the Church

By Larry H. Kehler
MCC Information Service

PART I

Many Protestant bodies, including the Mennonites, have come to have serious reservations about making contracts with the Peace Corps to supply personnel to their overseas service projects. Some of the enthusiasm generated in church circles by President Kennedy's campaign promise in 1960 to establish a Peace Corps and his executive order on March 1, 1961, making the Corps a reality, have given way to a much more subdued attitude toward the venture.

This article is an attempt to outline the history and purpose of the Peace Corps and to trace the churches' reactions to the movement as it evolved.

Background

The idea of the Peace Corps is not new. Programs of this sort have been advocated in the United States for at least 60 years. At the end of the Spanish-American War, in 1901, American soldiers in the Philippines were given the option of demobilizing and returning to their homes in the United States or staying in the Philippines to become teachers. Many stayed and went to the villages.

In 1912, William James wrote a book called *Moral Equivalent of War*. In this, he stressed the idea of rechanneling the aggressive tendencies of youth to useful service at home and abroad, giving them opportunities to lead purposeful lives.

The twentieth century has also seen the emergence of numerous private agencies, often church-related, whose aim it has been to work for peace and better understanding and to be of service to underprivileged people. The Mennonite Central Committee is one example; the American Friends Service Committee, the International Voluntary Service, Operations Crossroads of Africa, and the (British) Voluntary Services Overseas are other examples.

The government's move toward the establishment of a Peace Corps began in 1960 when Senator Hubert Humphrey of Minnesota introduced a bill to Congress asking for the establishment of a Peace Corps. Congress, however, did not act on this bill. Presidential candidate John F. Kennedy's endorsement of the venture, in the 1960 election campaign, resulted in a wave of public approval.

The Peace Corps was officially started on March 1, 1961, when the President issued

an executive order establishing the Corps on a temporary "pilot" basis. After the "pilot" project was about three months old, proposals were presented to both the House of Representatives and Senate to set the Peace Corps up on a permanent basis.

Flying Blind

Segments of the public doubted the advisability of making the Peace Corps a permanent organization after so little study. *The Wall Street Journal*, in an editorial entitled "Flying Blind," said:

"What happened to the prudent trial-and-error experimenting? Today the Peace Corps scarcely exists. . . . The acid test, actual operation overseas, is still in the planning stage. . . . But now the President has asked Congress to make the Corps permanent and to appropriate \$40 million for its operation during the fiscal year beginning July 1. . . . All this while Peace Corps remains swathed in platitudes."

The bill passed both houses of Congress, however, and is now law. As many as 1,000 Corpsmen are expected to be overseas by the year's end and 2,700 abroad or in training by June, 1962.

To date projects in seven countries—Chile, Colombia, Tanganyika, Ghana, Nigeria, St. Lucia, and the Philippines—have been undertaken by Peace Corps. These projects will call for about 564 Corpsmen.

The projects in Chile, Colombia, and St. Lucia will be carried out in collaboration with Notre Dame University (acting for the Indiana Conference of Higher Education), CARE, and Heifer Project, respectively.

R. Sargent Shriver, Jr., director of the Peace Corps, estimates that it will cost about \$9,000 to \$10,000 a year to maintain one Peace Corps worker abroad. (Compare this to the \$900 which it takes to support an MCC Pax man abroad for one year.)

Alternative Service

The pre-Kennedy Peace Corps bill sponsored in the Senate by Hubert Humphrey in 1960 (a bill which was not enacted) stated that Peace Corps service would be considered as fulfilling peacetime military obligations, except for reserve requirements.

In the recently passed Peace Corps bill, however, it is clearly stated that this service will not be considered as an alternative service. The act may leave room for draft deferment, however.

The Peace Corps Act, in part, says:

"Notwithstanding the provisions of any other law or regulation, service in the Peace Corps as a volunteer shall not in any way exempt such volunteer from the performance of any obligations or duties under the provisions of the Universal Military Training and Service Act."

Peace Section and NSBRO officials are currently studying the effects this new law may have on present Selective Service arrangements.

PART II

Peace Corps will carry out some of its projects under its own administration; others will be farmed out to private agencies. It has already made contracts with a number of universities and private organizations, such as CARE, Heifer Project, and the 4-H Club Foundation, to carry out projects abroad.

In some instances Peace Corps approaches an organization to discover whether it would be willing to undertake a project; in other cases, groups have come to Peace Corps asking for help in improving an existing operation or starting a new operation. At the present time it appears as though less than half of the total number of Corpsmen will be under the direct administration of the Peace Corps in a government-to-government type of operation.

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council's Division of Public Relations, said at an editors' and managers' meeting in Philadelphia on Sept. 20, that to date no church groups have been accepted for Peace Corps contracts. He added that there also exists a reluctance in government over such a co-operative venture.

Sargent Shriver, testifying before the Senate Committee on Foreign Relations, mentioned the following regulations to which all contracting agencies would have to adhere:

1. No religious proselytizing.
2. Merit alone must determine admission to Peace Corps programs—an applicant must not be discriminated against because of race, religion, or other similar considerations.
3. In order to ensure full compliance with the policies of the Peace Corps on religious matters, there will be close supervision by the Peace Corps of all projects during the training period in this country and during service abroad.
4. Immediate termination if violations take place.

Projects

Peace Corps, Shriver says, goes into a country only upon invitation. Numerous requests have been received from various countries in Asia, Africa, and South America.

(Continued on next page)



OUR SCHOOLS

Eastern Mennonite College

Development Program

The six-year Development Program of Eastern Mennonite College which has been in the planning stages for the past year has been formally announced through the November E.M.C. Bulletin. The six-year plan calls for a men's dormitory, a library, a science building, and a seminary building. These four buildings, plus real estate and contingencies, plus yearly subsidy to the Operating Fund, call for a total Development budget of \$2,500,000 during the next six years.

The first phase of the Development Program will be the construction of a men's dormitory. Floor plans for this building have been approved by the Board of Trustees, and the architects are preparing detailed specifications. The estimated cost of this building is \$500,000. It will provide housing for 196 college men.

Solicitation of the E.M.C. constituency for the men's dormitory will begin in the near future, following a plan similar to that used in the Endowment Drive two years ago.

In addition to the college Development Program, solicitation has begun in the local Virginia area for funds for a new high-school classroom building at E.M.C. The floor plans for this building have been approved by the Board, and the architects are preparing detailed specifications for the first phase of this building.

Menno Simons Week

In commemoration of the 400th anniversary of the death of Menno Simons, students and faculty of E.M.C. observed Menno Simons Week on Oct. 30 through Nov. 3. Guest speaker for this occasion was Cornelius Krahn of Bethel College, Newton, Kans., who spoke on the following themes: "The Piety of Menno Simons," "The Significance of Menno Simons for the Mennonite Brotherhood," and "The Spiritual Descendants of Menno Simons in Danzig and Russia." Other chapel messages included: "Menno Simons and Our Contemporary World" and "Menno Simons: A Pious, Learned Man," by Irvin B. Horst; "Menno Simons' Emphasis on Holy Living," by Harry A. Brunk, and "Menno Simons and the Doctrine of the Church," by George R. Brunk.

A special feature of the week was the release of an original woodcut of Menno Simons produced by Warren Rohrer, professor of art at the Philadelphia Museum of Arts. There was also a display in the Student Center of rare books and etchings relating to Menno Simons.

Christian School Institute

The thirteenth annual Christian School Institute convened on Nov. 10 and 11, with Frank E. Gabelein, Headmaster of Stony

Brook School, Long Island, and Elizabeth Showalter of Goshen College as guest speakers. Dr. Gabelein addressed secondary teachers on the subjects, "Christian Education and the Curriculum Today" and "The Christian Teacher—A Portrait." He also spoke in the general sessions on "Christian Education—Its Need, Its Nature, and Its Challenge," "The Integration of Christian Truth in Christian Education," and "The Bible in Christian Education." Miss Showalter spoke to elementary teachers on the themes, "Stimulating Children to Write" and "The School Newspaper," and to the general session on "Mission Schools in Africa."

School board members reviewed the past work of the Elementary Council, and formed a new Association of Mennonite Elementary Schools. Twenty-nine elementary schools were represented by the delegates to this Association. A temporary council of five members was appointed to prepare a constitution. Taking the leadership in the formation of the Association are Daniel Glick, Smoketown, Pa., Michael Shenk, Sarasota, Fla., and Justus Driver, Waynesboro, Va.

A total of 253 persons attended the Institute, including 143 visiting teachers and school board members and 110 E.M.C. education students and faculty.

Hesston College

J. H. Koppenhaver attended the Week-end Missionary Conference, at St. Jacobs, Ont., where he was the guest speaker. His theme at this conference related to the needs in South America and the opportunities for the Christian churches.

"The Purposes of Christian Education" was the topic discussed by President Smith when he was the guest speaker at the chapel service at Tabor College on Friday, Nov. 10. On Sunday, Nov. 12, President Smith represented our college at the installation service at the Pennsylvania Church, near Hesston, when Donald King, of Pigeon, Mich., officially became the pastor, replacing Bro. Earl Buckwalter, who had resigned. Bro. Buckwalter has spent many years pastoring the Pennsylvania Church.

On Nov. 10 Robert Good, music teacher, spoke in chapel at Bethel College on his recent MCC activities in Europe and the needs and opportunities calling to young people. On Nov. 12 he was elected as Director of Youth Activities for the Hesston Mennonite Church.

The annual fall series of revival meetings on the Hesston College campus was held from Nov. 5 to 12. B. Charles Hostetter, of Harrisonburg, Va., pastor of the "Mennonite Hour" and "Way to Life" broadcasts, was the evangelist. Besides preaching in the evening meetings attended by the public, Bro. Hostetter spoke particularly to students in the daily chapel services. In the

regularly scheduled weekly faculty meeting, he spoke to the faculty and with them discussed spiritual concerns of a college campus. Each evening before the meeting students and members of the congregation met in small prayer groups to unite their hearts and endeavors with the evangelist's in the search to save souls and revive the indifferent.

By the power of the Spirit, Bro. Hostetter touched hearts and consciences. By honest, direct communication he exposed in clear light the problems that plague both indifferent and earnest seeking Christians. Listeners saw the stealthy, minute-by-minute inroads of Satan and of worldliness. They saw that a spiritual person does not need to advertise but radiates knowledge of the Bible and obedience to it. We cannot run away from our sins by moving to a new community or taking a new job, by doing good works, by confessing a part of our sin, or even by being very religious; but only by confessing our utter sinfulness and gratefully accepting God's forgiveness and deliverance.

Weak human tendencies were exposed, spiritual possibilities lighted up, consciences awakened, and Christian aspirations stirred. Souls have been encouraged to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

THE PEACE CORPS

(Continued from preceding page)

He told the Senate Foreign Relations Committee, however, that the Peace Corps would undertake no projects in countries, such as some Arab nations, that discriminate against American Jews and other racial or religious groups.

The Peace Corps volunteers will work closely with the people they help. In some instances they will provide on-the-job training for host-country workers who will be enabled to carry on the work after the volunteers leave.

Volunteers might function as teachers, community development workers, agricultural extension workers, sanitation engineers, construction workers, mechanics, accountants, civil engineers, social workers, nurses, laboratory technicians, and in a variety of other occupations.

Church-State Relations

Some delicate problems relating to the constitutional separation of church and state are raised by the envisioned co-operation between religious groups and the Peace Corps.

Can religious agencies use government funds and Peace Corps personnel in their projects and preserve the constitutional requirement of separation of church and state?

Some Protestant church leaders feel that the problems of church-state relationships

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Stewardship

Give Property—and Save Taxes

(No. 3 in a series of suggestions to
Christian stewards.)

By JOHN H. RUDY

Gifts need not be in cash. We often think only in terms of cash gifts. This type of giving, of course, is the most common. But as Christian stewards we ought to be aware of the very substantial tax savings which are possible by donating property to our local congregations, mission boards, colleges, and hospitals. Such gifts may be in the form of stocks or bonds. They may involve real estate, such as a farm, house, land, or business property. There can be gifts of cattle, farm commodities, or merchandise. All such gifts are deductible from income taxes on the basis of the fair market value of the property at the time the contribution is made. And the tax savings may go even further than this. There may be significant future savings in estate and inheritance taxes, because lifetime giving reduces the size of our taxable estates and gets them into lower tax brackets.

Give property which has increased in value. We all know that if you sell property for more than you paid for it, you must pay a capital gains tax. If you hold the property for less than six months, you pay the ordinary income-tax rate. If you hold it for longer than six months, you pay one half the ordinary rate and never more than 25 per cent of the gain. However (and here's the real opportunity for savings), you can give the appreciated property to the church and pay no capital gains tax at all. For example, some years ago you may have paid \$5,000 for some shares of stock or a piece of real estate. It may now be worth \$15,000 based on its fair market value. You have an unrealized gain or "paper profit" of \$10,000. If you sell, you pay tax on the \$10,000, which could be as much as \$2,500. But if you give the property to the church, you pay no capital gains tax on the \$10,000. And you get an income-tax deduction for the full \$15,000, providing, of course, that this amount is within the charitable gift limitation of 30 per cent of adjusted gross income.

Sell property and give the appreciation. Perhaps you feel you can't afford to give the entire piece of property at its present market value. You need to get back your original investment. Then here's a good tax-saving method to employ: You can sell

the property to the church or one of its agencies at your original cost, give the appreciation, and pay no capital gains tax. Let's say the property cost you \$5,000 and is now valued at \$15,000. You can sell the property, e.g., to a church college or mission board at your cost; you get back your original \$5,000. You can give the appreciation of \$10,000 to the church college or mission board, tax-free. You get an income-tax deduction for \$10,000.

Sell property at a "bargain sale" price. Let's again take the same property: You paid \$5,000 and it is now worth \$15,000. You can't see your way clear to give the whole \$15,000, nor can you afford to let the property go at your original cost, \$5,000. You may want to consider this: Sell the property to an agency of the church for \$10,000. This means you pay capital gains tax on \$5,000 of the profit and give the remaining \$5,000 profit, tax-free. You're entitled to an income-tax deduction of \$5,000.

Never give depreciated property. Property which is now worth less than cost should not be used for charitable gifts. Tax-wise, the thing to do is to sell the property on the open market, deduct the capital loss from income taxes, give the proceeds from the sale to the church, and then use the amount of the gift as an income-tax deduction.

Need help in negotiating a property gift? The Mennonite Foundation is prepared to help negotiate gifts of property for the benefit of the Mennonite Church and its agencies. Its goal: To help make gift dollars go further so that more money is available for the work of the Lord. The Foundation's estate planners can give guidance on such matters as establishing the cost of property, computing taxes, arranging sales, distributing proceeds, exchanging property for an annuity, and pointing up the finer details and provisions of our tax laws. Contact the Mennonite Foundation, 111 Marilyn Ave., Goshen, Indiana.

THE PEACE CORPS

(Continued from preceding page)

could be overcome; other leaders, however, are not so sure.

The overseas arm of the United Presbyterian Church in the U.S.A. sent President Kennedy and the Peace Corps officials a statement urging the Corps to sign no contracts with religious groups.

The Christian mission, the statement said, aims "to proclaim the Gospel," while Peace Corps aims to give personal assistance in the underdeveloped countries. Their goals may parallel each other, but they are not identical. This distinction, the statement continued, must be maintained to affirm our historic belief in the separation

of church and state. The United Presbyterian Church has nearly three million members.

The American Baptist Convention and the American Jewish Congress have praised the Peace Corps, but urge caution about the extent to which religious agencies should be allowed to become involved in its program.

The American Friends Service Committee, experienced in the Peace Corps type of work throughout the world, has conferred with Corps officials, but the AFSC is unwilling to grant the government the authority to select personnel and set policies.

Of all the religious groups, the Roman Catholics are most wholeheartedly in favor of church participation in Peace Corps projects. The Vatican Radio has commented that "the very idea of the Peace Corps is beautiful, even magnificent."

Dr. Robert E. Van Deusen, of the National Lutheran Council's Division of Public Relations, observed recently that if most of Protestantism stays out of the program and the Roman Catholic Church has no scruples about entering, it is likely that in public opinion the Peace Corps would be considered a Catholic project. He went on to say that it was his personal belief that the churches "would be better off" by not entering into any agreements with the Peace Corps.

PART III

When news of the proposed establishment of a Peace Corps came out, the Mennonites, generally, were very enthusiastic about the idea, but they, too, have had sobering afterthoughts.

One Mennonite leader wrote:

"When the idea was first brought forth, I was enthusiastic. . . . It was great that the government should be thinking of this, which is so different from the military approach. . . . But, since some of our people may be interested in going into it, and since others are raising serious questions as to our church's relationship to it, I have had second thoughts."

Some of the arguments which have been presented against Mennonite participation in the Peace Corps program, either through young people's joining or through a contracting for Corps personnel, have been:

1. A government-operated program would necessarily lack the spiritual emphasis which Mennonite Conference and Mennonite Central Committee programs are trying to promote.

2. The problem of church and state relationships has not been satisfactorily resolved.

3. The Peace Corps men's higher rate of allowances and benefits could possibly un-

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TO BE NEAR TO GOD

By Oliver H. Zook

Sunday, December 10

God's Love

The character of God is so great that it cannot be completely described. When we meditate on His love for a world of sin, words fail us because of His might and holiness. We know His love is perfect (1 John 4:17) and it worketh no evil. John 13:10. The Christian's attitude toward sin is not to fight it, but to withdraw from it. "Love worketh no ill to his neighbour." Christ has the power to destroy all His enemies, but He came not to destroy but to save. Luke 9:56. We are admonished to love one another, and to love our enemies. God's love constrains our actions. His love is made perfect in us. His love comes into our hearts only as the love of the world is shut out. Let the love of God fill your heart, and you will have no trouble with the world.

Monday, December 11

God's Joy

The Bible says, "The joy of the Lord is your strength" (Neh. 8:10). It is the will of God that our joy may be full. John 16:24. "In thy presence is fulness of joy" (Ps. 16:11). We have many instances in the Word where great joy abounded. God wants His people to be full of joy. The burden of sin always brings sorrow. A guilty conscience hinders sleep. Burdens needlessly borne destroy peace. James says, "Confess your faults one to another, and pray one for another." Sin must be confessed, and burdens removed, before the joy of the Lord can fill us. Paul said, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." There can be no joy where sin abounds. You must get rid of sin. Give God a chance. Get sin out of your life, and let the love of God come in. Where there's love, there is joy; and where joy is, there is God; and where God is, there is peace. Joy is a quality of heaven. God will fill you with joy if you give Him a chance.

Tuesday, December 12

God's Peace

The Bible tells us, "The peace of God . . . passeth all understanding." God is the Author of peace. 1 Cor. 14:33. Sinners don't know what peace is, for it is an attribute of God. It is only when our hearts have been cleansed from sin that God speaks peace to our soul. The peace of God is more than forgiveness. Full of sin, no peace. Full of peace, no sin. God calls us to peace so that He can fill us with His love. Paul says, "[God] is our peace." And when He fills us with His peace, it is only fair to Him if we "follow peace with all men" (Heb. 12:14). Justification from sin brings peace to our hearts, and when we yield to His will, our peace will be multiplied. "Great peace have

they which love thy law: and nothing shall offend them" (Ps. 119:165).

Wednesday, December 13

God's Mercy

One of the marvels of God's grace is His mercy. We read in Titus 3:5 that we are saved according to His mercy. If we were to be judged according to the law, there would be no mercy. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "The mercy of the Lord is from everlasting to everlasting upon them that fear Him" (Ps. 103:17). His mercy, like His love and grace, cannot be measured. Love is the answer to all our ills, and mercy is prompted by love. It is a characteristic of Christ, for He is rich in mercy. His "mercy . . . is . . . everlasting." There is a time coming for

this world when the mercy of God will run out, and judgment will take its place. But now, while there is yet opportunity, how much better to go to God in confidence and faith, and accept His love and grace while there is yet opportunity. "Mercy there was great, and grace was free; pardon there was multiplied to me; there my burdened soul found liberty, at Calvary."

Thursday, December 14

God's Grace

The grace of God empowers us for service. 1 Cor. 3:10. But like all other of God's graces, it can be rendered ineffectual. The greatest marvel of all time is the grace of God. When we were enemies, Christ died for us. That's grace. When we were dead in trespasses and sins, Christ restored us. That's grace. When we were helplessly lost, and away from God, Christ redeemed us with His blood. That's grace. When there was no possible escape from eternal destruction, Christ paid our debt of sin and set us free. That's grace. When the guilt of sin was staring us in the face, and we had

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Sunday School Lesson for December 17

Growth Through Adoration

Luke 1:39-55

Our lesson holds two mysteries—mysteries of God. They both concern women. They both concern babies. The birth of any baby is a mystery, but these babies are special and full of more than usual mystery. Especially is this true of Mary's Baby.

Recall the announcement from heaven concerning Elisabeth's conception. In what respect was her baby's birth a miracle? She was old and past days of bearing children. Zacharias could hardly believe that they could have a son. Recall the message of Gabriel to him.

Even more difficult to understand was Gabriel's announcement to Mary. Mary, who knew not a man, became a mother by the will of God, by heavenly power.

What was the attitude of each woman toward her conception? God must have delighted greatly in the faith of each.

When these women, with their God-given mysteries, met, we see two souls magnify their Lord. Why were they so exultant? Why so thankful?

Read Elisabeth's praises. How did Elisabeth know so much of Mary's mystery? Every godly mother no doubt anticipated that she might be the mother of Jesus, the Messiah. Did Elisabeth express any jealousy since she would not be the mother of the Messiah, but of the one who would make ready for Mary's Baby? We can almost feel the Holy Spirit hovering over this scene!

Read Mary's praise, the so-called "Magnificat." It was from her soul. In this psalm of praise we see wonderful faith adoring God. God was indeed great. Her thoughts of what had happened, of what was yet to happen, all centered in God. This was faith triumphing in a very difficult situation. To Mary God was above and over all. How she rejoiced to be the recipient of His wonderful love and the motherhood blessing He bestowed on her, as maiden of low estate.

Although many people in these dark days had forgotten God, here were two women who continued to believe all the promises. What if they had forsaken God!

What do you think these women talked about while they were together three months?

Adoration is the highest type of worship. It belongs to us at this Christmas time, especially when we celebrate the drama of the birth of "Jesus," "the Son of the Highest." Mary, Elisabeth, Zacharias, Joseph, the angels, the shepherds, the Wise Men, Simeon, and Anna adored God.

Adoration in worship is the best food for soul growth. It requires the best that is in man, a full surrender to God, a joy in Him, and perfect peace in His presence.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

The Church and Its Older People

By Mervin D. Zook



J. J. Hostetter, representing the Commission for Christian Education, moderated the Wednesday morning session of "The Church and Its Older People." Other moderators were Ernest E. Miller, professor of psychology at Goshen College; Ezra C. Bender, Secretary for Health and Welfare; E. P. Mininger, M.D.; and John Mosenmann, pastor of Goshen College Mennonite Church.

"Only by observing, imagination and vision, study and doing can the church help the aging in the United States and make them a resource in the community and world and church," stated Allen Erb, administrator at Schowalter Villa, Hesston, Kans., in the chapel address which opened the conference on "The Church and Its Older People" held at Goshen College, Oct. 31 through Nov. 2, 1961.

In this opening address, "Understanding the Older People," Bro. Erb pointed out that aging people are slowly undergoing physical deterioration. But, like all human beings, they continue to have needs for security, recognition, response, and new experience. The church has an obligation to meet spiritual as well as physical needs of the aging.

Sponsors of the conference included the Health and Welfare Committee of the Mennonite Board of Missions and Charities, the Commission for Christian Education of General Conference, the Northern Indiana Regional Association of the Mennonite Medical Association, and Goshen College for the Mennonite Board of Education. Approximately 175 people registered for the three-day session to consider the needs

and interests of older people in our time, and specifically the needs of older people which can best be met through the church.

Paul Mininger, president of Goshen College, said in his welcoming address that the central task before the church in meeting the needs of older people is an educational one. There are other problems—social, economic, etc.—but the central task is educational; there is a changing role for older people because of today's industrial age.

The National Problem of Aging

Samuel Janzen, administrator of Valley View Hospital and Mt. View Nursing Home, Glenwood Springs, Colo., related the national problems of the aging to the Mennonite Church. He reviewed statistics that helped identify the scope of the problem: 16½ million Americans over age 65, 55 per cent of whom are afflicted with some type of chronic disease; of those 75 and over, one half are limited to some degree in activity; of those over 65, only 23 per cent have annual incomes above \$3,000 while 30 per cent have annual incomes of less than \$1,000; medical care costs this group twice the cost to the average citizen.

"Perhaps the greatest potential for our church is the training of personnel to serve in the specialized areas of caring for the aged," Bro. Janzen suggested. Referring to this as a spiritual frontier for our church he continued, "I believe our church has a genius for this type of ministry and we should not miss our opportunity of service."

He concluded that it is imperative for our entire brotherhood to cultivate those qualities of spiritual life which will lead us to a proper understanding of our older people



Goshen College students joined conference attendants during three chapel services. College students also attended other sessions, according to their interests in the topics under discussion.



Ernest Bennett, Secretary for Health and Welfare, and Orie O. Miller, representing Eastern Mennonite Board of Missions and Charities interests on the planning and program committee, discuss new frontiers in the church for the aging people.



H. Ernest Bennett, Executive Secretary of Mennonite Board of Missions and Charities, and Allen Erb, Assistant Secretary for Health and Welfare and administrator at the church's newest facility for aging people, Schowalter Villa, discuss new programs for the aging in the church.



John H. Rosemann, pastor of Goshen College Mennonite Church, checks a point in Roy Koch's topic on "Report of Survey of Aging in the Mennonite Church." Bro. Koch is Secretary for Adult Activities on the Commission for Christian Education.

and their needs, and help us prepare ourselves for our older years.

The Aging Process

"Aging is that period of life in which losses in physical body outweigh gains," according to Leonard Z. Breen, associate professor of sociology and co-ordinator of research and gerontology at Purdue University. In differentiating gerontology, the study of the aging process, from geriatrics, which is the treatment of "the old man,"



Bruce Savage, Indianapolis realtor and member of Indiana State Commission on Aging, luncheon with Bro. and Sister Ernest E. Miller. Savage outlined federal aid programs available to persons and organizations interested in housing for the aging.

Dr. Breen pointed out that the fact that older persons are different from each other gives merit to the study of the aging process.

People who get to retirement age are expected to let go but find they can't and have a problem, he continued. They lose status and feel they no longer have position in society. They have reduced income. They find removal from work is tantamount to removal of friends and loss of social opportunities. They are relegated to dependency—something they did not want and do not understand.

Aging is a modern phenomenon. More people live longer today than ever before. At the time of Christ the life span was 25 years; today it is 75 years. Children one hundred years ago had a life expectancy half that of today.

Aging is a natural, continuing process. Variations are biological, social, and situational. Examples of situational changes that have affected the proportion of aging within the total population of this country are the lowered infant mortality rate, drastically reduced immigration to this country, and the shift of population from rural to urban.

In medical science, advances have been palliative rather than curative. For example, medicine can stop heart attacks or arrest cancer today, but cannot cure them. Chronic disease hospitals are pressed to capacity because medicine has helped older people live through all the diseases that they had at younger age—so that now they can die from heart disease.

Dr. Breen closed his speech by stating that he believes the church has a role in creating positive attitudes toward the old. The church must impress people with greater responsibility for their fellow men.

Problems of Older Persons

Dr. Breen highlighted problems of older persons in his second address at the conference. The primary problem is that of economics, according to Dr. Breen. Old people see the problem of ill health as a problem of economics. Suitable housing becomes a problem because of reduced income.



Clayton Sutter, administrator, and Elsie, director of patient services, at the Home for the Aging, Rittman, Ohio, attended the conference, along with other administrators in the church's health and welfare program. The conference was attended not only by administrators in the church but also by older people themselves.

Health itself is a major problem; older persons represent a large portion of the chronically ill. There is a problem of physical losses—hearing, elasticity of the eye's lens, muscular strength.

Mental health becomes a problem, not only in terms of senility, which can be accurately diagnosed and reversed, according to Dr. Breen, but in terms of role reversal; the older person must learn to accept dependence upon the younger. There is an interruption of tradition here, however, for the young people in our society often reject the older. An older person may have supported six children to adulthood but find that among all six one older parent has no place to go.

Dr. Breen suggested a solution to these problems—an injunction to be realistic. The older person must learn to live in the larger society, and this society must provide for him.

Aging and Physiological Change

Dr. Warren Andrew, M.D., professor of anatomy and chairman of the department at Indiana University Medical Center, discussed changes of tissues and cells in the aging process. He has done outstanding research in gerontology in the United States, and is author of a monograph, *Cellular Changes with Age*, and a larger work, *Textbook of Comparative Histology*.

Dr. Andrew traced the changes which occur in the nervous system in animals as well as in human beings. In addition, he showed that loss of muscle fiber is present at advanced ages in laboratory animals.

In another area he showed that arthritis or hardening of the arteries does not occur in all races of men or in all living forms

Missions Today

Voluntary Lay Pastors

By J. D. GRABER

"Practical and financial considerations have compelled us to seek a new pattern for our work." This quotation is taken from a handbook entitled, *Training Voluntary Workers*, by Wilfred Scopes, and published for the National Christian Council of India in 1955. The system of pastoral support set up by Western missionaries, and directly and indirectly subsidized by foreign funds, is found to be unsuited to India conditions. Dr. Scopes says bluntly, "The problem is one largely created by missionary policy in the past."

The ideal of a trained pastor for every congregation, receiving adequate financial remuneration, serves well enough in the strong economic situation that generally prevails in the highly industrialized West. In areas that are weak economically the system breaks down under its own load. The answer to the problem of supplying an adequate ministry to the many village, and usually small, churches is to enlist volunteer lay pastors.

The old system is unscriptural. This is given in the handbook, referred to above, as the final reason why a change in the ministerial arrangements for the churches needs to be made. "It is being said quite rightly today," the handbook states further, "that we must recover the marks of the Apostolic Church, and among those marks must be the Apostolic ministry of voluntary laymen." The emphasis, let it be noted, is not so much on laity as on the voluntary service of men and women, both ordained and unordained.

The Mennonite Church in India, in its annual conference in January, 1960, decided to discontinue the established system of a central pastoral support fund from which all pastors received their allowance and to which all the congregations contributed. To a Western mind this appeared to be a good system, but after some years of struggle the church in India discontinued it, because it did not produce desirable results. Now each congregation makes its own pastoral arrangement. Some are able to raise enough money to pay full support to a trained pastor. Others give partial support and others depend on a voluntary ministry. The churches are trying to find their way.

Dr. Scopes has challenged us as Mennonites, with our tradition of a voluntary lay ministry, to show the way because a return to some such system of supplying ministerial service seems to be necessary, especially in areas of low economic strength.

Fields Stand Vacant



destroyed by fire and wars. Desolate also are the thoughts and souls of the unsettled masses. They have no hope. They are refugees in Hong Kong, Jordan, Congo, Germany—uprooted families and weakened in faith.

Uprooted families are pathetic; thousands are starving. Some shout; others wait in silence for you to bring relief—relief that is a little cold water, a cup of rice, or a coat given in love.

THIS CHRISTMAS SEASON will you help fill these vacant lives with hope? Give your thanks by giving—giving generously to relief in the name of Christ.

Contribute generously and regularly to your church's relief and service offerings. In groups where such offerings are not taken, gifts earmarked for relief and service may be sent directly to

MENNONITE BOARD OF MISSIONS AND CHARITIES

1711 Prairie Street

Elkhart, Indiana

with the same frequency. As a result of his research he feels that perhaps there will be some cure for the older person who has arthritis.

Institutional Facilities and Church Responsibility

"The church has lots of unfinished business in housing elderly people," asserted William K. Swaim, executive secretary of eight Presbyterian homes in central Pennsylvania, in opening his address. Swaim, a Ph.D. candidate at Temple University, is a fellow in the Gerontological Society and active in state and national health and welfare activities.

The community, the state, and the church bear responsibility, he continued. In Bible times Moses told the farmers not to cut the grain in the corners, to save this for the old people. Jesus said that when a person gets old another will gird him. He commissioned the apostles through the Parable of the Good Samaritan to take care of one another. When He was on the cross, He placed His mother in a foster home.

The church is in housing for the aging for several reasons. Spiritual ancestors have said the church should be in it. The church has seen the old people as people in need

and is the most natural group in the world to be in this business.

The church has need to pioneer. There is a great unmet need today in housing for the aged. This includes not only the chronically ill, who must be placed in hospitals, but the ambulatory, who should be in low cost housing where they can still take care of themselves.

Church homes can give a Christian plus which no other organization can give. Christian love and concern will demand that the home sponsored by the church should be the best. The church has imagination and leadership, organization and know-how to meet this challenge.

The people of tomorrow will rise up and call the church of today blessed if it proceeds with foresight to provide for care of the lame, blind, and the maimed of tomorrow.

Apartment and Private House Building Programs

Bruce Savage, Indianapolis realtor and member of the Indiana State Commission on Aging, a former federal housing commissioner, charged the group to insist upon firm commitments from public officials for

(Continued on page 1052)



MISSION NEWS

Overseas Missions

Argentina—Contacts with five new families and a number of young people and children were made during tent meetings in Villa Adelina, Oct. 20-30. Several professed faith. Meetings would have continued, but lack of help and rains hindered plans.

A doctor interested in the evangelical church gives one day monthly for a free clinic, in the Mario O. Snyder house in Villa Adelina, which has proved to be a good means of community contact.

About 30 young people from other towns attended the meeting of young people at Carlos Casares, Nov. 11, 12. Bro. Snyder was the main speaker; Arnoldo Casas preached in the plaza.

India—The first week in November, Mark Kniss returned from Bombay where he purchased medical equipment and medicines for the Satbarwa medical station. He and Sister Kniss moved to Satbarwa after spending October at an English mission hospital at Kachhwa, U.P., 250 miles from Bihar.

The week of Nov. 13 builders laid the main foundation for the main hospital building at Satbarwa. The local deputy commissioner participated in the opening ceremonies on Nov. 20 when the temporary dispensary was opened.

Government officers, prominent citizens of Chandwa, and approximately 160 people attended the official opening of the new Chandwa reading room on Oct. 31. This room, on a property about 150 yards from the former rented place, is in one large room made out of three front rooms.

Paul Kniss attended the annual tract and book society meeting in Allahabad on Nov. 9, 10.

Israel—Paul and Bertha Swarr recently secured their visa, good now until their furlough time. Although the visa for Roy and Florence Kreider is six weeks overdue, they continue to be hopeful.

Salunga, Pa.—The Eastern Mennonite Board of Missions and Charities took final action Nov. 7 to enlarge its executive committee from five to seven members. The two additional members will be elected at the annual meeting in March.

Also at its Nov. 7 meeting the board noted a substantial contribution designated for the development of a retirement home. The board approved further planning for such a home and set up a planning committee to carry forward first phases of the project. The committee is responsible to recommend a plan for a home open to all members of the church but with special provision for retiring church workers and missionaries.

The board's annual meeting, scheduled to be held at Mellinger's Mennonite Church, will be postponed until March 20-22 to provide more time for a deputation visit

to Europe, Africa, and Asia mission fields. The deputation will include H. Raymond Charles and Paul N. Kraybill, who leave Dec. 23. They plan to return to the United States on March 13. Orie O. Miller, in Africa for an overseas relief assignment, will join them for the Africa portion of their visit.

Elkhart, Ind.—Four young women replaced four secretaries, who terminated their services at the general mission board this fall. Mildred Schrock, Metamora, Ill., replaced Melba Weaver, Goshen, Ind., as secretary to Dorsa Mishler, Secretary for Personnel. Ruth Ann Reeves, Hammett, Idaho, replaced Marilyn Maust Slaubaugh, Montgomery, Ind., as secretary in the Information Services office. Katie Mae Yoder, Arthur, Ill., replaced Rachel Miller, Elkhart, Ind., as mail clerk and secretary in the Information Services office. Carolyn Detweiler, Leonard, Mo., replaced Mary Lou Kanagy Hooley, Nottawa, Mich., as secre-

tary to H. Ernest Bennett, Executive Secretary.

Belgium—Mauro Sbolgi, an Italian evangelist, and a pastor from Spain visited David Shanks on Nov. 5. The Spanish pastor, upon the invitation from Mauro, ministered to the Belgian Spanish-speaking community. During his visit he spoke twice to the Bourgeois congregation, with Mauro acting as translator.

England—A team of London Bible College students conducted youth rally night at London Mennonite Centre on Nov. 25. The following day a fellowship meal and a communion service were held.

Germany—Workers and their addresses in Europe under the Conservative Mennonite Board of Missions and Charities are John and Grace Gingerich and family, Ada Bontrager, and Doris Gingerich at Postfach 167, (21A) Espelkamp, Mittwald, Germany.

Lloyd and Mary Gingerich are now in language study at Berlin. Elizabeth Gingerich will be going into language study the first of the year; after completing her language study she will work at Diepholz, Germany, near Espelkamp. After Lloyd and Mary Gingerich complete language study, they will go to Diepholz, where they will work and later replace the John Ging-

Board Reduces Budget \$55,000

The Executive Committee of the general mission board met Monday, Nov. 20, at the Elkhart, Ind., office. During the day's work it:

- reviewed the Board financial situation which continues in approximately the same situation as previously;

- reviewed administrative plans for expenditure reductions amounting to nearly \$55,000 in missions funds (in addition to those in relief and service reductions amounting to nearly \$6,000 a month) through March 31, 1962;

- reviewed Information Services planning and approved a missions week evaluation meeting plus other evaluation of Information Services operations;

- approved the Mennonite Central Committee statement on the Peace Corps as the Board's official position;

- reviewed the home missions and evangelism items, including housing needs in St. Louis, Mo., home Bible studies, a preliminary report on Second Mennonite Church in Chicago, Ill., where a new university campus will displace its community;

- approved planning for next annual Board meeting at Harrisonburg, Va., on the theme, "Obeying Christ in Crisis";

- appointed official delegates to Mennonite World Conference, Kitchener, Ont., August, 1962;

- accepted gratefully an invitation from Archbold, Ohio, area churches to hold the 1963 Board meeting in their area;

- approved the sale of the Kushiho, Japan, house as recommended by the Japanese missionary fellowship;

- deferred an urgent request from Argentina for a house purchase for William and

Beatrice Hallman, in light of no rental property being available and the current Board financial situation;

- appointed Clayton Sutter superintendent of the Mennonite Home for the Aged, Rittman, Ohio;

- and referred a request for title transferring a small area of land for a geriatrics wing for the La Junta (Colo.) Mennonite Hospital to the Health and Welfare Committee for recommendation.

The Executive Committee at its October meeting had requested that administrative personnel bring recommendations for ways of reducing the budget by \$50,000 between then and March 31, the end of the fiscal year. The recommendations as submitted reduced the literature evangelism budget by \$6,750; health and welfare by \$3,000; home missions and evangelism by \$14,630; overseas missions by \$21,500; and overhead by \$9,000.

Reductions will be accomplished by postponing and slowing down program development. Several contemplated literature projects were deferred; the subsidy for the La Junta, Colo., Practical Nursing School is being reduced for this year; assistance for a number of mission churches will be reduced or eliminated in home missions; and in overseas missions a number of projects already planned will be deferred or for those executed payment will be deferred. In Montevideo, Uruguay, the seminary amortization will be reduced by \$5,000. In Belgium a proposed program expansion of \$3,888 will be dropped. In Puerto Rico a church building for Coamo will be delayed and funds from another source will be used to purchase a lot in San Juan.

erich family, who are scheduled for furlough beginning in May. The address for those in language school is the Espelkamp address above.

Home Missions

Premont, Texas—Richard Fahndrich recently completed three weeks of work among the braceros and saw many of them accept Christ. Sermons by visiting speakers at La Capilla del Senor during October included H. T. Esau, Nelson Kreider, S. V. Zapata, Samuel Swartz, and Bro. Wedel.

St. Louis, Mo.—Approximately 300 children are enrolled at Bethesda Mennonite Church in nine Bible clubs, which are held for 45 minutes and consist of singing songs, memory work, and Bible stories. During October Hubert Swartzenruber spoke at the Bowman Methodist Church in North St. Louis. The church wanted more information concerning Mennonite practice of faith and pacifism.

Brooklyn, N.Y.—Guillermo Torres, pastor of First Mennonite Church of Brooklyn, reports that on Sunday afternoons Sunday-school extension work is held at 601 Saratoga Ave., Brooklyn.

Michigan—Missionary brethren in Flint, Mount Morris, and Vassar, Mich., met Nov. 24 in a missionary fellowship. Mission workers, conservative Mennonite Mission Board representatives, and local brethren met for Bible study, prayer periods, and discussion of subjects of current interest and concern.

I-W Services

Norristown, Pa.—I-W men serving in Norristown participated in a Thanksgiving service at Worcester (Pa.) Mennonite Church on Thanksgiving Day, and in a meeting at Christopher Dock School on Nov. 25 when Elam Glick, pastor of Barrville (Pa.) Mennonite Church, showed his slides on Araguacema, Brazil.

Elkhart, Ind.—A I-W slide set, now in preparation by the I-W office, will soon be available for showing to youth groups and congregations interested in receiving a better understanding of the I-W program. Beginning with pre-service counseling, it will also include information on types of work available and adjustments men need to make as they return home. Further announcements about the actual dates of the set's availability will be made.

Hanover, N.H.—The I-W unit recently shared in the first communion at Taftsville, Vt. (near Hanover, N.H.). Bishop Richard Detweiler from Pennsylvania brought the message and served communion. Each communicant gave a personal testimony. The Taftsville fellowship began in 1959; since then I-W's, who have increased from three to ten or more, have contributed to the beginning and continuing work of the church.

Portland, Maine—New officers elected in November for the Portland I-W unit are: Aubin Curtiss, president; Arlene Metzler, secretary; and Christian Becker, treasurer. Nine I-W's work in Portland at the Maine Medical Center.

Greystone Park, N.J.—New officers elected at the fall social are: Douglas Smith, president; James Ruth, vice-president; and Daniel Dursey, treasurer. Twenty-one fellows work in the New Jersey State Hospital in I-W assignments.

Denver, Colo.—All I-W units joined together for a meeting at the youth center with Vincent Harding, guest speaker, on Nov. 7.

Indianapolis, Ind.—The First Mennonite Church sponsored a Thanksgiving dinner for all I-W men and their wives in the city over Thanksgiving who were not on duty. At the present time approximately 80 persons are in Indianapolis because of I-W assignments.

Voluntary Services

Elkhart, Ind.—Thirteen persons attended voluntary service orientation classes Nov. 7-17 in preparation for assignments.

Two persons from Elkhart served as guest instructors. Charles Burkholder, psychologist with Elkhart division of Family

Counseling Services, taught "Personal Problems," and Simon Gingerich, pastor of Holmdeman Mennonite Church, "Bible Doctrines."

Mission board personnel served as instructors in other classes: "Introduction to the Mission Board," "Introduction and Objectives of Relief and Service," "Heritage of Faith," "Using the Bible," "Motivation for Service," "How to Help People," "Living the Peace Testimony," "Home Bible Studies," "Personal Witnessing," "Leisure Time Activities," "Reporting," and "Plus Service."

Before leaving for their various assignments, the group presented the chapel program at mission board offices on Nov. 17.

Volunteers were assigned to seven locations:

La Junta, Colo.—Mary Lee Detweiler, Hesston, Kans., and Kenneth Zehr, Pierrepoint Manor, N.Y., working at Pioneers Memorial Hospital, Rocky Ford, Colo., as clerk in medical records and in maintenance respectively.

Mathis, Texas—Arla Eichelberger, Filer,



November VS orientation school participants were: (left to right, front row) Arla Eichelberger, Connie Heyerly, Esther Landis, Bonnie Handrich, Mary Lee Detweiler; (second row) Ruth Parsons, Aaron Martin, Robert Wenger, Robert Schmucker, Darrel Kempf, Kenneth E. Zehr. Absent from picture: Mr. and Mrs. Earley C. Bontrager.

Businessman Gives Food to the Starving Instead of Business Gifts to His Customers

A businessman in eastern Pennsylvania, dissatisfied with the commercialized approach to Christmas, has worked out a technique whereby he attempts to restore the real meaning of Christmas and please his customers as well.

This man, instead of giving each customer a business gift during the Christmas season, donates to overseas relief the money he would ordinarily spend on such gifts. He gives an explanatory note inserted in an attractive Christmas card to each customer. The note reads:

"To our valued customers at Christmas time:

"Once again it is Christmas! A happy time for most of us. As usual we find ourselves caught in the annual rush of things.

"Can we take a few minutes at this time to picture 560 colonies of refugees, totaling 12,000 families near Calcutta, India, where, under a relief agency, the children are fed each day at noon? Then let our minds travel to Hong Kong, where in June, 64,519 hot meals were served in eight schools, with

plans to feed 5,000 more this term. Come along to Korea where 8,000 are fed daily with milk and corn meal.

"With 'PEACE, ON EARTH AND GOOD WILL AMONG MEN' uppermost in our minds, we are again, as we did last year, instead of giving our customers a small business gift, contributing a substantial cash donation to this agency, which will provide 8,000 meals for these less fortunate ones in Korea.

"We hope this will help to make yours a truly happy Christmas, knowing that you have helped to contribute to this cause."

This is the second year he is using this approach and he reports that his customers respond favorably. His check, earmarked especially for overseas relief work, arrived around the first of November.

If any businessmen are interested in using this method, the general mission board suggests that this be considered a part of the Christmas thank offering, and that contributions be designated for relief and service.

Idaho, nurse aide in Mathis Maternity Hospital.

Eureka, Ill.—Bonita Handrich, Fairview, Mich., and Esther Landis, Lebanon, Oreg., nurse aides at Maple Lawn Home for the Aged.

Glenwood Springs, Colo.—Constance Heyerly, Halsey, Oreg., nurse aide at Mountain View Nursing Home.

Hannibal, Mo.—Darrel Kempf, Parnell, Iowa, orderly at Levering Hospital.

Kansas City, Mo.—Robert Wenger, Wayland, Iowa, orderly at Kansas City General Hospital.

Surprise, Ariz.—Mr. and Mrs. Earley Bontrager, Middlebury, Ind., house parents.

Sturgis, Mich.—Robert Schmucker, Unionville, Ont., orderly at Froh Brothers Homestead, temporary assignment; as soon as arrangements can be made, he will join the Algerian overseas unit.

Assignments for Ruth Parsons, Silver Spring, Md., and Aaron Martin, New Holland, Pa., are pending.

A voluntary service couple is needed for the winter months at Hesston College. The man will work in general maintenance while the woman will do secretarial work, or cooking and general housekeeping in the dormitories, depending upon her skills. Anyone interested in this assignment should write to Voluntary Service Personnel Secretary, Box 316, Elkhart, Ind.

District Mission Boards

Ontario—Goals of the Ontario Mennonite Mission Board presented at their Oct. 16, 17 meetings included an itinerant evangelism program in northern Ontario, and new work in the James Bay area, London, Quebec, and Toronto.

WMSA

Theme for the World Day of Prayer, March 9, 1962, is "For God So Loved the World." Suggested programs for both WMSA and GMSA have been worked out by Mrs. Ira Zook, Hesston, Kans., and Mrs. David Kauffman, Beamsville, Ont. Full programs will appear in the January, 1962, issue of WMSA Voice; so they will not be printed in the Gospel Herald as in previous years.

Mennonite Mental Health

Akron, Pa.—Mrs. Fern Glick, Smoketown, Pa., began work Nov. 1 as secretary for Mennonite Mental Health Services at Mennonite Central Committee offices.

Elkhart, Ind.—Over 150 people attended ground-breaking ceremonies for Oaklawn Psychiatric Center on Nov. 16.

Earlier in the day the Oaklawn Board of Directors let contracts totaling \$750,000. Ira Mast and Sons, Elkhart, was awarded the general contract. Construction began Monday, Nov. 20.

H. S. Bender, assistant secretary for Mennonite Central Committee, discussed the Christian motivation of the Oaklawn program at the ceremonies. Dr. Walter Comp-ton, executive vice-president of Miles Lab-

oratories, Elkhart, and chairman of Oaklawn's professional advisory committee, represented community interest in the project. Other participants were Dr. Erland Walter, president of Mennonite Biblical Seminary, and of the General Conference Mennonite Church; Howard Zehr, pastor of Prairie Street Mennonite Church; D. L. Rutter, chairman of the board of Elkhart General Hospital; Dr. H. Clair Amstutz, chairman of Mennonite Mental Health Services; and Annas Miller, chairman of the Oaklawn Building Committee.

Oaklawn will supplement established health facilities of the Goshen-Elkhart community and will offer varied mental health services, initially emphasizing outpatient and day care patient treatment. Day care involves the waking hours of psychotic and neurotic individuals who can function in a home situation at night. An organized activity program will be available to patients as prescribed by psychiatrists. Long-range plans call for inpatient facilities to be added as need is established.

Broadcasting

Harrisonburg, Va.—The Mennonite Hour just released its new 1962 desk calendar picturing 12 full-color paintings of the life of Christ. Features of the calendar include appropriate Bible verses, large, readable calendar pages, and space on the base for 15 phone numbers. Copies are available free while the supply lasts from The Mennonite Hour, Harrisonburg, Va.

Spain—Lester Hershey, speaker on the Spanish broadcast, reports good mail response from listeners in Spain. The broadcast reaches most of the country via Trans World Radio, Monaco. Writes Bro. Hershey, "Correspondence is coming in very nicely from Spain. In fact, if I were to draw a map of Spain at the present time and put on the various places where we have received mail since being on TWR, it would look pretty much as if the map had the chicken pox. The fact is that letters from listeners have come from the extreme western tip above Portugal to the north, to the center, to the south, and the extreme southwest and the Barcelona area; also the island of Mallorca. We have not received too much from towns and communities close to the Pyrenees. This is understandable because the Pyrenees are quite high mountains. We are quite pleased with the amount of correspondence that is coming in from Spain."

Overseas Relief and Service

Bienenberg, Switzerland—Ninety-six relief workers, including nine children, and 34 missionaries, including six children and 11 guests, attended a special mission-service workers' retreat Sept. 28 to Oct. 2 at Bienenberg.

Samuel Gerber, director of the Bienenberg Choir, on behalf of the choir, thanks the some 60 American Mennonite churches which the Bible school choir visited from August to October. They returned home safely the last week of October.

Kitchener, Ont.—Fred Nighswander, of Stouffville, Ont., has been appointed member of the Mennonite Central Committee by the Conference of Historic Peace Churches. In this capacity Bro. Nighswander succeeds J. B. Martin, Waterloo, Ont., who has been appointed as a fourth MCC member from the Mennonite Church. Other representatives of the Mennonite Church are H. S. Bender, H. Ernest Bennett, and Aule Beechey.

Akron, Pa.—Mennonite Central Committee continues to investigate the possibility of a food for China program. Although the project has received priority, progress in negotiations has been slow.

Anna Shelly, Akron, Pa.; Evelyn Lehman, Monterey, Pa.; and Judith Allemen, Morrison, Ill., recently joined the Akron headquarters staff of MCC as cooks.

Your Treasurer Reports

One of the major costs of missions is the support of missionaries and other workers. The extension of the church is largely carried out by sharing the Gospel message in person to person contacts. This means that carrying out the witness of the church depends upon the number of missionaries, relief personnel, VS-ers, and other types of mission workers who can share the Gospel message with those who have not heard. For this reason, the support of personnel is a major area of concern for the Mission Board.

This cost includes not only the cash allowance of the missionary but also the costs of housing, medical care, equipment, transportation to the field, and the facilities to carry on the program. Each missionary needs to secure language and other specialized training for his particular assignment.

To meet these costs, the general board offers our brotherhood a program of missionary supports, missionary equipment purchases, and funds designated for missionary education. We are grateful that many persons and groups are interested in doing something special in these areas.

The missionary support program in particular is designated to assist in the personal support of a missionary or missionary child. These supports are usually set up to begin with the Mission Board fiscal year on April 1. Those who might be interested in supporting a missionary should begin now to find out which missionaries will need support beginning April 1, 1962. Missionary supports range from \$720 to \$1,180 per year depending upon the location and local costs on the field. Missionary children supports range from \$240 to \$600 per year. Both overseas and home missionaries need supports. Any congregation, individual or Sunday-school group interested in this area of missions, should write immediately to Mennonite Board of Missions and Charities, Elkhart, Ind., for further information.

—H. Ernest Bennett.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

A sound film entitled "John Eby," prepared by the Ontario Mission Board, was seen on Nov. 9 by the Youth Fellowship at Markham, Ont.

Mennonite General Conference was represented by J. Robert Kreider and A. J. Metzler in a special meeting with the Schowalter Foundation trustees at Newton, Kans., on Oct. 30.

Bro. Clyde Allebach, Menahga, Minn., has been hospitalized after extended illness with pneumonia.

Enrollment at Christopher Dock Mennonite School, Lansdale, Pa., this year is 235. Students represent 48 congregations, four denominations, and four states.

Promoting the mission program from both Elkhart and Ontario was the subject of a special meeting at Rockway, Kitchener, Ont., on Nov. 11, with Boyd Nelson and Nelson E. Kauffman representing the Elkhart Board.

Bro. J. Irvin Lehman, after extended illness, is again able to take his place in the pulpit at Marion, Pa., although he has not yet preached any sermons.

Commencement speaker at Mennonite Biblical Seminary in Montevideo, Uruguay, Nov. 17-19, was John T. N. Litwiller, San Fernando, Chile. Ten graduates received degrees, diplomas, or certificates. The seminary chorus, over the weekend of Oct. 15, gave programs in three Mennonite communities in Uruguay.

Bro. Donald E. King was installed as pastor at the Pennsylvania Church, Hesston, Kans., on Nov. 12. This congregation has just purchased a new set of Church Hymnals.

Bro. Norman Smith, Elida, Ohio, has accepted a call to become pastor at Hillsdale Chapel, Jackson, Ohio.

Bro. Richard E. Martin, Elida, Ohio, spoke to a Methodist men's banquet at Haviland, Ohio, on Nov. 13.

Bro. Ruperto Gueda, Chicago, Ill., has accepted a call to serve in the Spanish church at Defiance, Ohio.

Sister Norma Jean Weldy, nursing instructor at Goshen College, is doing graduate work this year at Boulder, Colo.

Bro. C. Warren Long and the Choral Singers of Tiskilwa, Ill., participated in a home-coming program at the Seatonville, Ill., Congregational Church on Nov. 5.

Bro. Willard Roth, Youth Editor at Scottsdale, conducted MYF workshops in Ontario and spoke at a conference-wide youth meeting at Kitchener, the weekend of Nov. 12.

Missions Week speakers: Don Brenneman, Chicago, at East Union, Kalona, Iowa; Archie Graber, Congo, Dale Nofziger, Cleveland; Freeman Aschliman, Toledo; Floyd Schmucker, Unionville, Ont.; and Harold Reesor, Joliet, Quebec, at Lock-

port, Stryker, Ohio. F. S. Brenneman, formerly of India and Tanganyika, at Line Lexington, Pa.

Urie Bender, Secretary of Literature Evangelism, at Salem, Elida, Ohio. J. C. Wenger, Goshen, Ind., at Plato, Lagrange, Ind. Lloyd Weaver, Sr., Newport News, Va., at Richmond, Va. Mark Lehman, St. Anne, Ill., at Peoria, Ill. Aaron King, appointed to Mexico, at Herstein, Neifers, Pa. Carl Rudy, South Bend, Ind., at Shore, Shipshewana, Ind.

Amsa Kauffman, Goshen, Ind., at Midway, Pekin, Ill. E. C. Bender, Secretary of Health and Welfare, at Maple Grove, Belleville, Pa. Linford Hackman, Carstairs, Alta., at Casselton, N. Dak. Carl Beck, Japan, at West Clinton, Pettisville, Ohio. Milton Vogt, Bihar, India, at Trissels, Broadway, Va., and Springdale, Waynesboro, Va.

John M. Drescher, president of the Ohio Mission Board, at Huber, New Carlisle, Ohio. J. D. Graber, secretary of the Elkhart Board, at Plains, Lansdale, Pa., and Beaverdam, Corry, Pa. Vern Miller, Cleveland, Ohio, at Kidron, Ohio. Norman Wingert, MCC worker, at Upland, Calif.

Lewis S. Martin, just returned from Italy and Sicily, at Trissels, Broadway, Va. Harold Groh and wife, formerly of England, and Esther Reesor, Araguaema, Brazil, at East Zorra, Tavistock, Ont. Lewis Surite, chairman of Mennonite Broadcasts, at Scottsdale, Pa.

Robert Mast, treasurer of Indiana-Michigan Mission Board, at Plato, Lagrange, Ind. Glenn Martin, Denver, Colo., at Chappell, Neb. Alvin Hostetler, formerly of India, at Eureka, Ill., and Indianapolis, Ind. Willard Heatwole, Jamaica, at Mt. Clinton, Harrisonburg, Va., and Zion, Broadway, Va.

Bro. B. Charles Hostetter spoke on evangelism to the ministers and delegates of the Kansas area at the Pennsylvania Church, Hesston, Kans., on Nov. 11.

The Commission for Christian Education in its recent meeting elected as additional members of the committee Arnold Cressman, J. Howard Kauffman, and Boyd Nelson. J. J. Hostetler was elected secretary-treasurer for the Commission. New area secretaries are Willis Breckbill, Assistant Secretary of Sunday Schools; Maynard Shetler, Assistant Secretary of Summer Bible Schools; Virgil Brenneman, Secretary of Church Camping; Ernest Martin, Assistant Secretary (for boys) of Junior Activities; Rachel Fisher, Assistant Secretary (for girls) of Junior Activities; Edward Stoltzfus, Secretary of Young People's Activities; and Paul Erb, Secretary of Home Interests.

The young people's group at Mt. Joy, Pa., formerly organized as the Gospel Cheer Band, has now adopted the Mennonite Youth Fellowship plan of organization and work.

Bro. Abner Stoltzfus, recently returned from a trip to the Holy Land, spoke to the

Calvary Fellowship at Mt. Joy, Pa., on Nov. 30.

A chorus from Berne, Ind., participated in a German hymn sing at Sonnenberg, Apple Creek, Ohio, afternoon of Nov. 12.

Bro. Frank Bishop showed pictures of Nigeria and agricultural possibilities there to the men's fellowship of Clinton Frame, Goshen, Ind., on Nov. 14.

A farewell service was held for James Mohler and wife at Ephrata, Pa., on Nov. 18, with Bro. Henry Garber bringing the message. The Mohlers will serve in maintenance-mechanic work in Tanganyika. They left on Nov. 20.

Bro. Wilbur H. Kaufman, Topeka, Ind., was licensed for the ministry at the Town Line Church of the Conservative Mennonite Conference, Shipshewana, Ind., on Nov. 5. Bro. Eli D. Miller officiated, assisted by Bro. Orrie Kauffman. He will serve the North Wayne Mission at Dowagiac, Mich.

A farewell service was held at Shady Pine near Willow Hill, Pa., for Sister Cora Lehman on Nov. 19. Sister Lehman will be a missionary nurse in Tanganyika. Bro. John B. Sollenberger brought the message at the farewell.

More than one hundred people from the Elizabethtown, Pa., area were at the Akron relief center on Nov. 9 to assist in the drying of sixty bushels of apples.

A new church was dedicated at Ayr, Ont., on Dec. 3, if plans carried.

Bro. E. S. Garber and wife, Clearbrook, B.C., are on a three-week trip through Mississippi and the south. They stopped at Hesston, Kans., en route.

Bro. Floyd Bontrager, pastor at Herrick, Clare, Mich., spoke to the Clare County Ministerial Association Nov. 14 on "Who Are the Mennonites?"

The East Bend MYF, Fisher, Ill., gave a banquet on Nov. 11 in honor of all the members of the congregation over sixty years of age.

Speakers in a Christian Education meeting held at Weaverland, East Earl, Pa., Nov. 25, 26, were Nelson E. Kauffman, Clarence Fretz, J. Elvin Martin, Russell Baer, and James H. Hess.

The Salem, Oreg., Mennonite Church, meeting temporarily in a Seventh-day Adventist Church, was organized as a congregation on Nov. 12. There are 36 members. Bro. Wilbert Nafziger has been installed as pastor.

Calendar

Pacific Coast Mission Board, Nampa, Idaho, Dec. 7-8.
Millwood Winter Bible School, Gap, Pa., Jan. 1-12.
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9.
Michigan Bible School, Fairview, Jan. 1 to Feb. 9.
Ontario Amish Mennonite Bible Schools, Wellesley and East Zorra, Ont., Jan. 2-26.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
Special Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 8-19.
Maple Grove Bible School, Atglen, Pa., Jan. 15-26.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 22-26.
Ministers' Week, Heatonville College, Feb. 6-9.
Pinecroft Bible School, Sarasota, Fla., Feb. 11-25.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.

The Church in the Wildwood near Sheridan, Oreg., was organized as a congregation on Oct. 29. Bro. Joe Kropf is the pastor. There are 47 charter members. Bro. Max Yoder led in the service of organization and Bro. John M. Lederach preached the sermon.

Bro. C. L. Graber spoke on "The Role of MDS in the Nuclear Age," at the annual meeting of the Ontario Mennonite Disaster Service held at Steinman's, Baden, Ont., on Nov. 14.

Speakers in an all-day meeting on Thanksgiving at Oak Shade, Quarryville, Pa., were Clayton Keener, Martha Landis, Clyde Hostetter, Walter A. Shank, Martha Kauffman, and John M. Weaver.

Bro. Melvin Horst and wife have moved from Ontario to 256 Guilbault St., Paul de Joliet, Quebec. They will assist in the mission work in the Quebec field.

A farewell service for the Aaron King family was held at Perkasie, Pa., on Nov. 19. The Kings have gone to Mexico to do mission work there.

Bro. J. Paul Sauder has moved from Elkhart, Ind., to 1409 Ida St., Tampa 3, Fla. He will assist in the mission work there for a period of five or six months under the Eastern Board.

Sister Irene Bishop, European relief worker, spoke during November in a number of Manitoba churches.

New members: two by baptism at Greenmonte, Greenville, Va., Nov. 5; eight by baptism at Chappell, Neb., Nov. 5; two by baptism at Bethel, Gettysburg, Pa., Oct. 22; one by baptism at Beaver Run, Watsontown, Pa., Oct. 1; four by baptism at Meadville, Pa., Nov. 5; four by baptism at Lincoln University, Pa., Nov. 5; two by baptism at Culliver, Mich., Nov. 5; two by baptism at Denver, Colo., Nov. 5.

Thirteen by baptism at Allensville, Pa., Nov. 26; two by baptism at Centereach, Long Island, N.Y., Nov. 12; eight by baptism and two on confession of faith at Albuquerque, N. Mex., Oct. 22; one by baptism at Smith, Morgantown, Ky., Sept. 24; fifteen by baptism at Franconia, Pa., Nov. 12; seven by baptism at Bon Air, Kokomo, Ind., Nov. 12.

Three by baptism at Zion, Hubbard, Oreg., Nov. 10; three by baptism at Portland, Oreg., Nov. 5; one by baptism at Northwood Chapel, Littlefork, Minn., Nov. 12; four by baptism at Kalona, Iowa, Nov. 19; five by baptism at Maple Grove, Belleville, Pa., Nov. 5; three by baptism at Rockhill, Telford, Pa., Nov. 26.

Visiting speakers: George Unger, South Bend, Ind., at Roanoke, Ill., Nov. 5. Esther Reesor, Araguacema, Brazil, to joint WMSA meeting at Waterloo, Ont., Nov. 20. Don Price at Hope Rescue Mission banquet, South Bend, Ind., Nov. 17. E. S. Garber, Clearbrook, B.C., at Nampa, Idaho, Nov. 5.

Ben Wong, Chinese Christian, Nov. 19, at Fisher, Ill. Willard Roth, Scottsdale, Pa., at First Mennonite, Kitchener, Ont., Nov. 12. Lloyd Weaver, Newport News, Va., at Weaver's, Johnstown, Pa., Thanksgiving Conference. Willard Stucky, Mennonite Biblical Seminary, Elkhart, concerning agricultural missions in Mexico, at Shore, Shipshewana, Ind.

Edward Stoltzfus, Hightstown, N.J., at Blooming Glen, Pa., Nov. 12. Carl Beck, Japan, at Rocky Ridge, Quakertown, Pa., Nov. 15. Josef I. Herschkowitz, American Board of Missions to the Jews, at Crossroads and Gulhaven, Gulfport, Miss., Nov. 23-26.

Dr. John Schmidt and wife, Paraguay, at Sweet Home, Zion, Plainview, and Albany, Oreg., Nov. 16-19. Alan Redpath, pastor of the Moody Church, speaking to Central Christian High School, Eastern Ohio Mennonite Ministers' Association, and Kidron congregation, Nov. 16, 17.

James and Noreen Roth, Mexico, at Sweet Home, Oreg., Nov. 12. D. A. Yoder, Elkhart, Ind., in Thanksgiving service at Salem, Elida, Ohio, Nov. 22. Orrie D. Yoder, Lewistown, Pa., at Vine St., Lancaster, Pa., Dec. 4. Herbert Schultz, Poole, Ont., at London, Ont., Nov. 19. Paul Lehman, Italy, at Frazer, Malvern, Pa., Nov. 23.

Aaron King, formerly of Cuba, and Harold Weaver, vice-president of Franconia Board, at Hersteins, Neifers, Pa. Earl Greaser, Maple Lawn Home, Eureka, Ill., at Fisher, Ill. Mahlon Stoltzfus, Alaska, at Clinton Frame, Goshen, Ind., Daniel Kauffman, Scottsdale, Pa., at Allensville, Pa. Richard Kissel and wife, formerly of Araguacema, Brazil, at Oak Hill, Millersburg, Ohio. John Friesen, India, at Salem, Wooster, Ohio. David Hostetler and wife, Southern Brazil, at Zion, Birdsboro, Pa. David Brunner, director of Voluntary Service, Elkhart, Ind., at Canton, Ohio.

Bro. Emmanuel Steinman was ordained as deacon at the Steinman Amish Mennonite Church, Baden, Ont., on Nov. 19.

Bro. Harry Gascho was ordained to the office of bishop at Cass Lake, Minn., on Nov. 23. Bro. Floyd E. Kauffman preached the sermon, and Bro. E. D. Hersberger, assisted by Leroy Schrock and Floyd E. Kauffman, gave the charge.

Bro. Elvin Shantz, Kitchener, Ont., has been appointed by the Conference of Historic Peace Churches as its representative on the MCC Peace Section, succeeding Bro. Edgar Metzler. Bro. Metzler has accepted appointment as Executive Secretary of the Peace Section, beginning early in 1962.

Bro. J. C. Clemens preached at Plains, Lansdale, Pa., on the fifty-fifth anniversary of his ordination. Bro. Amos Kolb, who also was ordained 55 years ago, was present and participated in the service.

Bro. Lynford Hershey, formerly VS unit leader at Portland, Oreg., has assumed pastoral responsibilities at the Tenth Street Church, Wichita, Kans.

Bro. Charles S. Gogel, R. 2, Phoenixville, Pa., was ordained to the ministry to serve at his home congregation, Conshohocken, Pa., on Nov. 26. Bro. Joseph L. Gross preached the sermon. Bro. Elmer G. Kolb officiated, assisted by Bro. Amos Kolb. The ordination service was held at the Vincent Church, Spring City, Pa. Bro. Gogel's telephone number is Wellington 3-6291.

Guest speakers at the annual ministerial meeting of the Franconia Conference held at Souderton, Pa., Nov. 27, 28, were the brethren J. Ward Shank, Broadway, Va.; Clarence Lutz, Elizabethtown, Pa.; and Edward Stoltzfus, Hightstown, N.J.

Announcements

All-day Bible meeting at 563 Broadway, Hanover, Pa., with Paul R. Barnhart, Stuarts Draft, Va., and Lloyd M. Eby, Ronks, Pa., as speakers, Dec. 17.

David F. Derstine and Jacob R. Clemens will make a deputation trip to Mexico for the Franconia Mission Board early in January.

The theme to be emphasized by the Commission for Christian Education during 1962: "God Builds the Church Through Congregational Evangelism."

The annual meeting of the Association of Mennonite Hospitals and Homes will be held at Morrison Hotel, Chicago, Feb. 27 to March 1.

Speakers in the annual Ministers' Week at Hesston College, Feb. 6-9, will include Paul M. Lederach, Scottsdale, Pa., and Paul M. Miller, Goshen, Ind.

A Cappella Chorale, directed by Arnold Mosher, at East Chestnut Street, Lancaster, Pa., 7:00 p.m., Dec. 24.

Correction: The article on the Altoona Mission (Oct. 24) should have included the names of John and Lena Slabaugh as workers in the mission.

Paul Yoder, Ethiopia, at East Chestnut Street, Lancaster, Pa., Dec. 17.

The address of David D. Stutzman is Box 58, Sugar Creek, Ohio. Telephone number: Sugar Creek 2-2652.

Ordination of a minister at Welsh Mountain, New Holland, Pa., Dec. 10, 2:00 p.m.

Carl Beck, Japan, at Oak Grove, West Liberty, Ohio, morning and afternoon, Dec. 31.

ANNOUNCING . . .

Two new features to begin in the January, 1962, issue of the Builder. One, "Youth Program Ideas," is for youth leaders and program planners. Beginning with the January issue, suggestions for youth fellowship programs will be a regular part of each month's contents.

The schedule for these helps will be the same as that of the Sunday Evening Service section—with the materials being printed one month in advance.

The second new feature is the "It Worked Corner." Melva Kauffman, editor of the children's material in Builder, has gathered ideas from various teachers. These ideas are ones which have helped these Sunday-school teachers in some way in their classroom situation. Miss Kauffman hopes that some of these ideas which are passed along to you, the reader, will become useful to you also.

Evangelistic Meetings

Wilbur Yoder, Middlebury, Ind., at Alma, Ont., Nov. 20-26. Clair Hollinger, Lancaster, Pa., at Sunnyside, Lancaster, Pa., Nov. 18-26. Harry Shreiner, Lititz, Pa., at Diamond Street, Philadelphia, Nov. 12-19. Harold Bauman, Goshen, Ind., at Locust Grove, Elkhart, Ind., Nov. 5-12.

Eldon King, Millersburg, Ohio, at Sunnyside, Elkhart, Ind., Nov. 1-8. George R. Brunk, Harrisonburg, Va., at Hildebrand,

Waynesboro, Va., Dec. 3-10. J. J. Hostetler, Peoria, Ill., at Stutsmanville, Harbor Springs, Mich., Nov. 9-15. Myron Augsburg, Richmond, Va., at Alexanderwohl, General Conference Church, Gossel, Kans., Dec. 19-26.

Joe Kropf, Sheridan, Ore., at East Fairview, Lebanon, Ore., Nov. 12-19. Samuel Glick, Belleville, Pa., at Schellsburg, Pa., Nov. 26 to Dec. 3. Gerald C. Studer, Scottsdale, Pa., at Central, Elida, Ohio, Nov. 26 to Dec. 3. Olen Nofziger, Wauson, Ohio, at Three Brothers, Gassville, Ark., the week of Nov. 26.

Bob Detweiler, Goshen, Ind., and Bill Detweiler, Kidron, Ohio, at South Union, West Liberty, Ohio, Dec. 3-10. William Miller, North Liberty, Ind., at Christian Mission Church, Berne, Ind., Nov. 15-21; at Ridgeway, Harrisonburg, Va., Nov. 24 to Dec. 5; and at Lake Region, Detroit Lakes, Minn., Dec. 8-15. Paul Erb, Scottsdale, Pa., at Goshen College, Nov. 27 to Dec. 1.

Abner G. Stoltzfus, Atglen, Pa., at Elizabethtown, Pa., Dec. 27-30. John M. Ledeck, Hubbel, Ore., at Logsdon, Ore., Nov. 24 to Dec. 3. Herman F. Myers, Meadville, Pa., at Wildcat, Ky., Dec. 3-10. D. A. Yoder, Elkhart, Ind., at Battle Creek, Mich., Nov. 17-19. Harry Y. Shetler, Davidsville, Pa., at Olive, Elkhart, Ind., Nov. 12-19. David Beachy, Darien Center, N.Y., at Greenwood, Del., Dec. 3-10. Jesse Yoder, Bay Port, Mich., at Paradise Valley C.M., Phoenix, Ariz., Nov. 19-26.

The Augsburg Crusades will sponsor a weekend conference on evangelism at Maple Grove, Atglen, Pa., Dec. 9, 10. Speakers include Edwin Wallace, Florence, N.J., and Myron Augsburg, Richmond, Va.

OLDER PEOPLE

(Continued from page 104)

housing the poor, the elderly, and minorities.

The federal government provides three methods of assistance to help alleviate the housing problem of the older people in America, he pointed out. These are outright subsidies to housing projects, low interest direct loans for people in a higher income bracket than those who need outright subsidies, and mortgage insurance on loans to elderly people, chiefly those who can take care of themselves. Special FHA programs for mortgage insurance for nursing homes and federal grants for public and private nonprofit institutions are also provided.

Mr. Savage pointed out that many older people are afraid of the future because they have no provision for decent housing. Any church body planning to house elderly people should have an unequivocal directive to meet the needs of all those needing housing, not only those of the higher income bracket—four fifths of the elderly in the United States have an income of less than \$2,000 annually.

Christ taught His followers to care for those who cannot care for themselves. Therefore, the Christian Church has an obligation in furnishing housing for the elderly, concluded Mr. Savage.

Pastoral Counseling for Older People

Many people feel that their soul, God's own image, is obsolete when they get to the mature years, according to James E. Doty, director of Pastoral Care and Counseling of the Methodist Church in Indiana.

What does the pastor do when he counsels with an older person? Non-directive, client-centered counseling should be the methodology. The old method of advice-giving begets either dependence or resentment. Today the pastor who helps the aging parishioner gain insight into his new role and his new resources serves his purpose as counselor, according to Bro. Doty.

The pastor has a unique rapport with those he counsels, for he is shepherd of the flock. Other professions need an invitation to perform their services, but pastors need none. Economic factors of ability to pay are no barrier.

Prayers skillfully used at the end of an interview show that faith can be supportive in all situations. Bereavement, a most difficult period for an elderly person, is made easier by the pastor who can allow his parishioner to weep openly and talk freely.

The counselor must counsel the truth in love. As Emil Brunner said, "Love is simply being present when there is need. This is an understanding of the ministerial role. This is a parallel to what Jesus said, 'Neither do I condemn you; go, and sin no more.'"

Let No Man Despise Thy Age

Paul's admonition to Timothy to "Let no man despise thy youth . . ." needs the company today, among the church's aging, of an admonition to "Let no man despise thy age," believes Dr. Paul B. Maves of

Drew Theological Seminary, featured speaker at the Wednesday night dinner meeting honoring those "80 plus." "To become a Christian is not to seek asylum, but to join a rescue operation," continued Dr. Maves. "This is our calling regardless of our age or circumstances, wherever we are, whatever we are doing."

In recognizing aging as a part of the plan of God, the church needs also to recognize the gifts of experience, of memory, of perspective which are singularly the possession of the aging. Increasing numbers of persons will have ten or more years of good health to spend in retirement, and the church should provide vocational counseling that will help the aged redeem, rather than kill, this time. The church should increasingly recognize in these persons a resource for performance of its ministry.

Dr. Maves defined five roles he feels older people can take in the church's ministry. First of all, the older person should continue to be a worshiper—to participate in corporate worship—so long as he is able. The church will need to make some efforts, on its part, to see that this is possible. Hearing aids and special seating arrangements may be necessary in the sanctuary. Transportation to and from services may be needed. When presence at services is no longer possible by reason of the individual's physical incapacity, tapes of the services, or worship services held in the individual's home, should continue to provide for his role as "worshiper."

Aging persons should be able to serve the church as witnesses, as bearers of the Word. By reason of their experience, their ability to reflect, they should be useful as teachers, advisers, and counselors.

"No man can tell the truth to himself," says Dr. Maves. "Each man is, in God's sight, every other man's priest." Older persons can serve in this role of pastor, who is responsible for the nurture of others.

As servant—deacon—the aged person can serve in the capacity which our Lord chose for Himself. He can assume responsibility for the little things often considered trivial. It is important, in this relation, that the church consider designing jobs to fit the capacities of potential workers, rather than expecting always to find the worker designed to fit a particular job.

Finally, the aging Christian can assume the role of elder, of custodian of the traditions of the church. He should be represented in the councils of the church; his experience and maturity give him something unique to contribute in this role.

"There is no retirement from this ministry (of the church)," declares Dr. Maves, "although the nature of our ministry may change." He believes that even a person dependent completely on the care of others has a ministry, a witness—that his hospital room is his parish.

Teachers of Graded Sunday-school Materials

—Kindergarten I to Intermediate—

There are 14 Sundays in the Oct-Dec quarter—and only 12 Sundays in the following Jan-Mar quarter. Therefore you will start using the Jan-Mar materials (Lesson #14) for Dec. 31. Taking this one lesson from the Jan-Mar materials will still give the remaining 12 lessons (#15-#26) for the 12 Sundays of that quarter.

Your secretary has been alerted to the need of having these new materials available for you not later than Dec. 24.

Circulation Department
Mennonite Publishing House

WHAT I HAVE I GIVE

(Continued from page 1034)

away from the loud, showy parading of talents. Sometimes we tend to shy away too much, so much so that the message we give is apologetic and given with the appearance of a lack of conviction. "In the name of Jesus"—therein lie our resources of power, of understanding, of love. On one occasion in the thirteenth century Thomas Aquinas called on Innocent II just at the moment when Innocent was counting a large sum of church money. "See, Thomas," he said, "the church can no longer say, 'Silver and gold have I none.'" God help us to know that our power and our resources are available only in Christ and in the indwelling power of His Spirit. Giving ourselves to others in Christ is what we must do to meet the world. We must face the challenge of giving all of ourselves to Christ and His work.

And last of all, we must face the challenge to utilize every opportunity of service, of love, of sharing, of teaching, of healing—every opportunity of our daily living to clearly present the message of Christ. It is true that often our actions speak louder than our words, but of eternal value is the word fitly spoken of one's Lord and Saviour. Five thousand did not believe when the lame man was healed—five thousand believed when Peter preached. Let us pray more fervently that God will give to our brotherhood a greater vision of the witnessing opportunities of all its members!

In spite of our failure as individuals and as a church, let us go forward in confidence and faith, giving to others what Christ has given to us. Let us with spiritual boldness face the great needs of our world in the name of Jesus Christ, "being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Tokyo, Japan.

THE PEACE CORPS

(Continued from page 1042)

determine the Mennonite's Voluntary Service and Pax programs.

4. The problem of recruitment: The Peace Corps does not allow a contracting agency to select personnel on the basis of religious convictions. This could mean that non-Christian young people would work in projects which would be intended to present a Christian witness to the areas involved.

5. The purpose of the Peace Corps program has not been definitely defined as to whether it is to be nationalistic or altruistic in nature. The program could backfire if these ambiguities are not cleared up.

6. The Peace Corps program has been developed hurriedly and is so "American-

made" that it lacks fundamental and essential interrelations planning.

7. The program has become more an arm of the U.S. government (a propaganda tool) than was at first envisioned. Many government officials have been more concerned about what the U.S. would get out of it, than about the benefits the underdeveloped areas would receive.

Basically three reasons are seen as preventing the Mennonite Church from participation in a program relationship with Peace Corps:

- *The stated policy against proselytizing, with its implied restriction on Christian witnessing;

- *The recruiting policy which denies the church agency a satisfactory measure of selectivity in choosing candidates; and

- *The policy of operation which constitutes the agency as an arm of government.

After having studied the Peace Corps from its development as a "pilot" project to a \$40 million a year undertaking, the Mennonite brotherhood came more and more to the conviction that co-operation with the Peace Corps would not be possible.

Truth can hardly be reduced to a formula.—D. Walter Miller.

At a conjoint meeting of the MCC Executive Committee and the mission board secretaries in Chicago on Sept. 15, 1961, it was agreed that enough information was available to make an official statement concerning the Peace Corps. This statement, in part, read:

"Therefore, it appears inadvisable for MCC and its constituent agencies to enter into contract with the Peace Corps program. It seems evident that the worthy goals envisioned by this program can be achieved to a higher degree through support and expansion of the programs of missions, relief, Pax, and Voluntary Service, as now sponsored by the churches and the Mennonite Central Committee."

Some Mennonite leaders, however, feel that co-operation with Peace Corps is possible, in spite of the program's limitations.

One Mennonite scholar commented:

"It seems to me, that as Christians, genuinely desiring to serve others, and as loyal American citizens, desiring a less selfishly oriented foreign policy in our government, we have a real duty to do absolutely everything we can to make the Peace Corps a success. . . . As Christians we must support the government in its cautious movements in directions which appear to us right."

Another Mennonite scholar early this summer stated:

"It seems to me that those who do not feel ready to co-operate with the Peace

Corps movement see the entire issue as too great. I would feel that one could co-operate to begin with and withdraw gradually if a number of points develop to be actually not in harmony with our objectives."

The consensus among Mennonite leaders now is that the points at which the Mennonite Church and Peace Corps do not harmonize are sufficiently numerous and serious to demand the shelving of plans for official connections with the Peace Corps.

NEAR TO GOD

(Continued from page 1043)

no choice but death, Christ paid it on the cross and set us free. That's grace. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." That's grace. Praise God, His grace is free.

Friday, December 15

God's Compassion

From the dictionary we gather that compassion for the suffering of others, or sympathy for them, moves us to actions of pity. All the way through the Bible we have statements of the compassion of both the Father and Son. In the Gospels it is repeatedly stated that Christ had compassion on those in need. Compassion is a rare virtue in the world today. The forces of evil are relentless in their efforts to destroy the works of God. Satan apparently knows his time is short, and his total destruction is near. Even though Christ has redeemed us from sin, and the way to God has been completely restored, yet all the combined forces of evil are solidly against us. Hate and selfishness have replaced love, sympathy, and compassion. If God would deal with us as men often deal with each other, the hope of the world would be gone. But His compassion—as His grace—sustains us in our battle for the right. Our strength is in Him.

Saturday, December 16

God's Fellowship

How much we all need fellowship! David said, "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). When the two disciples on their way to Emmaus were conversing and "communing" together, Jesus Himself drew near and went with them. Experience teaches us that when even two or three have fellowship together, Jesus will join them. It is a beautiful experience when the people of God can sit down together in fellowship. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). Fellowship with God produces a desire for fellowship with one another. Christian growth and fellowship results from fellowship with God. The closer we live with God, the richer our fellowship will be. Happiness is a quality of heaven. God fills us with His love and blesses us with fellowship when we "abide in him." It always works. It never fails.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachey, Emory, Jr., and Judith Ellen (Williams), Colorado Springs, Colo., first child, Minta Gaye, May 17, 1961.

Beachey, Jacob E. and Bonnie Jean (Sinor), Charleston, Ill., second child, first son, Terry Xen, Oct. 11, 1961.

Beachy, Dan and Janet (Bobo), Akron, Ohio, sixth daughter, Beth Elaine, Oct. 27, 1961.

Bender, Austin W. and Arletha (Zehr), Glenfield, N.Y., fourth son, Addison Lee, Oct. 9, 1961.

Bergey, James and Mary (Troyer), Fentress, Va., seventh child (sixth living), second daughter, Joy Yvonne, Nov. 6, 1961.

Blank, Alvin and Edna (Stoltzfus), Atglen, Pa., third daughter, Charlotte Rose, Aug. 6, 1961.

Brunk, Merle and Theda (Ruppert), Harrisonburg, Va., second son, Michael Steven, Oct. 10, 1961.

Burkholder, Herman L. and Ruth (Groff), Harrisonburg, Va., first child, David Henry, Oct. 18, 1961.

Bute, Mr. and Mrs. James, Jr., Alpha, Minn., second child, first daughter, Michelle Renee, born Aug. 22, 1961; by adoption, Oct. 27, 1961.

Caskey, Gene and Eloise (Gerig), Smithville, Ohio, second son, James Kevin, Nov. 10, 1961.

Christophel, Robert and Lorraine (Hunsberger), Battle Creek, Mich., first child, Charlotte Jane, Oct. 17, 1961.

Craul, Gene L. and Helen (Hess), Lancaster, Pa., fourth child, first son, Kenneth Eugene, Oct. 29, 1961.

Derstine, Ernest C. and Anna (Bergey), Harleysville, Pa., eighth child, fourth daughter, Emily, Oct. 12, 1961.

Derstine, Merrill M. and Jean (Langenwalter), Telford, Pa., third daughter, Deborah Marie, Sept. 15, 1961.

Diener, Amos and Romaine (Boyer), Gap, Pa., a daughter, Debra Sue, Aug. 3, 1961.

Eby, Glen and Naomi (Martin), Clear Spring, Md., fifth child, second daughter, Suellen Marie, Oct. 23, 1961.

Esh, Elias and Anna (Huyard), Intercoarse, Pa., third child, first daughter, Linda Joy, July 29, 1961.

Ganger, Robert and Mary (Miller), Waynesboro, Va., second child, Joyce, Oct. 17, 1961.

Gerlach, Richard and Betty (Lehman), Manheim, Pa., first child, James Richard, Nov. 13, 1961.

Gechner, Mervin H. and Emma (Breneman), Lancaster, Pa., seventh child, third son, Raymond, Oct. 3, 1961.

Goring, James A. and Ida L. (Heatwole), Kent, Ohio, second child, first daughter, Kathleen Louise, Nov. 7, 1961.

Haltzman, Richard and Naomi (Godshall), Harleysville, Pa., seventh child, third son, James, Oct. 21, 1961.

Hege, Aldus E. and Mary Elizabeth (Eby), Williamsport, Md., fifth child, third son, Leonard Ray, Oct. 24, 1961.

Hershey, Donald L. and Geraldine (Snively), Manheim, Pa., second son, Stephen Lee, Nov. 9, 1961.

Hershey, I. Eby and Marlene A. (Stoltzfus), Atglen, Pa., second daughter, first living child, Brenda Dawn, Nov. 1, 1961.

High, Luke H. and Mary Elizabeth (Musser), Mohnton, Pa., sixth child, second son, Henry, Sept. 18, 1961.

Hostetter, Glen and Rosemary (Headings), Musoda, Wis., seventh child, fifth daughter, Kathryn Rose, Oct. 31, 1961.

Hostetter, Leroy and Janita (Headings), Tampico, Ill., first child, David Leroy, Aug. 16, 1961.

Hostetter, Mark and Phyllis (Wheatley), Goshen, Ind., first child, a daughter, Gail Lynne, Aug. 18, 1961.

Hostetter, Wayne and Barbara (Headings), Tampico, Ill., fourth child, second son, Aldine Samuel, Aug. 31, 1961.

Hostetter, Donald and Dorcas (Smoker), Sadsburyville, Pa., first child, Jay Donald, Sept. 12, 1961.

Hostetter, Donald and Pluma (King), Parkersburg, Pa., third child, first son, Jerry Delmar, Sept. 29, 1961.

Hostetter, Isaac E. and Elizabeth (Doutch), Oxford, Pa., fifth daughter, Karen Sue, Nov. 7, 1961.

Kenagy, Cliff and Lois (Yake), Albany, Oregon, third child, second daughter, Marguerite Yake, Nov. 9, 1961.

Kropf, Willard and Mary Alice (Hostetter), Walnut, Ill., third child, second son, Kenneth James, Nov. 3, 1961.

Leatherman, Ralph and Mary (Landes), Ottsville, Pa., third child, second son, Richard Galen, Nov. 4, 1961.

Mack, Norman D. and Miriam (Allebach), Roversford, Pa., third child, second daughter, Anna Mary, Oct. 3, 1961.

Martin, Elmer and Naomi (Lehman), Hagerstown, Md., third daughter, Jane Adell, Oct. 27, 1961.

Miller, N. Parke and Anne E. (Wenger), Mt. Joy, Pa., third child, second daughter, Valerie Kaye, Aug. 10, 1961.

Neuenschwander, Albert and Annie (Steiner), Dalton, Ohio, third child, second daughter, Miriam Lucille, Nov. 5, 1961.

Payne, James and Marian (Yoder), Addis Ababa, Ethiopia, third child, second daughter, Wanita Joy, Oct. 25, 1961.

Ressler, Allen B. and Pauline (Good), Wadsworth, Ohio, sixth living child, fifth living daughter, Linda Faye, Nov. 1, 1961.

Riesgecker, Orval and Lois (Miller), Archbold, Ohio, sixth child, fifth daughter, Angela Rose, Sept. 14, 1961.

Rudolph, Noah D. and Esther (Shank), Carlisle, Pa., fifth child, second son, Titus Melvin, Nov. 11, 1961.

Schwartztruber, Eril and Mildred (Drudge), Petersburg, Ont., third daughter, Jenny Arlene, Sept. 15, 1961.

Shaeffer, James C. and Doris (Myllyn), Lancaster, Pa., second child, first daughter, Debra Jean, Oct. 31, 1961.

Snyder, Glenn M. and Mary (Wert), Mt. Joy, Pa., third child, first son, Nathan Glenn, Oct. 30, 1961.

Springer, Joe and Shirley (Davis), Hopedale, Ill., first child, Jodi Mae, Nov. 2, 1961.

Stoltzfus, Elmer and Rebecca (Blank), Gap, Pa., fourth and fifth children, second daughter and third son, Marilyn Louise and Marlin Lee, Oct. 3, 1961.

Swartley, Wilson N. and Ruth (Landis), Doylestown, Pa., second son, James Keith, Nov. 7, 1961.

Wiebe, Peter B. and Rheta Mae (Hostetter), Heaton, Kans., fifth child, first daughter, Rachel Ann, Oct. 27, 1961.

Wile, John L. and Mary (Moyer), Souderston, Pa., sixth child, fourth son, Daniel, Oct. 21, 1961.

Wilson, Gerald A. and Roma (Weldy), Aibonito, Puerto Rico, first child, Kent Allen, Nov. 5, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Barr-Keens-Richard A. Barr, Horseheads, N.Y., and Violet Marie Keens, Litzitz, Pa., by Lee Klaier at Ithaca, N.Y., Oct. 7, 1961.

Grove-Schmucker-David Grove, Markham, Ont., and Lilymae Schmucker, Unionville, Ont., both of the Hagerman cong., by Floyd Schmucker at the church, Sept. 16, 1961.

Kropf-Baker-Jacob Kropf, Sheffield, Ill., and Darlene Baker, Prophetstown, Ill., both of the Fairfield A.M. cong., by Ora Hostetter at the church, July 16, 1961.

Kropf-Hostetter-Stanley Kropf and Judy Hostetter, both of Prophetstown, Ill., Fairfield A.M. cong., by Ora Hostetter at the church, Sept. 24, 1961.

Miller-Meyers-Harold D. Miller and Judy L. Meyers, both of the Portland (Oregon) cong., by Claude M. Hostetter at the church, Sept. 22, 1961.

Nafziger-Montgomery-David Nafziger, Lyndon cong., Lancaster, Pa., and Helen Montgomery, Meadville cong., Gap, Pa., by Ira Nafziger at the home of the bride, Oct. 28, 1961.

Nice-Layman-Cecil Harold Nice and Judith Marie Layman, both of Denbigh, Va., Warwick River cong., by John H. Shenk and Michael Shenk at the church, Nov. 4, 1961.

Pierantoni-Coblentz-Ronald Pierantoni, New York City cong., and Anna Mary Coblentz, Millwood cong., Gap, Pa., by LeRoy Stoltzfus at Millwood, Nov. 4, 1961.

Riser-Heatwole-Robert Lee Riser, Hagerstown, Md., Miller's cong., and Twila G. Heatwole, Dayton, Va., Bank cong., by Ralph F. Heatwole at the home of the bride, May 30, 1961.

Schnupp-Kaufman-Roy Schnupp, Martindale cong., Ephrata, Pa., and Lois Ann Kaufman, Parkersburg (Pa.) cong., by LeRoy Stoltzfus at his home, Sept. 30, 1961.

Shaum-Riehl-Nelson Shaum and Naomi Irene Riehl, both of Columbiana, Ohio, Pleasant View cong., by Carl J. Good at the church, Oct. 8, 1961.

Shrock-Hostetter-Eldon Shrock and Naomi Hostetter, both of Tampico, Ill., Fairfield A.M. cong., by Herman Hostetter at the church, Sept. 10, 1961.

Snider-Schmitt-Willard Snider, Breslau, Ont., and Marlene Schmitt, Kitchener, Ont., both of the First Mennonite cong., Kitchener, by Edgar Metzler at the church, Nov. 4, 1961.

Sparklin-Arter-Phillip Dean Sparklin, Millersburg, Ind., Goshen City Church of the Brethren, and Amy Lee Arter, Goshen, Ind., College Church, by Clarence B. Fike at the Goshen City Church of the Brethren, Oct. 27, 1961.

Zook-Peachey-Byron Zook, Mill Creek, Pa., and Zelda Peachey, Allensville, Pa., both of the Allensville cong., by R. R. Peachey at the church, Oct. 14, 1961.

Zimmerman-Moore-Harry B. Zimmerman and Mabel A. Moore, both of Malvern, Pa., Frazer cong., by C. Ralph Malin at the church, Oct. 1, 1961.

Refusing to work in the kingdom of Christ is a sin that deserves the judgment of Christ-Allen H. Erb.

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bair, Fred L., son of Jacob and Emma (Fahrney) Bair, was born at Orrville, Ohio, July 21, 1899; died at the Osteopathic Hospital, Orrville, Oct. 19, 1961; aged 62 y. 2 m. 28 d. On Oct. 21, 1924, he was married to Dora M. Horst, who survives. Also surviving are one daughter (Dorothy—Mrs. Huland Butcher), 2 grandsons, and his mother. He was a member of the Orrville Mennonite Church. Funeral services were held at the Frey & Gresser Funeral Home, Oct. 23, in charge of J. Lester Graybill; interment in Crown Hill Cemetery.

Begly, John, son of Joshua and Anna (Imhoff) Begly, was born in Chester Twp., Wayne Co., Ohio; died at the home of his daughter in West Salem, Ohio, Oct. 17, 1961; aged 83 y. 4 m. 9 d. On Oct. 19, 1913, he was married to Mary Barbara Lehman, who died Jan. 31, 1960. Surviving are their 5 sons and 2 daughters (Viola—Mrs. Levi Zimmerman, West Salem; Norman, Smithville; Floyd, Seville; Homer, Red Haw; Nettie—Mrs. Paul Renfrew and Olen, of West Salem; and Forest, Ashland), and 24 grandchildren. He was a member of the Chester Mennonite Church, where services were held Oct. 19, in charge of Carl J. Good and Mr. Hart.

Yoder, Julian, daughter of Abraham and Catherine (Spicher) Thomas, was born in Somerset Co., Pa., Sept. 23, 1875; died at Davidsville, Pa., Nov. 2, 1961; aged 86 y. 1 m. 10 d. On Feb. 7, 1897, she was married to Valentine M. Yoder, who died March 18, 1934. Surviving are 4 children (Dorsey, Allensville, Pa.; Mrs. Emma Kauffman (with whom she resided), Davidsville; Howard, Sarasota, Fla.; and Mrs. Lizzie Yoder, Dalton, Ohio), 8 grandchildren, 14 great-grandchildren, and 2 brothers (John and Ephraim, Johnstown). She was a member of the Allensville Church, where funeral services were held Nov. 5, in charge of R. R. Peachey, Harry Y. Shetler, and J. Elrose Hartzler.

The London Missionary Society has announced that next year it will turn over all its activities in the Australian territory of Papua, New Guinea, to its 60,000 native Papuan adherents. Activities to be turned over include churches, schools, hospitals, teacher-training establishments, and nursing and infant welfare centers.

President Kennedy himself observed the Day of Prayer for world peace which he had called for Oct. 4. He slipped unnoticed from the White House, went to a cathedral for silent prayer, and returned to the White House less than 20 minutes after leaving.

Australia issued this year a Christmas stamp featuring a Biblical passage. The five-pence postage depicts "Glory to God in the Highest, and on Earth Peace," along with a fifteenth-century Nativity scene.

The multimillion dollar motion picture, "King of Kings," dealing with the life of Christ, has been scored by a prominent Roman Catholic film critic as the latest exam-



ITEMS AND COMMENTS

BY THE EDITOR

ple of the "gigantic fraud" perpetrated by Hollywood on the movie-going public. The critic said the Hollywood fraud consists in persuading people that its Biblical epics have "substantial religious or at least edifying qualities." She complained that the "King of Kings" contains "crucial falsifications" of Scripture and "while Christ is there in His physical presence, His spirit is absent." She continued, "There is not the slightest possibility that anyone will derive from this film any meaningful insight into what Christ's life and suffering signify for us."

Editor and Publisher, trade journal of the newspaper profession, devoted the lead editorial of its Oct. 24 issue to a prayer asking divine guidance upon "all those who are involved in communicating the printed word." Written expressly for Newspaper Week, the prayer was composed in the form of a plea to God that newspapers continue to dedicate themselves to "accuracy, clarity, thoroughness, and completeness," and that the public recognize and respect the press's "crying out against the infringement of the individual and collective liberties." The prayer continued, "Protect forever the basic freedom of communication, dear Lord. For the heritage of truth that is entrusted to our American press, dear God of truth, I pray gratefully. During this period when our newspapers are under special scrutiny, help each reader to discern and appreciate that the press is truly a frontier of freedom, alert to community, national, and world problems." The prayer was written by Oxie Reichler, editor of the Yonkers, N.Y., *Herald-Statesman*.

Billy Graham will make two tours to South America in 1962. From Jan. 14 to Feb. 17 he will preach at Caracas and Maracaibo, Venezuela; at Barranquilla and Cali, Colombia; at Quito, Ecuador; at Lima, Peru; and at Santiago, Chile. His second tour, later in the year, will take him to Brazil, Argentina, Uruguay, and Paraguay.

Dutch Mennonite churches observed Brotherhood Day on Oct. 8. They gave spe-

cial attention to the next session of the Mennonite World Conference to be held at Kitchener, Ont., in 1962. In Amsterdam, O. O. Miller, William Keeney, and Peter Dyck spoke. Brotherhood Day was the third annual observance of such a day among the Dutch Mennonites.

The bomb shelter fever seems to have hit all sections of the country. Shelter manufacturers are promising people that they can survive if they will take the necessary steps, and thousands are believing them. All this without stopping to think that if they would survive, they would do so only to come out and try to find a precarious existence in a destroyed world. And even this is questionable, for the destruction may be so complete that no one or nothing living can survive, even in a bomb shelter.

Reports indicate that only 150 Catholic priests are left in Cuba. Most of these are located at Havana. The number of nuns has been reduced from 3,000 to 200. Religious services have dropped to about a quarter of the number that were held prior to the inauguration of the present government. Premier Castro has said that Catholic services can be broadcast over television if there is a shortage of priests.

The International Red Cross in Berlin was successful in "trading" more than 1,000 children back to their families in the eastern or western sectors. These children were visiting relatives and friends in the opposite zone when the iron curtain slammed shut on Aug. 13.

The Mennonite colonies in Paraguay now have telephone connections with 24 other towns.

Some 100 Swedish Protestant missionaries were expelled from the Republic of Congo, the former French Congo. The order said that as long as Swedish troops were among the United Nations Forces in the Congo, there must be no other Swedes in the Congo area.

J IVAN HOCHSTETLER 9060
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Gospel Herald

*The authority that can truly win the hearts of men
is the authority of the Gospel of Christ.*

TUESDAY, DECEMBER 12, 1961
VOLUME LIV, NUMBER 48

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"By What Authority?"

By John L. Ruth

In convincing a prospective customer of his need for a nylon tire, the salesman must appeal to considerations which make a real difference to the customer. If the buyer is interested not in safety but price, for instance, it is useless for the salesman to talk about high-speed protection. Or if the buyer is primarily safety conscious, he will not be swayed by sales talk emphasizing style. The salesman must first of all understand the buyer.

Even so we must understand the basic needs and desires of men in the church and out, if we are to set the Gospel to work in human life. Too often we are failing to let the Gospel have its promised effect among men, through misunderstanding begotten of fear—fear from which the Gospel itself can liberate us. Among our fellowship of Christians we are tempted to expend our major energies in plugging the dikes against worldliness, in preserving our heritage. In our missions we experience difficulty in sticking to the Gospel, and letting it create its own order where it catches root in society. We are afraid of what we may lose.

Our background as American Mennonites provides us with an approach to life which is not typical of our neighbors. We still live in an old-fashioned authority system. Our past is, for us, an authoritative one; we refer to it for our rule of life. We transmit its values through the authority of family and church organization. There are parents who "lay down the law," bishops whose word is final, lists of requirements by which church membership is tested.

We have, for the sake of separation from the world, cut ourselves off for several centuries from the intellectual currents of our larger society. As we begin to approach that society with the Gospel, it is important for us to realize that in it the "authorities" which commanded men's respect two hundred years ago have faded badly. The *past* is no longer authoritative; more than a hundred years ago the American Thoreau was saying: "No way of thinking or doing, however ancient, can be trusted without proof." The *father* is in many cases no longer a king in his own family domain.

Human *logic*, it is now seen, can be used to support any set of beliefs; it can only "prove" or "disprove" within the ground rules setup in the discussion. The Bible or *Scripture*, as such, carries little weight, because *Scripture* or *writing* has become common to the lowliest of our citizens. Lenin as well as Christ can come to a man through a written book. *Miracles* such as Moses and Elisha produced to authenticate their message fail to convince in these days. For even as Pharaoh's magicians equaled Moses, our scientists surpass the magnitude of Biblical wonders. The threat of *hell* no longer moves men. "Hell" has, in the last century, changed from an ultimate threat to an interjection which serves to "beef up" ordinary conversation.

One of the quirks of human life is that what one age finds convincing and can

The Shadow of the Cross

By PHILIP SMOCK

Like the gnomon of a sundial,
Jesus' cross stands tall and straight,
Casting through the years a shadow
Which divides all human fate.

Oh, the portents of that shadow
For all those who fail to see
God's great sacrifice from heaven
Making our salvation free.

But real peace and joy unbounded
Fill the hearts and drive out care,
For all those who bow repentant
At the cross in humble prayer.

Still that shadow ever lengthens
With the passing of the years,
Ever bringing righteous judgment
Or dispelling earthly fears.

So I'll live the life before me
With the shadow e'er in view,
Till the angels serve the summons
To appear beyond the blue.

For, though time flies swiftly onward,
We cannot ignore that cross.
By it all we do is measured,
Bringing either gain or loss.
Meadville, Pa.

use as a proof sounds hollow to the next age—once the temporal power structure that underwrote the "authority" has given place to another, which in turn creates respect for new "authorities." And yet underneath its changing expressions, human dependence on authority remains essentially the same.

Man has a need for an authority to back up against, even though he may acknowledge the authority by flouting it. In the Ten Commandments and the "Law" the Israelites had such a solid, external bulwark. But it was not enough to keep the individual or the nation righteous. Priests themselves did not respect the law in their behavior, nor were they kept faithful by the curses with which it threatened violators. The prophets began to see beyond the limitations of the law to the new day when God would write His law on men's inward parts; on the heart rather than on stone or scroll, where it stood as an external standard and threat.

When Jesus began to preach, the foretold actually occurred. "Ye have heard," He began, referring to the law; "but I say unto you," He continued. He spoke with authority—a new kind of authority—and not as those who dealt with external, written law—the scribes. This alarmed and antagonized those whose faithfulness to the law had blinded them to God's living presence in His Son. They could not surrender their external authorities.

And yet, as Jesus said, He fulfilled rather than threatened the law. This was what gave the note of authority to His voice. People recognized in His life and words the as yet unrealized law of love without which the law of rules was barren. They forsook the old law not because it had ceased to be valid, but because they saw the law of which it had been only a shadow. It was the traditionalists, with their tenacious grip on an external code, who most threatened the respect men would have for both law and "Law." In their fear they gave to the law a central importance it did not deserve, and its consequent top-heaviness toppled it like Dagon in the hearts of men—where loyalty is born and lives.

These guardians of their heritage came to Jesus demanding that He tell them "by what authority" He acted and taught. In other words, "Where do you fit into the law structure as we have inherited it?" But Jesus refused to let them link Him to any external authority. "There shall be no sign," He warned. "If any man will to do God's will," He said, "he shall know whether or not my authority is valid." If, when the kingdom of heaven was announced, a man was not moved to press into it, no amount of reference to the old law would enlighten him.

When the Holy Spirit swept over the infant church at Pentecost, and Peter was called on to justify the extraordinary developments, he harked back to a prophetic statement: "I will pour out my spirit upon all flesh"—not just on constituted authorities. "This" which you see before your eyes, Peter says, "is that." But only those on whom the Spirit came could enter into the new freedom—and obedience—without understanding. They would be obeying the inner compulsion of the law within their hearts. Others found their movement spiritual anarchy.

In the Reformation the note of joy is often linked to the sense of deliverance from human authority: grace alone! is the

Our Readers Say—

The Sept. 5 GOSPEL HERALD arrived here just yesterday after more than a six-week voyage. Even at this pace, many of the articles and teachings are fresh and stimulating, pointing toward a closer walk with God, while the "world" is moving away from Him.

The spiritual feast in the section of "Our Schools—" of this issue, "Building Respect for Our Mennonite Heritage," by Mary Emma Showalter Eby, reminded us intensely of our "spiritual birthright," and how well we were born in the homes of godly, sacrificing parents.

Not only this, but our hearts welled up in thanks for the "church" that cradled us through infancy to the destiny of the mission field under the shadow of the Almighty.

In younger years we somewhat chafed under what we thought were heavy disciplines, but our eyesight was short and existential. Now in the "Christian fight" where Satan and his forces make the Christians tremble in fear and dread (those who are not fully committed to the Lord), we find the sure Word of the Lord a defense which the enemy cannot demolish.

Along with all the spiritual insights in this article, I would like to close for emphasis with the next to the last paragraph of the article:

"Can you afford to become careless about church attendance, or negative and reactionary about the doctrines of your church? Can you afford to drop everything that makes you distinctive? No, let us hold fast to the doctrines of nonresistance and nonconformity, to our belief in the finality of the New Testament and the simplicity of life."

May the GOSPEL HERALD, under the guidance of the Holy Spirit, continue to bring us encouragement and spiritual refreshment.

—Lee H. Kanagy, Hokkaido, Japan.

Thank you for printing "A Tap on the Shoulder" (July 25). Several women have written to me, telling how through the article they have started work with new mothers in their home communities. People are reading what you are printing. Good—Gladys (Mrs. C. P.) Kennel, Parkersburg, Pa.

cry. Popes, bishops, and councils do not have our salvation in their capricious keeping. Men acknowledged with gladness the absolute obedience demanded of them by the King of kings—whose obedience made all lesser obediences relative. Men died singing in flames—many men—defying the authorities who were losing their power to the Authority of the universe. With Christ they had seen Satan fall like lightning, his power and "authority" annulled.

These men did not die from a sense of duty, or obedience to a "heritage." We talk about Anabaptist "obedience" to Christ,

(Continued on page 1077)

GOSPEL HERALD

ESTABLISHED 1808 AS SUCCESSOR TO GOSPEL WITNESS (1805) AND HERALD OF TRUTH (1864)

PAUL ZIE, EDITOR

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

BERTHA HITCHCOCK, ASSISTANT TO THE EDITOR

Lithographed in U.S.A.



EDITORIAL

World-Wide Christian Fellowship

That the Christian Church has no national boundaries needs constant emphasis. For we are all inclined to see the rest of the world as circumference to our own center. We North Americans especially are tempted to see everything from our own perspective. We go to India and establish an American Mennonite Mission. We organize a church there and hand to them a constitution made in America. We think that there can be no Christian Church in communist countries. We feel that somehow the church as we have it here is the model of what the church ought to be. We tolerate with some impatience the deviations of the Toba Church in the Chaco from our patterns.

But God taught Peter that He does not like Jews better than Gentiles. He showed Peter that in Christ all separating barriers are broken down. God looks down upon the nations and upon all ethnic groups impartially. He does not reserve any special smiles of favor for us, whoever we are, or wherever we may live. The Wall in Berlin, or in any other place, is no obstruction for Him.

It is therefore important that we learn to know our brethren in Christ who speak other languages, and belong to other cultures. Our missionaries and mission administrators have this privilege. In our shrink-

ing world an increasing number of travelers learn to love the non-American believers. Better still, some of these brethren from other countries are coming to North America to participate in our conferences, to speak in our churches, to fellowship with us in our homes. We see in them the supernatural of our faith, the universality of the Christian Church. Whether their visit here helps them, it certainly helps us. It shows up any provincialism in our thinking and our faith.

All possible forms of communication are important. Believers of various countries must look into each other's eyes. They must hear each other speak. They must pray to-

gether. They must read what others are saying. They must see one another in pictures. They must hear one another on tape recordings. There must be full and honest frankness among us. We must have nothing to hide.

The nearer we come to God, the less meaning our human differences have. Our walls, our boundary lines, are mere scratches on the ground. Faith and love overlap them. They lose all meaning and significance to those who gather around the cross.

Of this we may be sure: there will be no national delegations in heaven. There will be no questions asked as to which side of the Curtain we come from. We shall be of one tongue. The worship ritual will be intelligible and pleasing to all of us. We shall all serve on the same social level. For the glimpse we have in the Revelation is of "a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb" (7:9, RSV).

Let us anticipate world-wide the fellowship which someday will be heaven-wide.

-E.

Case of the Outnumbered Missionary

Guest Editorial

A new mathematics book for junior-high-school students has a series of "brain-busters" to challenge teen-age minds. One of them concerns three cannibals and three missionaries who want to cross a river. They must share a boat with only room for two. But at no time, says the problem, must the cannibals outnumber the missionaries. How can they get across, using only one boat?

If you enjoy problem solving, go ahead and figure it out. But we got to thinking about those missionaries and those cannibals, and then we started to ask questions, not about the problem, but about the assumptions in the minds of those who wrote the textbook.

For one thing the missionaries and the cannibals were already together and sufficiently agreeable that they wanted to reach the same destination. Apparently they spoke the same language and were able to communicate with one another. Is it not strange, then, that the missionaries should be so fearful of their lives that they sought safety in numbers? What happened to all the Christian teaching the missionaries must have sought to impart? And what account must be taken of the fact that a man of God, if he trusts in God, is never outnumbered, since God is with him?

And besides, what concept of Christianity must a cannibal get if he sees the Christian representative so fearful of his skin that he cannot ride alone with a pagan? This

would seem to imply that in any fair test of courage, it is always the pagan or the atheist who is the stronger. We know that most people seem to believe these days that if you put a Christian and a communist together in the same boat, the communist will always subvert the Christian—and this may account for the assumptions about missionaries and cannibals. But is it a correct assumption? Are Christians so powerless?

We suggested to our teen-age daughter that the best solution to the problem, though it might take longer, would be to convert the cannibals so that together with the missionaries they could build a bridge or even start a ferry service across the river. But our daughter knew quite well that this was no way to solve a "brain-buster"; so she kept on searching for the answer her teacher would accept.

It is really too bad that textbook writers are not better acquainted with missionaries. What would they do with a man like Paul of Tarsus who was almost always outnumbered? He took a boat ride once when he was not only in the minority, but a prisoner as well. Yet it turned out that the outnumbered missionary was really the "brains" as well as the "heart" of the outfit and when the ship was wrecked in a storm it was the Christian missionary who saved the lives of all the pagans aboard. How is that for brain-busting?—Kenneth I. Morse, in *The Gospel Messenger*. Used by permission.

Thy Hand—Thy Breath

BY JUDY HERTZLER

Thy hand shaped the mountain peaks
And carved the crags of stone;
It hollowed out the ocean's bed
And formed the prairies lone.
Thy breath filled the earth with air
And stirred each tender breeze;
It fathered mighty tempest gusts
And uprooted trembling trees.

But then Thy hand reached down below
To work with stubborn clay
And wrestled with it all the night
To make a man by day.
And then Thy breath was softly blown
To fill the earthen bowl
And stir the molded lump of clay
Into a living soul!
Denbigh, Va.

What a Great Christian!

By ELIZABETH SHOWALTER

A page in a reader I had as a child read something like this:

If all the seas were one great sea,

What a great sea that would be!

If all the trees were one great tree,

What a great tree that would be!

If all the men were one great man,

What a great man that would be!

If all the axes were one great ax,

What a great ax that would be!

Now if the great man should take the great ax

And cut down the great tree

And it should fall into the great sea,

What a great SPLASH that would be!

The idea was a bit beyond my comprehension at the time, but variations of it have fascinated me since.

Imagine a Great Man who had:

The strength of Samson,

The wisdom of Solomon,

The faith of Abraham,

The meekness of Moses,

The forbearance of Hosea,

The devotion of David,

The fire of Jeremiah—

What a great SAINT he would be!

Now from the great Christians you know by report and in person imagine a great *Contemporary Christian*. But as it happens this Contemporary Christian exists in each person's mind as a different image. It is possible that for some people this image of Christ-in-man is dependent on one Christian. If that Christian is a worthy one, they may be more fortunate at that than those people who must get their image from individuals and groups at war with each other. How horrible! How true!

The Christ who saw possibilities in

harlots and winebibbers ("for He was the only one so pure in heart that He could see the godlike in the meanest sinner," says Glenn Clarke)—He is represented by "followers" who look askance at color and culture, judge their brethren by their clothing, and denounce all those whose doctrine varies a hair's breadth from their own.

Coming back from that detour: The thought that it takes me to complete the contemporary image of the body of Christ for the people of my community, my country, my world, is more humbling than a dozen hair shirts. The thought that Christ needs men of all conditions and colors and creeds to represent Him fully gives me more zeal than a sheaf of pamphlets.



A Christian Can

A Christian can take counsel and helpful criticism from others. As it seems to me, counsel is that kindly helpful suggestion received from one who is interested in added instruction or correction of mistakes. Mere critics are people who probably feel that they could do the job better themselves, but either they have not been appointed to it or have not seized their opportunities.

Now the point is: how can we take counsel or even hostile criticism? We can take these things as from the Lord and try to profit from past mistakes and press on from there, or we can be inclined to become melancholy. If God has called you to a task, do your best, by the grace of God. Be sure you take into account the counsels and even the criticisms of fellow Christians and then stick by the Word of God for final say-so. After all, it's *your* job.

It Was Beautiful

By J. PAUL SAUDER

More than one thing was beautiful at that church that Sunday morning, but let us mention the singing first. The chorister did not give the pitch, for that was not necessary for this congregation. He did give the number though, silently, by "signing" it. Someone else then announced it aloud for the benefit of those of us who could not sing by the sign language, and so used our voices. For this was a congregation of people who sing and talk and discuss the Sunday-school lesson in a silent sign language which is neither English, French, nor German. For instance, the word "Jesus" is "said" by pointing to the center of the left palm, then the right, so that "Jesus" means nailprints. "Tears" is signed by drawing the forefingers down the face from the eyes. "Thirst" is drawing one finger from the throat down over the breast, and "hunger" by drawing the open palm down likewise. Close your hands, cross your wrists over your chest, and you have said "love."

And so we sang happily together, following the books with "hearts, hands, and voices," even as the old hymn says. And the waving sign language was a thing of beauty, especially when we saw how happily folks were lifting their hands in praises to God.

Previous to this Sunday morning we had sat with some of these same people in the conference-sponsored tent meetings where they occupied reserved seats near the platform. So we were not surprised at the wholehearted manner in which all entered into the singing. Of course, we who could not sing in signs used our voices. It suddenly dawned on me that while my English singing could not be understood in another

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Our Mennonite Churches: Reiff



In 1831 a group of families moved from Lancaster County, Pennsylvania, to Washington County, Maryland. In 1840 they built a church which was named Reiff's, from the man who granted the deed. It was

enlarged in 1867, and replaced in 1891 by a brick building (left). The present building (right) was erected in 1928. The membership is 394.

Moses K. Horst and Reuben E. Martin serve as bishops.

Musings of the Bethlehem Innkeeper

By J. N. Kaufman

My name is Ben Jabez. I am the keeper of a small inn in the little town of Bethlehem, six miles southwest of Jerusalem. It was the year of Rome 750. Caesar Augustus was sitting on the throne of the Roman Empire. Herod the Great was king of Judea and a vassal of Augustus. So was Cyrenius, who later ruled Syria as governor. Both these men were placed in positions of authority by Augustus.

Life in our little town of Bethlehem was ordinarily dreary and dull. The simple folk of the village went about their dreary tasks assigned them by fate. People who traveled had their sights set on the great city of Jerusalem, where many gathered during the yearly feasts, and no one had any thought for our little town. Occasionally travelers did call for accommodations in the inn, for which I was grateful, as I needed the extra dinar for the support of myself and my young wife. As a devout son of Abraham I occasionally made journeys to the Holy City, especially on feast days, to worship in the beautiful temple built by Herod. Otherwise life was dull for us in our town.

We were greatly excited one day and not a little frightened when the town crier announced the royal proclamation that all the world should be taxed. This was an unheard-of thing and we were in great trouble because of the announcement. All our people were poor. How could we spare of our poverty to help provide for the unbelievable luxuries of Imperial Rome, of which we had heard so much! However, there was included in the proclamation something that made me forget for the time being the horrors of taxation. Caesar ordered a census of the population of the Roman Empire. The people were not to be enrolled in the towns in which they lived but in their ancestral homes. I immediately thought of the many people who would be compelled to come to our town of Bethlehem for registering. As a result the demand for space in our inn would be very great. In fact, I already began to count the shekels which would surely be coming into my hands!

Sure enough, when the time arrived for the enrollment, people from all over the country and even beyond came to Bethlehem and demanded a place in our inn for themselves and for their oxen and donkeys. In fact, days before the time announced the inn was filling up. All space available was quickly taken. Partly to accommodate the insistent travelers who put great pressure on me and partly for the money I wanted to make, I admitted many more people than could comfortably be sheltered, but the people did not complain. In fact, they considered themselves fortunate that they had

come in time to get even a little space. They were tired from their long journeys and wanted a place to lay their weary heads. Still the people kept coming, and I was compelled to turn many away, although I was reluctant to see the shekels go into other hands. Finally I ordered my slave to inform all comers that I positively could not interview any more people. Did that solve my problem? It did not.

Up to now I had refused all travelers from that mean little town of Nazareth in Galilee. For everybody knew that nothing good could come out of Nazareth. However, one evening just as I had fallen asleep, my slave awakened me with the request that I consider a pitiful case which had just come in. The late-comers were a humble pair. The woman was great with child. This had so slowed them down through three days of travel that they arrived much later than they had hoped. They evidently had made Jerusalem their last stop before arriving in Bethlehem and the last six miles

The lament of every age: "If I had only known. . . ."—D. Walter Miller.

had been extremely tiring. Our little town stands on a hill and it was about all they could do to climb the hill from the valley below to reach our inn.

"Where are they from?" I demanded.

"From Nazareth," was the reply.

"That will do," I remonstrated. "Haven't I ordered you not to admit anyone from Nazareth? And besides, we positively have no room."

"But they seem such nice people," pleaded my slave. "And furthermore the woman's time has come and they can go no farther. Why not turn the oxen and donkeys out of their stalls and let the pair rest there? This will give the woman at least some privacy."

"Go ahead," I said, "and do what you suggest." And I rolled over to continue my sleep, for I was completely worn out.

Next morning came the report that a man-child was born to the couple from Nazareth. I was truly glad that we had not turned them away, and especially when I learned that the man was of the house and lineage of David. It was even rumored that the mother of the child was of the tribe of Judah. Is it possible that the child just born has royal blood in his veins? There was something unusual about this birth. I was informed that the shepherds from the

surrounding hills came to see the child. How did they come to know of this birth? Was the rumor true that the shepherds got their information from celestial beings? Could there be any relation between this rumor and the fact that the sheep under the watchful eyes of those shepherds were intended for the sacrificial offerings in the temple at Jerusalem? I could not help recalling what the rabbis and the scribes had repeatedly told us, that the Messiah would be born in Bethlehem Ephratha. This information they gathered from the prophets. But then would the coming king come from such poor parents, and from people living in despised Nazareth? Certainly not!

I had well-nigh forgotten the matter when some time later I learned that certain wise men from some eastern country came to worship this child. It was reported that they came to Jerusalem and inquired of Herod, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." The scribes in Jerusalem directed the "wise men" to Bethlehem. They even brought gifts for the child—gold, frankincense, and myrrh, kingly emblems, indeed. This greatly troubled King Herod and all Jerusalem with him. It so incensed Herod that he made an attempt to kill this child, and in order to be sure to get him he ordered the murder of all male children from two years old and under. He would see to it that this child would not be the next king of the Jews. Rumor had it that the child escaped the murderous Herod when his parents smuggled him off to Egypt.

The enrollment was now over and the people had returned to their homes. Once more quiet reigned over our little town. The prospects of gathering shekels by renting space in our inn were as slim as before. Then I began to think. Suppose this little boy should someday really become king of the Jews. Wouldn't people from all over our country come to Bethlehem to see the place where he was born? And wouldn't my inn again be in great demand? I rubbed my hands in glee as I again visualized the money this would bring me. I might become a rich man yet.

Years passed. The child grew to manhood. I tried to keep track of him to see if he might become our next king. Herod in the meantime had died of a horrible, incurable disease, but the child who was born in my stable was not proclaimed king.

But I heard of his wonderful deeds and I was greatly attracted to him. Although he was not made king, I was convinced that he was not an ordinary man. He healed the sick, made the eyes of the blind to see, the lame to walk, and even raised the dead to life. One day I heard that he was to be in Jerusalem, and so I went to see him and to hear him speak. I heard him say with great compassion, "Come unto me, all ye that

labour and are heavy laden, and I will give you rest." I went near him—so near that I could touch the hem of his garment. When I did so, he turned and looked upon me with deep love and said, "Son, thy sins be forgiven thee."

He who I thought would be our next king has now become my Saviour and Lord. How glad I am that I had a place for Him that night when He was born!

Goshen, Ind.

A Guide for Congregations

By PAUL M. MILLER

An increasing number of congregations are seeking for a fair plan of support for their pastors. This does not mean that the New Testament and Anabaptist-Mennonite pattern of having a team of leaders to serve each congregation is being forsaken. On the contrary, the team of leaders is being enlarged, through the use of church councils, boards of elders, and/or spiritual life committees.

However, the complexity and vigor of the congregational program and the need for effective guidance of the congregation's total ministry to its community are making it increasingly necessary that central responsibility be localized in one of the leaders, the pastor, or (as in some district conferences) the bishop-pastor. The pastor (usually the only one of the team who is ordained) needs time free to devote to his "servant of servants" leadership as he seeks to perfect the entire congregation in their work of ministering. Eph. 4:12.

How shall the local congregation decide what support to give their leader? Shall the congregation take a poll of the amount each wage earner receives, and strike an average which becomes their pastor's support? This would lead at once to a wide disparity in the support being given by various congregations, and thus subject pastors to the seducing temptation of "hearing the call" from a congregation with a higher support level. Why should the pastor of a congregation which includes many business and professional people receive more support than the pastor who serves in a low income area?

The Indiana-Michigan Conference decided at its June, 1961, session to recommend to congregations in the district that they "use the support schedule of the Mennonite Board of Missions and Charities as their guide when setting up a plan of support for their pastors." This proposal, that every congregation which supports their pastor should give him an amount equal to that which he would receive if he were

serving under the Mission Board, has the following advantages:

1. The General Mission Board support schedule for its mission personnel is based on the cost of basic necessities of living. Christ said that "having food and raiment let us be therewith content," and the cost-of-living schedule is designed to allow for the necessities of simple living.

2. The General Mission Board has had many years of experience in arriving at a plan of support for church workers which is fair and yet which keeps in it the element of sacrifice. Certainly, this support schedule can safely be followed as local congregations begin to support a part-time or full-time servant of the church.

3. If pastors are themselves living at a cost-of-living allowance, they can call all of their members to join them in the simple life and to give all of the surplus to the cause of world mission and the program of the brotherhood. Why should a brother whose business nets him from \$8,000 to \$12,000 per year spend any more on himself and his family than the brother who earns \$4,000? By living on a cost-of-living support level the pastor is in a position to be an example to the "flock."

The Mission Board support schedule for a representative home mission worker allows \$80.00 per month for each adult, \$21.00 for each child, and increases for each adult up to \$5.00 per month after five years of service. Allowances are provided also for car mileage, house rental, utilities, books and other tools for his ministry, furnishings, and hospitalization aid plan. Depending

on what the local rent level may be, a couple with four children may actually receive in 1961, when all allowances are included, somewhere between \$380.00 and \$390.00 per month. Whatever the congregation may choose to give in gifts-in-kind is in addition to this amount. The congregation which asks its pastor to serve on a cost-of-living basis should then arrange to help provide for his retirement through the plan provided by Mennonite Mutual Aid.

Every congregation should feel that it is a missionary congregation, and every member should feel that he or she is a missionary. By patterning the support of local church workers after that of the Mission Board, this concept is encouraged.

Goshen, Ind.

What Reviewers Say About— Brothers in Christ

By FRITZ BLANKE

"The author has a subject not covered before in other history books and this makes for fresh material. He writes in an interesting style marked by simplicity of wording which would make the book usable to laymen.

"The author gives a brief, concise, authoritative background of the conflict between Zwingli and Grebel that would help anyone visualize the theological conflict precipitating the rise of the Anabaptists.

You've tried. You've tried so very hard.

Again you've sadly failed.

And now you ask, "Why longer strive and strain,
Only again to fail?"

Dear child, sin's binding chains are strong,

Too strong for strongest mortal man to break.

Thou knowest this well. Let then a higher power
For thy poor sin-sick soul now undertake.

Cease now to strive to win the victory.

One conquered sin's dark battle long ago.

One conquered it with His pure, scarlet lifeblood.

Come, bow beneath that ebbing crimson flow.

Come, bow beneath the cross of Jesus.

Let all of self be crucified with Him.

Only by death can come the resurrection.

Only by death canst thou new life begin.

Only hy death canst thou loose the crust shackles

Of sin's tormenting, searing chains.

Come, die before the cross of Jesus.

Come, rise with Christ to blessed life again.

His Victory

By MARY ANN HORST



"The material is especially appealing, for it brings to light the experiences of the common people trying to be Christians rather than the story of preachers and church leaders. The farmers of Zollikon are the center of interest in the story.

"For such a small book, the research on the subject was tremendous as evidenced by the footnotes and bibliography."

—Standard Publishing Foundation.

* * *

"Bible teachers in our colleges and seminaries, ministers and Bible instructors in the field, do not pass by this informative booklet. It is a sturdy, attractive paperback of rare worth."

—The Ministry
(Seventh-day Adventist.)

* * *

"There were many differences between the Anabaptists of Zollikon and Zwingli, who brought charges of communistic practices because they shared their goods with those of poor circumstances. The hand of persecution rested heavily upon the small company of Anabaptists who would not recant. The authorities renewed charges of imprisonment as was to be expected. This was the beginning of the new idea of personal religious freedom and the free church. The Zollikon 'Brothers in Christ' were the forerunners of this new idea which gives Baptists of today the right to be called the fighters for religious freedom for all men."

—Baptist Sunday School Board.

This \$1.25 book is one of the many HERALD PRESS BOOKS available at your local bookstore or from the Mennonite Publishing House.

IT WAS BEAUTIFUL

(Continued from page 1060)

language, this sign singing, being international, could be understood everywhere, no matter what the printed tongue.

There was no visible discord—all "signed" together, harmoniously. It enlarged our appreciation of singing, and Psalm 134:2 took on additional meaning: "Lift up your hands in the sanctuary, and bless the Lord." So while some of us "signed" by the uplifted hand and the rest signified by the uplifted voice, the Lord was there and saw and heard, and we felt warm in the soul.

And then I went to the adult class of Sunday school. The pastor, who preaches in sign and voice simultaneously, went with me and was my interpreter so that I could be one of the class. In this Sunday-school class everybody but the teacher sat around the outside of tables arranged in the form of a U. Thus we all faced each other or looked down our own table, and all could face the teacher, who stood at the open end of the U. And, being a linotypist by occupation, he could express himself and did. And so did the others, for there were

two other linotypists and two pressmen in the class.

If there was need for a word for which there was no sign (like my name, for instance), that word was spelled out by letter, for there is a sign for each letter. Discussion did not lag, as one may well suppose, and sign language flowed volubly. My interpreter talked aloud to me, but of course that did not disturb the class at all. And this discussion was one of the best I was ever in, bar none. These people at the "First Mennonite Church for the Deaf," at Lancaster, Pa., have a keen, spiritual appetite.

During the preaching service a hearing "mother in Israel" stood beside the visiting minister and interpreted for him. A more attentive and responsive audience could not be wished for. While memory lasts we shall be remembering a sight witnessed during that sermon. The preacher was picturing Christ hanging on the cross; Jerusalem wanted nothing further from those hands of His. But, following the resurrection, and beginning publicly on the day of Pentecost, the crucified Christ received active hands again—hands dedicated to the purposes to which His hands had been dedicated while He walked the Palestine roads. Now when the preacher said this, and the interpreter signed it, "Show me Christ's hands which are His to use today," the hands of the audience shot up high and instantly, all present stretching both hands toward God. And with smiles to match. The scene is indelibly impressed on the memory.

Oh, it was easy to preach that morning! Several reasons may be assigned for this. (1) The appointment was of the Lord's own making. (2) There was prior prayer, naming prayer, prayer that "got down to brass tacks." (3) Consequently the Spirit pursued His Word, clear down into the recesses of our hearts. (4) There was fellowship, made possible by appreciation for each other, despite the fact that we needed interpreters so that we could understand each other, both ways. (5) Here, in truth, we met "in the Lord," and for His honor, and He honored such meeting. That recipe works, everywhere, even where interpreters are needed because of barriers in communication. There need be no barriers to hinder meeting "in the Lord." If there are such barriers, we erect them, not He.

Thank God for the "First Mennonite Church for the Deaf," Route 4, Lancaster, Pa., and for the group which meets there. And thank Him and His agents too for the projected Christian day school which is to be erected soon, the Lord willing, where non-hearing children may be served as their requirements merit. If you are invited to help in that venture, don't drag your feet.

Elkridge 27, Md.

A Prayer

FOR THIS WEEK

Our heavenly Father:

We come before Thee, conscious of our utter need. We rest in the fact that Thou hast made the Lord Jesus, our Saviour, to be sin for us that we might be made the righteousness of God.

We marvel anew as we think of His coming as the Babe of Bethlehem. Help us to get beneath the tinsel and glitter in our lives so that we may do even as the Wise Men of old—find Thee and lead others to Thee.

With the psalmist we pray, "Thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me." Amen.

—Margaret Bucher.

Prayer Requests

(Requests for this column must be signed.)

Pray for a young professional couple in Cuba, that the wife may be successful in being baptized and sealing her commitment to Christ, that the husband may also be won, and that the Lord will open the door for them to come to the United States and lead in locating them, if it be His will.

Pray for the Lester Blank family among the Trique Indians of Mexico as they decide whether to continue work in the area where Claude Goods serve or move to another area.

The Puerto Rico Mennonite Conference is promoting self-studies in the various congregations of the conference with the hope that they will lead to vision and increased efforts in church extension. Pray that this undertaking may be the basis for the preparation of a five-year plan for church extension.

The supply of pastors and other church leaders and workers for Puerto Rico congregations is scarce. Pray that some may dedicate themselves to the work of the church and fulfill this urgent need.

Pray for A. Darino and Delbert Erb, who are in charge of the preaching and music at the evangelistic campaign Dec. 7-16, which is being held in the new rented hall in Villa Adelina, Argentina.

Pray for a young couple who have been away from the Mennonite Church for some time but are now returning. The husband earlier spoke of a call to the Christian ministry. Pray that the Lord will have His way with this Christian couple.

Pray for a young couple who recently renounced the Catholic Church and have found their peace in Christ. They have special ability to witness for Christ.



OUR SCHOOLS

Goshen College

HERALD editor Paul Erb presented "The Call to Commitment" to Goshen College students, faculty, and staff in a week of evangelistic meetings Nov. 27 to Dec. 1.

In summing up his week of chapel and evening messages, Evangelist Erb said, "Christian faith and life is commitment to Christ. Commitment is both intellectual acceptance and moral decision. The basic commitment is the acceptance of Christ as Saviour and Lord into one's heart.

"But this basic commitment has many and continuing involvements," continued. "For Christian commitment is an acceptance of the will of God and this will expresses itself in myriad ways in one's stewardship of time, talent, and money, in one's choice of a lifework, and in the ethical applications to our life in society, the family, and the church. To be a committed Christian is to say 'yes' to the call of Christ and to all the demands which He lays upon us."

The purpose of these evangelistic meetings was to stir Christians on the campus to deeper commitment in specific areas of their Christian life and to invite uncommitted persons to a basic, intelligent commitment of their lives to Christ. Bro. Erb reported that while there was an expected lack of immediate, dramatic response, the responses in vocational and stewardship commitments were very great and many persons expressed appreciation for the help received in strengthening their Christian commitments.

"Commitment to Christ" is an emphasis of the YPCA this year. George Wismer, Plumsteadville, Pa., who is the Y president, pointed out that the organization will continue the commitment emphasis. Presently they are making plans concerning the Y's responsibility to continue and foster the spirit of commitment as set forth in the evangelistic meetings and to encourage those still contemplating commitment.

My Commitment to Spiritual Renewal

FORMULATED BY JOHN R. MUMAW

I. I commit my life to the requirements of Christian discipleship.

Lord, I promise to obey the Bible in my daily living, to live up to the ideals I have discovered in divine purpose. I promise to give priority to the claims of Christ and to live in constant awareness of Thy presence. I will be honest with myself and my fellow men and keep my speech clean. I

pledge to Thee purity of life so that I can be a clean vessel for Thy use at all times.

II. I pledge my loyalty to Christ and the Church.

Dear God, I confess Jesus Christ as Head of the church of which I am a member and acknowledge the authority of the church under Christ in matters of doctrine and this same body. I promise to give the church a central place in my love and loyalty. I recognize other Christians as members of practice and promise to promote the distinctive witness of my church. I pledge my will to act in harmony with my knowledge of the Scriptures and to participate sacrificially in the work and worship of the church.

III. I dedicate my powers and possessions to the glory of God.

Dear God, I acknowledge Thee as the generous Father of mercies who owns all that I have; I recognize that Thou art the Source of power to get wealth. I promise to give sacrificially in support of the work of the church and to give myself in loyal devotion to the cause of Christ. I promise to apply Christian ethics to earning money and in spending it. I assume moral responsibility for personal obligations and do all within my power to fulfill them. I promise to use my leisure time in wholesome activities and to spend my vacations in ways that are consistent with my profession of Christian discipleship. I will assume individual responsibility to do the right in all circumstances on the basis of principle and personal integrity.

IV. I renew my vows to responsibility in home and family.

Dear Father, I renew my pledge of loyalty to my family and of faithfulness to my home. I promise to perpetuate the meaning of faith and to promote purity in my community. I accept parental responsibility to teach and discipline my children. I promise to do all I can to create and maintain a Christian atmosphere in my home, keeping it free from obscene and damaging literature, from unwholesome programs, objectionable music, and from demoralizing activities. I will foster in my home the spirit of respect, obedience, and honor. I will maintain forms of family worship that are regular and meaningful.

V. I promise to practice the ideals of purity and integrity.

O God, my Father, I pledge to Thee my utmost to live a virtuous life; to be honest

and longsuffering with my fellow men; to act on the basis of love and understanding; to seek peace and follow hard after it; to be patient and self-sacrificing in my service to others. I promise to regard people of other races as having rights equal to my own and to share with them the respect and freedom I enjoy. I will deal with them justly and lovingly. I promise to resist the social pressures that militate against holiness and keep my sense of pilgrimage before me. I pledge my influence in the church and home against the inroads of materialism and worldliness.

VI. I consecrate my life to separation from the world unto God.

Great God, I accept the teachings of the New Testament as guidelines of practice in my life. I promise to contribute to the spirit of brotherhood in my congregation. I will give preference to the fellowship of the saints and avoid prolonged association with unregenerate people. I accept the leadership of the church in formulating standards of practice for my public and private life. I promise to apply Biblical principles to the various aspects of culture that affect my life and exemplify in my whole manner of the Christian ideas of simplicity, modesty, and moderation. I promise to keep my conscience tender and yield to the voice of the Spirit in determining my faith and practice.

Harrisonburg, Va.

Appetites Starving Purposes

The uneasiness that exists inside Americans has to do with the fact that we are not living up to our moral capacity in the world.

We have been living half a life. We have been developing our appetites, but we have been starving our purposes. We have been concerned with bigger salaries, bigger television screens, bigger cars, and now with bigger missiles, instead of with the big ideas on which our lives and freedoms depend.

The main need is to find some way of making the planet safe for human life. Man has natural rights that transcend the rights of nations. He has the right to live and to grow, to breathe unpoisoned air, to work on uncontaminated soil. He has a right to his human nature.

Indeed, the test of a nation's right to survive today is measured not by the size of its bombs, or the range of its missiles, but by the size of its concern for the human community as a whole.

—NORMAN COUSINS.



TEACHING THE WORD

A New Approach to Sunday Evening Planning

By PAUL M. SCHROCK

What's New?

Until now the Sunday evening service guides in *Builder* have provided programs built around a monthly theme. The December programs, for example, are sub-topics of the theme, "The Living God Speaks." The five programs developed on this theme are: "God Speaks Through Nature," "God Speaks Through the Bible," "God Speaks Through Us," "God Speaks Through His Son," and "Listening to God."

Beginning with the January programs a new pattern is being followed. Instead of monthly themes, each Sunday evening of the month is being given a special emphasis. The first Sunday evening of every month, for example, is considered Music Night. *Builder* will provide twelve music programs a year for these evenings. Each of the other evenings of the month has its emphasis too: the second Sunday evening is Mission Night; the third is Youth Night; the fourth is Evangelism Night; and the fifth, once a quarter, is Home Night.

Keeping this pattern in mind, look at the January programs. The music program for Jan. 7 is entitled "The Joy of Singing." The missions program for the following Sunday evening is "Leaders for New Churches." Youth Night for January is devoted to a study of "Discipline for Discipleship." As a base for the evangelism emphasis every fourth Sunday, the program for Jan. 28 is on "Man's Ruin." The first program on the home does not appear until April 29. It will be on "Worship in the Home."

Why Change?

This new plan is being adopted at the recommendation of the Mennonite Commission for Christian Education. It is the result of years of discussion and study on what could be done to increase the effectiveness of our evening services. There are many reasons for making this change. A few of them are:

(1) **Recurring Emphases.** The new plan gives constant emphasis to five very important areas of church life. In the case of music, there is no other place in our church program to give special attention to where we are and where we are going in our church music. The regular study of aspects of the other themes will pro-

vide a continuing base for our thinking in those areas.

(2) **Audience Anticipation.** People like to know in a general way what is being planned for future programs. After a few months on the new pattern, your members will expect a youth program the third Sunday evening of each month and the other emphases on the other evenings.

(3) **Broader Participation.** Several important areas of interest are touched each month. Members with special interest and talent in music will become involved in the monthly music program. Young people will welcome a regular program planned especially for them (and perhaps by them).

Suffering proves the stature of a man's character.—D. Walter Miller.

(4) **Built-in Variety.** It is generally conceded that a certain amount of variety is a healthy thing. On the other hand, it is exceedingly easy to fall into a monotonous pattern of Sunday evening programing. The new plan assures an interesting sequence of programs each month.

(5) **Representative Planning.** Your Sunday evening planning committee might well consist of a representative from each of the five areas of study. If your congregation has a music committee, one of its members should be on the Sunday evening committee. Your mission board member and someone from the extension committee could represent the mission and evangelism interests. The youth could designate an MYF-er and an adult partner to help in the planning. The WMSA could provide someone to represent home interests. Together this group would plan all the Sunday evening programs. This should provide an opportunity for healthy interaction between the various interest groups represented.

Another idea would be to have a separate committee be responsible for each emphasis. In such a plan, the MYF would be delegated to arrange for the monthly youth program. A regular part of your music committee's work would be to plan the monthly Music Night. The WMSA would be responsible for the quarterly home program, etc. It might be wise for

the pastor or a designated general chairman to sit with all the committees for purposes of co-ordination.

(6) **Specialization.** It has already been emphasized that your especially qualified members in the various areas will provide local leadership for planning and adapting these programs. What is happening in the preparation of the printed programs in *Builder* should also be noted. Under the old pattern a general outlining committee was called together periodically to suggest program themes for a year or several years. Then one or two persons did the actual writing.

In preparation for this new approach, five specialized committees met a year ago to suggest topics for three years of programs (1962-64). One of these committees was made up of some of our church-wide music leaders. I must confess that, personally, I was wondering if we might have trouble finding 36 music program ideas for the next three years. My fears soon vanished when John P. Duerksen, Hiram Hershey, Mary K. Oyer, Paul Showalter, and Don Sommer went to work. They had so many ideas that they immediately began selecting the best ones and seemed to feel a little cramped in needing to limit their suggestions to 36 programs. As an example of their work a few of the programs which are now being prepared in this area are: "Music in Old Testament Worship," "Old-Fashioned Hymn Sing," "How Music Contributes to Worship," "Singing with Children," and "Reformation Music." The same thing was true in the other outlining committees. Specialists of our church in each area who were tapped for ideas provided this leadership enthusiastically.

The writing of these programs is being done by especially qualified persons, too. Among the writers of programs for early 1962 in the various areas are C. K. Lehman, J. Mark Stauffer, Elizabeth Showalter, Norman Wingert, John Howard Yoder, Melvin Gingerich, Carl Kreider, Clayton Beyler, H. Clair Amstutz, John Lederach, Mary Beth Kauffman, and Helen Alderfer. As you use these programs, your congregation will profit by some of the best thinking of the church in these areas. At the same time you can adapt these materials to your local situation and specific needs.

For further help in thinking through the new pattern watch the editor's page of the Sunday evening service guides in *Builder*. Beginning in the January issue, each of the five emphases will be dealt with in consecutive editorials. The one appearing in January will be titled "Spiritual Singing Strengthens Services." February's issue will carry "Making Monthly Mission Meetings Meaningful." March's

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Giving and Receiving Through Gift Annuities

By JOHN H. RUDY

(No. 4 in a series of suggestions to Christian stewards)

Income for life from money you give away. You may feel you can't afford to make a substantial gift to the church. You would like to, but you need the income from your investments. You need this income to live on, for present and future needs. There's a way, however, to make both a gift and an investment. In a single transaction you can give and also receive. The way to do this is through gift annuity plans. Such plans are offered by a number of our church institutions, such as our colleges, mission boards, and Publication Board. Here are excellent opportunities for the Christian steward to realize the joy and blessing of lifetime giving, and at the same time realize a good return on his money.

You are guaranteed an income for life. In consideration for your gift of cash or property to a church institution, you receive an annuity agreement in which the institution promises to pay you a fixed income for the rest of your life. The rate of return is determined by your age at the time the agreement is made. The older you are, the greater and more generous is the return. For example, at age 60 the rate is 4.5 per cent. At 70 it is 5.5 per cent. A large portion of this income is tax-free, making the yield even greater as compared with taxable income.

You receive regular payments. Some investments don't produce a steady, dependable return, year in and year out. But gift annuities do. You can depend on always receiving the same amount of money. As long as you live, you receive fixed payments at regular intervals, usually twice a year. Other methods of payment such as quarterly or monthly can often be arranged, depending upon the size of the gift.

You can provide income for loved ones. Gift annuities normally cover no more than two lives in a single agreement. In addition to yourself, you may include your wife or other dependent. Annuity income will continue as long as either one of you is living. You can provide annuity income for more than two persons by entering into additional annuity agreements.

You are relieved of investment worries. Perhaps you have neither the time nor the experience to keep your assets wisely invested. Maybe you're getting well up in years. Gift annuities may provide the an-

swer. Our church institutions which issue gift annuity agreements accept the responsibility to invest your gift and pay you a regular, dependable income. You don't have to follow the stock market. You don't have to be concerned about fluctuating real-estate values or worry about the health of the economy. The church institution invests your gift and manages this investment as long as you live. Then at your death, the portion of your original gift which remains will go to the institution to be used in its work.

You realize worth-while tax savings. We mentioned above that a large portion of annuity income is exempt from income tax, which substantially increases the attractiveness of such income. But this isn't all. In the year you sign an annuity agreement, you are entitled to a charitable gift deduction on your income tax return. The church institution you choose for your gift annuity will help you in figuring the tax information or you can write to the Mennonite Foundation, 111 Marilyn Ave., Goshen, Ind. If you have a sizable amount of money which you want to put into gift annuities, you should take into account the charitable gift limitation, which is 30 per cent of adjusted gross income. You can stay within this limit by entering into several annuity agreements, thus spreading your gift over a number of years. Your gift annuities may also provide substantial savings in future estate and inheritance taxes.

You can be generous without being well-to-do. Many dedicated Christians would like to be of greater financial help to the church. But they can't give large sums of money outright. They need the income from their money. However, with gift annuities a person need not be wealthy in order to give substantially. Nor is it necessary for him to give up income. Giving by means of gift annuities assures a lifetime income along with the joy and satisfaction of lifetime giving to the church.



This is a piece too fair
To be the child of Chance, and not of Care.
No atoms casually together hurld
Could e'er produce so beautiful a world.

—John Dryden.

Relief Food for China

Resolution adopted by Mennonite General Conference, on recommendation of the Peace Problems Committee and the Mennonite Relief and Service Committee.

Whereas, There is extensive and serious suffering in China from lack of adequate food, and

Whereas, Christian compassion constrains us to minister to the needy everywhere regardless of race, religion, or political conditions,

We call upon our people for a special contribution of food toward the present need in China, and would invite all Mennonites in Canada and the U.S.A. to join in this special relief project, working through the Mennonite Central Committee under the following suggested conditions:

1. that a special fund be sought for the purchase of wheat in Canada for shipment to China, to which our contribution might be \$40,000 to \$50,000, and that we suggest the value of a bushel of wheat per family as a minimum desirable goal;
2. that this be a special contribution over and above regular relief and missions giving and budget;
3. that this wheat increase the wheat available to China from other sources;
4. that the Chinese government provide free shipment from the Canadian point of purchase;
5. that the wheat, or flour milled from it, be distributed free to the needy in China;
6. that a Canadian Mennonite be sent to China as a personal representative of the Mennonite brotherhood in this matter;
7. that a Canadian Mennonite relief agency handle the purchase and shipment of the wheat;
8. that the Mennonite Central Committee of the United States and Canada be asked to serve as the channel for handling the necessary funds, but that our portion be raised through our Mennonite Relief and Service Committee and the Lancaster Conference agency (it is understood that any funds raised which cannot be used for the China project be applied by the MRSC to other relief needs);
9. that a communication of Christian compassion and concern be sent to the government of China, either to accompany the gift, or in case it proves impossible to send a gift of food, as a testimony of our Christian concern;
10. that we overture the Mennonite Central Committee to take over this project and carry it through as may be possible in its best judgment.



TO BE NEAR TO GOD

BY OLIVER H. ZOOK

Sunday, December 17

Read Prov. 3:13-19.

"Happy is the man that findeth wisdom." Solomon once said, "Wisdom is the principal thing; therefore get wisdom." There is great profit in reading the Book of Proverbs. But we must marvel at the mistakes Solomon made in the closing years of his life. He is credited with being the world's wisest man, and yet he failed to keep his own precepts. The wisdom of God is graciously given to those who humbly and sincerely seek it. Many people are quite handy with giving good advice, who fail to practice their own admonitions. Consistency has always been a jewel. Solomon once said, "Wisdom is too high for a fool" (Prov. 24:7). And he proved it with his own folly. He had 700 wives and 300 concubines. The poor man! "And his wives turned away his heart" (1 Kings 11:3). You can't play with God. The Bible says, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." It pays to be true to God. Indeed, it does.

Monday, December 18

Read Prov. 22:1.

A good name is an index of a clean life. A good name and loving favor go hand in hand. There are not many people who would turn down a lot of money. In these days of high prices, high taxes, high cost of living, most people would accept a gift of money, if it was high. But a good name is better. Riches—in most cases—crowd God out of the heart. James says, "Riches are corrupted." Paul told Timothy, "[Trust not] in uncertain riches." Jesus said, "How hardly shall they that have riches enter into the kingdom of God!" "Riches . . . make themselves wings" (Prov. 23:5). Solomon said, "He that trusteth in his riches shall fall." The riches of the world will fail. But "the exceeding riches" of God's grace will fill your heart with joy, and bless your soul with peace. "The reproach of Christ [is] greater riches than the treasures in Egypt." Let God fill your heart with His love, and He will supply all your needs.

Tuesday, December 19

Read Prov. 26:16.

The dictionary says, "A sluggard is habitually lazy and idle." Not exactly a desirable reputation. The Bible says, "The sluggard is wiser in his own conceit than seven men that can render a reason." And Prov. 6:6 says, "Go to the ant, thou sluggard; consider her ways, and be wise." It would seem that the most ignorant people in the world are sluggards. It is hard to understand how an ignoramus like a sluggard could pose as a wise person. But that is the nature of a lazy, idle, slothful person. A sluggard! What a character! How

far from God he really is! Nothing but an experience with the Lord will ever change his heart and life. Lost, hopeless, and on the way to perdition. May God have pity on his soul. It was for such that Christ died on the cross. Can they be redeemed? Yes. Can they be saved? Yes. How? That, my friend, is your problem, and mine.

Wednesday, December 20

Read Prov. 10:22.

Why do people want to be rich in this world's goods? Why do they covet riches that take away their peace of mind and fill their hearts with fear? Why do they do it? Why? The enemy would much rather have you rich than poor, for then he can fill you with worry and fear and take away your

peace. Our text says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." The Bible says, "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165). The peace of God and the blessings of God are so outstanding, so desirable, so great that the world has nothing to offer that can possibly compare with them. And God is offering them free to all who will love and serve Him. There is a day coming when Christ will divide His sheep from the goats, and I don't want to be a goat. How about you?

Thursday, December 21

Read Prov. 1:8, 9.

Young people who think they know more than their parents do would do well to read and ponder our text. The world today is living and moving at such a terrific pace, they don't have time for God, or for making any preparation for eternity. Our young people are being rushed so fast in school and school activities that an experience with the Lord is practically impossible. World standards are

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Sunday School Lesson for December 24

"Good News of a Great Joy"

Luke 2:1-16

"Good news," the angel said. The Greek word gives us "evangel." This is "gospel" in English. "Unto you is born . . . a Saviour" is the Gospel, the best news the world ever received. News meant it had not been heard before. Is it still news? Is it not old to us who have celebrated so many Christmases? No. How often between the Christmases we have heard the news as if we never heard it before. And there are many who have never heard. It will be good news to them, indeed.

Jesus was God's greatest revelation of Himself to us. What does the miracle of Christ's birth tell us about God?

Since the foundation of the world God had planned to send a Saviour for man. Now His promise and plan are being fulfilled. Perhaps not too many were awaiting the gift of the promise. But some were, and God was true. We can ever rest on His words.

"Love came down at Christmas." The incarnation was the greatest expression of God's love to man. Here is good food for meditation this Christmas time. Divinity took on the form of humanity for no other reason than love. Christ came to live to tell us what God is like. "Emmanuel . . . God with us" is one of Jesus' names.

The angel said the good news was for "all people." God gives all people everywhere help and hope. To spread this good

news is a great privilege, at Christmas especially.

This good news was given to simple people. How this must have encouraged them, and does us!

"Great joy," the angel said. Although the shepherds feared because of the glory, God quickly changed their fear to joy, "great joy." In announcing this miraculous event the angel made the shepherds happy. With what the shepherds heard, they also saw the glory of the Lord and heard the heavenly anthems. Jesus brought peace and good will. This they saw when they beheld the Babe.

Christmas is the occasion for the highest and holiest joy. God would renew our joy and peace as we meditate on this miracle and as we spread the good news. Our gifts to others, our greetings, our burning candles, our family gatherings should speak peace and joy. Perhaps we can speak to many peoples. Think. Who needs peace and joy in Christ?

We may be salt to this world of ours. We have "good news" to tell and news that brings "great joy."

Joy to the world! We have a Saviour!

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

In the Name of Christ: Korea

By Jake M. Klassen

Director of Korean Program, 1958-61

In Luke 16 we have the well-known story of the rich man and the beggar. This story continues to have much meaning for us in the twentieth century because we still have the poor with us. We not only have poor individuals; we also have poor nations. These nations are, so to speak, lying at the doorsteps of the rich nations.

One of the poorest, most unfortunate nations of the present-day world is Korea. Korea is sometimes called the appendix of Asia. It is a small peninsula, slightly larger in area than the state of Utah. Its topography is mountainous; only 20 per cent of the land is arable. The country is inhabited by more than thirty million people.

Korea lies on the crossroads of the Orient. Its proximity to three mighty nations, China, Russia, and Japan, has caused it to be influenced, overrun, and controlled by one or the other of the three many times in its 4,000-year history. The most recent example was the Japanese occupation of Korea from 1905 to 1945.

In 1953, after the Korean war, the communists and the United Nations signed an armistice which has permanently divided North and South Korea. In the North are the Red soldiers, seven million Korean people, and Korea's rich resources of minerals, lumber, coal, and hydroelectric power. In the South are some United Nations sol-

diers, twenty-three million Korean people, and land with limited resources—primarily agricultural.

Twenty-three million people in an area half the size of the state of Utah places a heavy strain on the country's economy. Consequently, many South Korean people are barely eking out an existence. As long as the North remains divided from the South or until the South is able to develop the industries that it needs, there is faint hope for an improvement in the economic situation of South Korea.

Much has been said and written about the Korean church. Five per cent of the population are Protestant Christians and 2 per cent are Catholic. Korean Christians take their Christian life seriously. You can always tell a Christian from a non-Christian as soon as he enters your home—a Christian will sit down, bow his head, and spend a few moments in silent prayer. Every morning at 4:30 the church bells ring, summoning the church members to prayer. Christians in all walks of life respond to this call. They spend about an hour in Bible reading, prayer, and meditation every morning. Very few Korean Christians drink, smoke, or dance. Most of the non-Christians of Korea are Buddhist.

As mentioned earlier, poverty and disease are common in South Korea. With



Wheelbarrows were made in the metalwork class at Mennonite Vocational School, Taegu.



Boys of the Mennonite Vocational School enjoy gymnastics.



Graduates of the widows' sewing project, with their machines.



Bethany, home for beggar boys at Taegu, Korea, receives monthly food supplies from the church's overseas relief agency, Mennonite Central Committee.

52 per cent of its population under 22 years of age, it can be seen that Korea's problems are really just beginning. Korea has been the recipient of a considerable amount of foreign aid, but much of this has been directed toward the armed forces. Korea's army is said to be the fourth largest in the world. Obviously this is a heavy load for a poor economy to carry.

If, out of all the poverty, disease, and need, we were to sift the greatest needs, they might be the following:

Orphans: Korea has many orphans. The Korean war, 1950-52, took the lives of many parents. Some estimate that there are 60,000 orphans in South Korea.

Widows: Traditionally Korean widows

do not remarry. If they have children, their problem is compounded.

The sick: By now Korea has quite a few well-organized and well-equipped hospitals. However, if we were to remove from Korea all those hospitals that have been built by foreigners (including the Japanese) there would be few left. The country does have a fairly high ratio of doctors, many of them trained abroad; but hospital care is not the best and for many people, particularly in rural areas, not available at all.

The farmers and the unemployed: Traditionally, the Korean farms are passed on from father to son. The land holdings are so small (they average approximately three acres per farm) that a farmer with a family is unable to raise enough to meet the needs of his family and to cover the cost of his operations. Farmers go deeper and deeper into debt. Farming methods are primitive and the work is hard.

The working class of the city is equally poor. They are overemployed and at the same time underemployed. The paradox is simple. They are overemployed in the sense that there are two or three men holding a job that should be done by one man. They are underemployed in the sense that three or four men are sharing the wage that should go to one man.

How does the church through its overseas relief agency, Mennonite Central Committee, meet these needs? The church is able to meet, to some extent, need in each of four categories below.

Material Aid: This is in the nature of emergency relief. Every month food, bedding, and clothing rations are given to 125 welfare institutions in Kyong San province. These institutions accommodate approximately 14,000 people. Most of the institutions are orphanages, leprosariums, or

homes for the aged, the crippled, widows, or beggars. To meet the need of the underemployed there are five feeding stations in the city of Taegu where 8,000 people are given one hot meal of corn meal mush daily. There is always opportunity to help in times of disaster, such as fires, floods, and typhoons. In 1960 the total relief program in Korea, including cash and supplies, was slightly over \$520,000.

Mennonite Vocational School: In this school, 12 miles out of the city of Taegu, 200 orphan boys between the ages of 14 and 22 are given a full junior- and senior-high-school education plus vocational training in printing, metal work, carpentry, or agriculture. These boys have to be fed, sheltered, clothed, and mothered, since they are orphans.

The school is situated on a 72-acre tract of land. This farm serves as a base for experimentation and demonstration. It also serves as a base for an extension program in agriculture which reaches out into ten neighboring rural villages.

After the boys graduate from the school they are taken into Taegu City to a hostel. Here, under close supervision, the boys are helped in finding jobs and in relating to a Christian church of their choice. During their six-year stay at our school, many boys accept Christ as their personal Saviour and need the nurture and Christian fellowship that they can find in the indigenous Christian church.

Widows' project: Every year 12 particularly needy widows who have children of school age are selected and are trained for one year in sewing and the use of a sewing machine. During this time relief workers

give regular food and clothing allocations to the widow and her family. When the widows graduate at the end of the year, relief workers provide them with new sewing machines and help them set up their own little sewing businesses.

Hospital advisory service: There is a big gap between theory and practice in Korean hospitals. Korean nurses are well trained and in good supply. Many graduates cannot even find employment in hospitals. It would seem then that only the best would find employment opportunities. This may be true, but at the same time the standard of nursing care is relatively low. The nurse knows exactly on what page of the textbook it tells how to bathe a patient, but she may never bathe a patient in practice.

In loaning nurses to four Korean hospitals, the church in its relief program hopes to bridge the gap between theory and practice. In working side by side with Korean nurses, the Mennonite volunteers hope that they can demonstrate good patient care in a very practical way.

The hospital advisory service is not limited to nurses. In Pusan we also have on loan to the Children's Charity Hospital a business manager who helps the Korean superintendent in managing this hospital. He also acts as liaison between foreign agencies and the hospital.

Sometimes relief workers are tempted to think, "But what are these among so many?" the need is overwhelming. At the same time, they realize that they are not responsible to meet the whole need but rather to make available those talents they do have, so that the Master may use them to His glory.

An Open Door

By PETER J. DYCK, MCC European Director

For one person Greece represents that land of ancient culture with the earliest attempt at a democratic state or the land of myths and temples of the gods. For another it is that land of great philosophers—Socrates, Aristotle, and Plato. For yet another it is that land in which the Apostle Paul conducted missionary work and founded Christian congregations to whom he wrote epistles such as First and Second Thessalonians, First and Second Corinthians, and others. It embodies all this, but in addition something more: Greece belongs to the underdeveloped areas of our time.

How modern Greece has come to be among the needy areas of the world will not be discussed here except to mention that undoubtedly the centuries-long oppression by the Turks and the destruction in the last war have played their part in this. It



Early Sunday mornings Pax men (first on cycles) mounted motorcycles in the village of Tsakones to take Greek theology students to distant villages. The students preached and conducted youth meetings.

is, however, a fact that Greece needs help and that the door is open.

The Pax program has been working in



Relief Worker Tina Letkeman, R.N., Graysville, Man., helps a student nurse learn to make a bed with a patient in it.

You See the Wasted Lands

and the faces lined with despair. But through the barbed wire Christians give materials to form a new life with new bricks for building, seeds for planting.



Each green shoot, each block cemented, each beam hoisted mends the broken in spirit. The listless hands revive to pick up the hoe, to lay mud brick, to become creative again.

Sacks of rice and cartons of canned foods demonstrate the Christians' concern to share, to offer hope through the hands of relief workers.

But building progresses in proportion to the Christians' response to relief needs. Will you build for a brother by providing in the name of Christ?

Contribute generously and regularly to your church's relief and service offerings. In groups where such offerings are not taken, gifts earmarked for relief and service may be sent directly to

MENNONITE BOARD OF MISSIONS AND CHARITIES

1711 Prairie Street

Elkhart, Indiana

the Macedonia region of Greece—in the village Panayitsa from 1952 to 1960 and in the village Tsakones from 1954 to 1961. During this time much was done in the areas of crop production, livestock improvement, and food preservation.

In 1959 the Pax unit relocated in order to serve a larger number of villages. Within the plans for this relocation was the construction of a demonstration farm to serve as headquarters for a new agricultural extension program. A five-acre plot near Aridea, 75 miles west of Salonika, was chosen as the site for this farm. The property is located in the triangle between two roads on which villagers from approximately 29 villages come to market.

A two-pronged approach to agricultural improvement is made by demonstration at the farm center and in projects, and instruction through books, pamphlets, and personal counsel.

The Pax team constantly endeavors to have more Greeks share in the exploration of better work methods and the developing of a higher standard of living. This is confirmed by the following report written by a Greek theology student from the University



The new demonstration farm serves approximately 35 villages in the Aridea Valley. Included in the program are poultry and egg production, cattle and hog stock upgrading, the use of hybrid corn, improved feeding with silage and the building of silos and silage pits, soil improvement, fertilization, and irrigation.

of Salonika who volunteered to work with the Pax team during the summer of 1960:

"The aim and the ideal of Pax is to extend help to their fellow men with works of peace and in obedience to the Christian life. The present group is stationed in Nomos, Edessa, and Pellis in a building which hasn't been completed yet and is located near the small town of Aridea.

"The Pax agricultural program is divided

(Continued on page 1075)

Missions Today

Is Union the Ground of Hope?

By J. D. GRABER

The Ecumenical Movement deeply colors much of current missionary thought and literature. There are, of course, two schools of missionary thought, the one more or less generally in the climate of the World Council of Churches, and the other which speaks of itself as evangelical or fundamentalist. To the former the eventual union of all churches is the ground of hope for getting the church off center and making her effective in her primary task of world evangelism, while the latter stress unity of all true believers in Christ as being primary rather than organizational union.

Disunity is sin. The New Testament places much emphasis on this truth. Eph. 4; 1 Cor. 3 and 12, for example, give strong teaching on the central necessity of unity among believers. John 13:35 says, "By this shall all men know that ye are my disciples, if ye have love one to another," and in John 17 Jesus prayed "that they all may be one." It is in the Old Testament where sowing "discord among brethren" is referred to as the final abomination.

Does this teaching apply to denominational groupings? Certainly not directly, for no such existed when these Scriptures were written. Paul was not concerned about Corinth getting on with Ephesus or Philippi, but was very much concerned about Corinthians getting along with Corinthians and about unity within the Ephesian brotherhood. The messages to the seven churches in Rev. 1-3 contain no "ecumenical" message. Their problems were spiritual, personal, and local. It is assumed that when these are solved Christian witness can proceed without an all-Asia or Pan-Mediterranean Union.

Are our denominational differences the great scandal of our times? This is the way they are often characterized by those in the Ecumenical Movement. I would like to stress, however, that it is not our separate organizational units but our lack of unity in Christ that undercuts the witness. It is not begging the question to say that our denominations are like families in the household of Christ. In the same way a community is made up of many individual families with differing names and customs. Family loyalty does not militate against community loyalty but rather strengthens it. By abolishing the family units we would destroy the community.

(Continued on page 1077)



MISSION NEWS

Overseas Missions

Argentina—The Junta Directiva met in Bragado, Argentina, Nov. 13 to decide, among other matters, to rent a hall for evangelization purposes in Villa Adelina, a suburb of Buenos Aires, instead of buying a property in El Talar. Money from the church extension fund raised especially for missions will be used.

B. Frank Byler and family moved from Bragado to Montevideo, Uruguay, where he will serve on the Montevideo Mennonite Biblical Seminary faculty. Earl Swartzentrubers, now in language school in Costa Rica, will arrive in Bragado this month to assume church responsibilities. Bylers' new address is Camino Raiz 875, Montevideo, Uruguay; Swartzentrubers' is Escalada 1195, Bragado, FNDES, Argentina.

Mario Snyder reports a series of tent meetings recently closed, through which many good contacts were made and 16 were converted, many teen-agers.

Brazil—Cecil and Margaret Ashley are learning to know the community of Lapa, Sao Paulo, Brazil, through finding out where believers live, where other evangelical churches are located, and sensing spiritual need. Once a month Bro. Ashley preaches at Indianapolis. Presently their goal is to co-operate with existing evangelical churches and to fill a need in their outreach.

Costa Rica—Eleven Mennonite missionaries are enrolled in a class of 190 at the Spanish Language School, Apartado 2240, San Jose, Costa Rica. Rhoda Sauder, missionary appointee to Honduras under the Eastern Mennonite Board of Missions and Charities, reports that days are filled with listening, talking, recording, and writing Spanish. The school, set up for one year of intensive Spanish training and divided into three terms of 15 weeks each, begins at 7:30 a.m. and continues through the afternoon and evening. Missionaries appreciate the modern techniques for language learning applied at the school. English is outruled and missionaries are forced to use Spanish in classrooms as well as in business negotiations.

England—On Nov. 26 several regularly attending and new students (for the first time) participated in a communion service at London Mennonite Centre. A Canadian Mennonite couple, of which the husband is a student in Imperial College, also attended. A Russian man and his English wife, who live outside London, have attended services every two weeks. His wife, an Anglican, is eager to have him join the fellowship and is ready to join with him.

India—Weyburn and Thelma Groff and family recently returned to Yeotmal, Maharashtra, India, where Bro. Groff will teach at Union Biblical Seminary, a union institution of 21 churches, of which one is the Mennonite Church in India. The student

body has 93 fully registered students and 11 wives as part-time students; 22 languages, 36 churches, and 5 countries are represented. Evangelistic outreach last year included eight student teams serving weekly in churches, bazaars, villages, and tract distribution. The mission, founded in 1937, has grown from one family doing the teaching, to 11 full-time professors and seven part-time teachers and helpers.

Japan—Lee and Adella Kanagy report that movie and television companies mold and shape Japanese society. Recently a large movie company released a film on the life and teaching of Buddha, which will be sent to Far East countries from Pakistan to Malaya, from Borneo to the islands of the seas. In spite of culture conformity and mass pressure, people still want to know about Christ. After church recently, Miss Ota, the leading teacher of the kindergarten, brought a high-school student who said she wants to be baptized. Another man is also asking for baptism.

A member of the Kushiro congregation, Dr. Takaoka, bought the mission house and is converting it to a private hospital. Since it is not large enough, he is building



Left to right: James and Rhoda Sauder, East Earl, Pa., appointed to Honduras; Earl and Genevieve Swartzentruber, Goshen, Ind., Argentina; David and Shirley Yoder, Telford, Pa., Mexico; Elmer and Ellen Lehman, Lowville, N.Y., Costa Rica; Ray and Susan Schlach, Plain City, Ohio, Costa Rica. Absent from picture: Mervin Brenneman, Willow Street, Pa., assignment uncertain.

an addition to it. On Nov. 19, following the Sunday morning worship service, a cornerstone-laying ceremony for the addition was held.

Howard Charles, Ralph Buckwalters, and Charles Shanks went to Kitami to spend Thanksgiving Day with a Kyodan missionary family. From Kitami the Charles' went to Obihiro where Bro. Charles held a weekend conference.

Nancy Lee reports that six neighbor women meet Wednesday afternoons for about 2½ hours for cooking, hymn singing, and Bible reading.

Hospital Chaplaincy a Rewarding Ministry

Chaplains Millard Osborne and Jacob Weirich report they find themselves a part of a rewarding ministry. Bro. Osborne serves at Lebanon (Oreg.) Community Hospital, and Bro. Weirich serves at Valley View Hospital, Glenwood Springs, Colo.

"Upon introducing myself to a patient she responded, 'Yes, I was here last winter,'" writes one chaplain. "You probably don't remember me, but I well remember your visit at that time. I was really mixed up and had lost my perspective, but after that I went home to my family with a new outlook on things."



Hospital chaplains minister to the spiritual needs of patients. Here Chaplain M. M. Troyer at the La Junta Mennonite Hospital reads the Bible to a new patient.

Another patient, a Catholic man, told the chaplain on his third visit, "My wife asked me yesterday if the chaplain had called on me yet. I told her that you had. Maybe you remember her. She was here last spring. She appreciated your visits while she was sick." In neither case does the chaplain recall anything outstanding in his former contact with either patient.

The impact of the chaplain's ministry was more obvious in the case of a young woman who, feeling she had wrecked her life, decided to end it in suicide. Losing courage in each attempt, she ended up a patient in a hospital bed. "It was a great joy to see this young mother get hold of herself as she grasped the meaning of certain Scriptures that we read together," reports the chaplain. "She feared there would be no forgiveness from God after her life of sinful living. She was given peace of mind. While I am writing this she is preparing to return to her husband and boys. May God be praised!"

In hospital situations where the monthly religious census shows the largest single block, one of five patients, with no religious preference (as it does at Lebanon), the ministry of the hospital chaplaincy can be singularly rewarding.

Chaplains often work with intangible things that cannot be clearly defined nor visualized. It is rewarding to know that, even though not obvious at the time, God does bless a ministry in His name.

Tanganyika—The choosing of the first African bishop in Tanganyika Mennonite Church, scheduled to take place Nov. 20, 21, was postponed because of heavy rains and impassable roads.

Home Missions

South Bend, Ind.—Nine men confessed Christ at Hope Rescue Mission during October.

London, Ont.—Seven Mennonite church groups served at London Rescue Mission during November.

Bronx, N.Y.—The Mennonite House of Friendship is experimenting with a plan for small informal groups to meet in a home about every two weeks for fellowship. Average attendance at the House of Friendship so far in 1961 has been 45, an increase of 50 per cent over last year's average. Every room in the house is now being used for Sunday-school classes.

I-W Services

Elkhart, Ind.—The next I-W orientations will be Jan. 5-10, Salunga, Pa.; Jan. 26-31, Elkhart, Ind.; March 2-4, Oregon; and April 27 to May 2, Ohio.

Cleveland, Ohio—Dick Martin, associate director of I-W Services, and Vern Miller attended meetings of the planning committee of the Regional Church Planning Office of Cleveland on Nov. 16. The University-Euclid area, where I-W's, graduate students, and other Mennonites live, was discussed. I-W's and graduate students wanting to help in establishing a church in this community are already meeting in the home of some of the I-W's every second Tuesday.

Goshen, Ind.—C. Norman Kraus, Goshen, Ind., has been appointed by the Indiana-Michigan Conference to serve as a service counselor in the Goshen area.

Evanston, Ill.—Dick Martin, associate director of I-W Services, visited the Evanston I-W unit Nov. 28. In the evening the I-W's, at a unit meeting, decided to organize two basketball teams—a hospital team and a I-W team—and join a city league.

Washington, D.C.—Forty persons attended the annual meeting of the National Service Board for Religious Objectors on Nov. 16. In addition to board members, representatives of the Consultative Council, guests from the Selective Service System, National Selective Service Appeal Board, Department of Justice, and Department of Defense attended. A reason for the meeting was interest in the work that the Department of Defense is doing in preparing a regular procedure for the separation of persons in the armed services who become conscientious objectors.

Salunga, Pa.—I-W Orientation will be held at Salunga, Jan. 5-10, 1962. Registration will take place Jan. 5, at 7:30 p.m. A service tour will be conducted to New York City Saturday and Sunday, with the group touring New York University Hospital Saturday and attending worship services at Seventh Avenue Mennonite Church Sunday morning. They will return to Salunga for classroom discussions Jan. 8-10.

Smithville, Ohio—Sixteen young people from New York, Pennsylvania, Ohio, Indiana, and Michigan attended I-W orientation at Smithville, Ohio, Nov. 17-22. High lights of the orientation included a trip to Cleveland, Ohio, a talk by Mrs. Richardson, personnel director of University Hospitals, Cleveland, on what the hospital expects from the I-W, a tour of the hospital by Mr. Ed Panek, administrative assistant in charge of nonprofessional male help, a youth rally sponsored by churches in the southeastern part of Cleveland at Friendship Mennonite Church, Sunday morning worship services at Lee Heights Community Church, and the 25th anniversary service of the Calvary Hour radio broadcast at Orrville High School. Class discussions held at Smithville Mennonite Church on the days following the tour included the topics: "Heritage of Faith," "Living the Peace Testimony," "Personal Problems," "Plus Service Activities," "Using the Bible," "Bible Doctrines," and "Crafts," taught by Lester Graybill, Roy Koch, William Nofziger, Dick Martin, Delvin Nussbaum, Paul Brunner and Wendell Hostetler respectively. Eldon King served as co-ordinator of the orientation. Several men who attended the orientation went directly to their jobs from the orientation; most of the others plan to go into I-W service in the near future.

Voluntary Services

Akron, Pa.—Twenty-four new workers recently left for assignments after a two-week

orientation at Mennonite Central Committee offices. Seven of these are persons from the Mennonite Church. They are: Wesley Borntrager, Bloomfield, Mont., and Jay Long, Souderton, Pa., who are going to Germany in Pax; Paul Hochstetler, Goshen, Ind., who is going to Korea in Pax; Reuel Detweiler, Mio, Mich., and Lowell Miller, Fairview, Mich., who are working at the Akron offices; Kenneth Mullet, Mark Center, Ohio, who is assisting with the portable canner; and Thelma Swartley, Doylestown, Pa., nurse at Prairie View Hospital, Newton, Kans.

Portland, Ore.—Lynford and Jean Hershey, Paradise, Pa., who served as unit leaders in Portland for the past 37 months, terminated service to respond to a call to the pastorate at Wichita, Kans.

Pioneering the unit, begun in Portland in 1958, the Hersheys supervised its growth and outreach through service at Good Samaritan Hospital, as part of the working force, and in the local church and community through its spiritual impact.

Filling the gap until permanent leadership will replace the Hersheys in January, Unit Member James Miller, Fairview, Mich., will serve as acting unit leader.

St. Anne, Ill.—Edith Zehr, Normal, Ill., Camp Rehoboth kindergarten teacher ill with a virus infection the past three months, hopes to return home from the hospital soon. At least two more months are indicated before her complete recovery when she may return to her duties. Prayer is earnestly solicited for her early complete recovery and for finding assistance in the

Calling All Pastors!

Approximately 400 pastors have returned census forms registering high-school-age youth with the I-W office of the general mission board. Another 300 pastors have not yet returned their forms. Of an estimated 6,000 youth in the church, the office has census on only 3,000 to date.

The I-W office is handling the youth census a bit differently this year. In past

years only information about young men 16 years of age was requested. Church leaders on the I-W Council and the Mennonite Relief and Service Committee now also want to send peace and service literature to young women. The census this year has therefore been enlarged to cover all high-school-age youth. This includes men and women, church members or not, whether they are in school or not. Youth under 17 who are reported on the census will not receive literature immediately, but will begin to receive it when they reach their seventeenth birthday.

The I-W office urges pastors to send their forms in today. The completed forms will include names, addresses, and birth dates of high-school-age youth; their parents' name and address (if different); name of high school and youth's school year (if youth attends). Pastors will be contributing to the Christian nurture of each youth included in the census. The mailings provide youth with timely literature on why be a Christian, Christ and war, voluntary service, I-W earning service, and Pax, among other subjects.

Census forms should be mailed to: I-W Office, Mennonite Board of Missions and Charities, Elkhart, Ind., where they will receive immediate attention and classification for use.



Wilmetta Yoder, secretary in the I-W Services Office at Mennonite Board of Missions and Charities, tabulates and types the final census on high school age youth. As more pastors respond and register their youth with Sister Yoder, more youth will receive in turn the special youth mailings beginning in January, 1962.

local program pending her return. Anyone interested and available to fill this gap for the next two months should write to Voluntary Service Personnel Secretary, Box 316, Elkhart, Ind.

Denver, Colo.—One evening in October the girls' club gave a program in the local children's hospital. These are Spanish girls who meet regularly in the unit home for crafts and Bible stories; some of them became acquainted through summer Bible school.

Winslow, Ariz.—Levi and Elsie Kuepfer, Newton, Ont., in charge of the Winslow Indian Center, were invited to sing in the community chorus, which is practicing for a presentation of "The Messiah."

The weekend of Oct. 21 the three VSers from Surprise, Ariz., helped prepare a room in the Indian Migrant Center for children's activities and a Bible club.

Mathis, Texas—The month of October was a slow one for the maternity hospital—only 15 newborns. As a result, nurses did visiting and follow-up work in the community, and helped a family who has a hydrocephalic baby and a hospitalized three-year-old with bone tuberculosis. Preliminary planning is being done for a well-baby clinic.

Surprise, Ariz.—Recently the voluntary service unit supervised a children's party, sponsored by the Christian Church of Phoenix.

La Junta, Colo.—Voluntary service workers make significant contributions in the La Junta and Rocky Ford church programs. At La Junta, George Brenneman, Wellman, Iowa, serves as chairman of the MYF; Fred and Miriam Martin, Lancaster, Pa., assist Luke Birky with a high-school-age group each Wednesday evening. VSers serve, too, as Sunday-school teachers, on MYF committees, in children's church Sunday and Wednesday evening, and with ushering.

Club attendance is increasing with Spanish boys and girls in the voluntary service unit home area. Unit Leader Fred Martin, Lancaster, Pa., reported on Nov. 14 that 52 youngsters were present for the last two meetings.

Atlanta, Ga.—Naomi Myer and Mary Grace Herr, both of Quarryville, Pa., began a six-month term of voluntary service in Atlanta on Nov. 16.

Homestead, Fla.—The unit recently helped a family during the unexpected death of a sixteen-month-old baby, the son of deaf-mute parents. Jim and Jeanette Oberholtzer drove the parents and grandparents to Alabama for the burial, and voluntary service girls cared for the two older children during their absence.

Overseas Relief and Service

Akron, Pa.—Mennonite Central Committee continues to investigate the possibility of a food for China program. Although the project has received priority, progress in negotiations has been slow.

Canadian representatives recently attempted to arrange a meeting with the Chinese wheat-buying delegation in Winnipeg, Man. But the Chinese, whose assign-

ment was to buy wheat, were not prepared to discuss aid to their country.

Because China has no embassies in Canada or the United States, scheduling meetings is difficult in North America. Plans are under way, however, for relief representatives abroad to meet with Chinese officials in a European embassy.

It has been apparent from the time Mennonite General Conference, at Johnstown, Pa., last summer, passed a resolution asking Mennonite Central Committee to begin a food for China program, that negotiations would be slow. Congregations are responding to the project in spite of limited publicity. An appeal for funds, however, will not be made until China expresses its willingness to receive aid.

Mennonite Disaster Service

Honduras—Paul G. Landis and Norman Shenk, representing Lancaster Conference voluntary service office, visited Honduras in the interest of the overseas voluntary service program Nov. 6-20. In light of the British Honduras disaster, they left two days early and accompanied Adam Martin, Mennonite Central Committee representative. They found the Chester Denlingers, appointed by the Eastern mission board and currently on loan to Mennonite Central Committee as relief workers, well and suffering no ill effects from the hurricane.

The relief center was flooded but remained in good condition with only some loss to refrigeration equipment.

Norman Shenk and Paul Landis assisted Adam Martin in assessing the situation and reported by short-wave amateur radio from Honduras to the Salunga office, after arriving in Honduras on Nov. 6.

A special British Honduras disaster fund has been set up, to which contributions are being sought from churches and individuals. The Eastern Mennonite Board of Missions and Charities has already appropriated \$5,000 to the fund. Contributors may donate funds, earmarked for British Honduras disaster fund, through regular congregational channels or by sending them direct to Mennonite Board of Missions and Charities, Elkhart, Ind.

Belize, British Honduras—A 12-man team of workers arrived here Nov. 17 to help clean up the wreckage left by Hurricane Hattie. The volunteers, who will stay for 60 days, drawn from Mennonite Disaster Service units in the Eastern States, are Ivan M. Martin, Blue Ball, Pa. (field supervisor); Harold Hackman, Lansdale, Pa.; Robert L. Heller, Narvon, Pa.; Amos E. Horst, Clear Spring, Md.; Marvin G. Lapp, Gap, Pa.; John H. Martin, Lancaster, Pa.; Jacob W. Nauman, Manheim, Pa.; Titus Schlachbach, Greenwood, Del.; Aquilla Smoker, Intercourse, Pa.; Erwin Sommers, Louisville, Ohio; Chester Steffy, Lancaster, Pa.; and Lee Yoder, Belleville, Pa. Ten tons of building supplies and equipment were also sent.

A second team of 16 men will leave the United States for Belize about Dec. 15 and will stay a minimum of 60 days. Recommendation for the 16 additional men came from Orie O. Miller, who visited Belize

during his current Central American trip for the Eastern Mennonite Board of Missions and Charities.

Half of the group now in British Honduras is helping to construct barracks 16 miles from the city as temporary living quarters for homeless persons. Others do reconstruction work in the city, mainly replacing house roofs.

Broadcasting

Hokkaido, Japan—"Green Pastures" is the title of a new four-page release as follow-up to the broadcast. Included is a short Bible study and news of broadcasting in Japan and in foreign countries.

Switzerland—Alfred Neufeldt, office assistant in the German broadcast office, writes: "We are glad we could welcome Bro. Samuel Gerber back as director and announcer of *Worte des Lebens*. A hearty 'thank you' goes to Hans Werner Janzen, who faithfully took over these duties during this quarter, in spite of his studies."

Harrisburg, Va.—Heart to Heart announces the following new stations: Salem, Ohio, WSOM, 105.1 mc., 10:15 a.m., Thursday (15-minute release); Hammond, Ind., WYCA, 92.3 mc., 11:20 a.m. (daily release); Peace River, Alta., CKYL, 680 kc. (daily release); Wingham, Ont., CKKN, 920 kc., 2:30 p.m. (daily release).

Time changes: Jackson, Ohio, WLMJ, 1280, 10:05 a.m., Tuesday (15-minute release); Madison, Wis., WRVB, 102.5 mc., 11:45 a.m., Saturday (15-minute release); Doylestown, Pa., WBUX, 1570 kc., 1:25 p.m. (daily release).

Your Treasurer Reports

As of Dec. 1, Bro. John Gingrich, Goshen, Ind., will be available as a representative of Schowalter Villa, a program for planned retirement. This villa is located at Hesston, Kans., and is sponsored through the general mission board.

Bro. Gingrich will represent two areas of the program. One purpose will be to explain and promote the services of this institution. Persons who are concerned about planned retirement will be contacted and full details about the villa arrangements will be presented. Congregations wanting a presentation of this program may write to Bro. Gingrich in care of the mission board office to arrange schedules.

A second area of interest which Bro. Gingrich will represent is that of promoting loans for investment in the Schowalter Villa program. This project is being financed through loan funds which are guaranteed through the mission board and Mennonite Church Buildings investment funds, drawing interest from 3, 4, or 5 per cent. Full details about this area and type of investments may be secured from Bro. Gingrich or the treasurer's office, Mennonite Board of Missions and Charities, Elkhart, Ind.

—H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

New Every-Home-Plan congregations: Bellwood, Millford, Nebr.; Yellow Creek, Goshen, Ind.

Paul Peachey and wife, Washington, D.C., at Warwick River, Denbigh, Va., Nov. 5. Helen Good Brenneman, Goshen, Ind., to women's fellowship of Tiskilwa, Ill., Oct. 27. Clarence Noe, dean of Eureka College, at Roanoke, Ill., Oct. 29.

Willis A. Miller, 119 S. Main, Harleysville, Pa., was ordained as minister on Dec. 5, to serve at Salford, his home congregation. John E. Lapp officiated, assisted by Jacob M. Moyer. Richard Detweiler preached the sermon. Bro. Miller's telephone number is CLifford 6-8240.

All Mennonite churches of Kitchener and Waterloo, Ont., participated in a hymn sing at the Mennonite Brethren Church on Nov. 19. This is the first of a series of inter-Mennonite activities leading up to World Conference next summer.

The following Michigan churches united for a Thanksgiving Day service at Herrick: Clarksville, Vestaburg, White Cloud, Brethren, Herrick.

Elam Glick spoke to the Franconia youth on Nov. 25 concerning his trip to Brazil last year.

The East Petersburg a cappella male chorus, under the direction of Willis Nolt, sang at Neffsville, Pa., on Dec. 10.

C. F. Yake, Scottsdale, Pa., spoke on teaching and educational literature at Fairpoint, Ohio, Nov. 29, 30.

James Snyder and his wife, Maria Luisa, recently gave illustrated talks on Mennonite Mission-service work in Puerto Rico to two non-Mennonite adult church groups: on Oct. 19 to the Ladies' Guild of the First Congregational Church, Sterling, and on Nov. 19 to the Church of the Brethren, Oregon, Ill. James showed slides taken during his I-W days, and Maria Luisa told of her early home life as a Roman Catholic and her conversion to Christ through her work at the Mennonite Hospital.

The canning project of the Sugar Creek congregation, Wayland, Iowa, produced 850 cans of lard, and 1,501 cans of meat. This congregation also canned for the Parkway Home a total of 2,273 quarts of fruit, vegetables, and jam.

Speakers in a Bible meeting at Miners Village, Cornwall, Pa., on Dec. 3 were Earl Graybill and David Weaver.

Dedication services were held at McArthur Mills, Ont., on Nov. 26. Bro. Newton Gingrich, moderator of the Ontario Conference, preached the sermon.

The church bus of the Maple Grove Mission, Millersburg, Ohio, made its first regular trip Nov. 15, over a 25-mile route, bringing 34 passengers to church.

Martin D. Kurtz, of the Hershey congregation, Kinzers, Pa., recently observed his 95th birthday.

A farewell service was held on Dec. 10 for Aaron and Katie Peachey, at the Old People's Home, Rittman, Ohio, where they have served as superintendent and matron for many years.

R. Stanley Gerber, Pax returnee from Walnut Creek, Ohio, continues his witness with the following speaking appointments in Ohio: the youth groups of Chestnut Ridge Amish, Fairpoint, and Pleasant View; the churches of Berlin, Farmerstown, Oak Hill, and Martin's Creek; and the I-W orientation at Smithville.

The Elizabethtown, Pa., chorus gave its first program of the season at the Mennonite Home, Lancaster, on Nov. 28, and at Swatara Hill Church of the Brethren on Dec. 3.

The Holy City was sung at Hesston College on Nov. 26 by persons from the Hesston, Pennsylvania, Pleasant Valley, West Liberty, and Yoder congregations, under the direction of J. P. Duerksen.

A planned financial program was explained to the Kidron, Ohio, congregation on Dec. 3 by J. Robert Kreider, Goshen, Ind. Bro. Kreider also preached the morning sermon.

The speaker for the annual Christian Life Conference at Eastern Mennonite College, Nov. 25, 26, was Paul M. Lederach, chairman of the Christian Education Department of Mennonite Publishing House. Missions Emphasis Week was observed there Nov. 27 to Dec. 1. Featured speakers were J. D. Graber, General Mission Board, Paul Kraybill, Eastern Mission Board, Mark Peachey, Conservative Mission Board, and Mahlon Blosser, Virginia Mission Board.

Keith M. Esch, pastor of First Mennonite, Johnstown, Pa., spoke in a union Thanksgiving service at the First Presbyterian Church.

A. J. Metzler writes enthusiastically of his contacts with our European workers at Brussels, Basel, and Bienenberg; of his visit

A new location for the author—Indiana—a new name for her column—On the Corner (formerly, Hill Journal)—but the content remains the same. Yes M. S. L. returns to Christian Living in the January issue. Her column will still contain the warm human interest of everyday events, suggestions for good books to read, those hints of laughter, tears, and the same humor, expressed as only she can do it—and that "invisible something" that touches and warms the hearts of mothers (and fathers, too).

with Ervin Becks at Teheran, and of the colorful and interesting sessions of the World Council of Churches at New Delhi. He attended a Bible study under Paul Verghese, former Goshen College student who is now an official of the Orthodox Syrian Church. We hope soon to print a descriptive article on the World Council.

Adventures with the Buttonwoods, by Edna Beiler, is the main selection of the Pathway Juvenile Book Club, Cleveland, Tenn., for December.

Dedication services were held on Nov. 26 at Santa Fe, which is four miles south of Peru, Ind. This is an extension from the Howard-Miami congregation. Services were started here in October, 1960. The pastor is Carl Smetzer. The dedication sermon was preached by J. C. Wenger.

The Church Preparing and Sharing Workers was the theme of special services at Diamond Street, Philadelphia, Pa., Dec. 9, 10. Speakers were Luke Shank and Edward Stoltzfus.

The Calvary Hour, pioneer Mennonite broadcast, has during the past twenty-five years produced more than 1,300 programs, purchased 8,000 hours of broadcast time, mailed more than 1,500,000 printed sermons to listeners, answered thousands of letters (13,000 first-class letters last year), received mail responses from almost every state in the union and from more than thirty foreign countries, and has sought to be a missionary witness in other lands (eight out of the present twenty-eight stations are outside of the United States).

Robert Stoltzfus was licensed to the ministry and installed as pastor of the Caney Creek Mission Church, Hardshell Station, Lost Creek, Ky., on Nov. 26. Ed P. Shrock officiated, assisted by Ralph Stahl.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 1-12.
Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9.
Michigan Bible School, Fairview, Jan. 1 to Feb. 9.
Ontario Amish Mennonite Bible Schools, Wellesley and East Zorra, Ont., Jan. 2-26.
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.
Special Ministers' Course, E.M.C., Harrisonburg, Va., Jan. 8-19.
Maple Grove Winter Bible School, Argyle, Pa., Jan. 15-26.
Ministers' Week Program, E.M.C., Harrisonburg, Va., Jan. 22-28.
Ministers' Week, Hesston College, Feb. 6-9.
Pinecroft Bible School, Sarasota, Fla., Feb. 11-25.
School for Ministers, Goshen Biblical Seminary, Feb. 12 to March 2.
Stewardship Invitation Study Conference, Elkhart, Ind., Feb. 16, 17.
Eastern Mennonite Board of Missions and Charities, Millersburg, Lancaster, Pa., March 20-22.
Mennonite Publication Board annual meeting, Scottsdale, Pa., March 23, 24.
General Council of General Conference, Chicago, March 26, 27.
Summer Bible School Conference, Archbold, Ohio, March 31 and April 1.
Commission for Christian Education, Scottsdale, Pa., April 5, 6.
Summer Bible School Conference, Antrim Area High School, Greenacres, Pa., April 7, 8.
Illinois Mission Board, Dewey, Ill., April 27, 28.
Summer Bible School Conference, Denver, Colo., May 5, 6.
Mennonite Board of Missions and Charities, annual meeting, Harrisonburg, Va., June 21-24, 1962.
Allegheny Conference at Thomas, Hollisville, Pa., July 27, 28.
Mennonite World Conference, Kitchener, Ont., Aug. 1-7.
Ohio Christian Workers' Conference, Central Christian High School, Kidron, Ohio, Aug. 12-14.
Church-Wide MYF Convention, Peoria, Ill., Aug. 16-19.

Attending the graduate students' meeting at Goshen College on Thanksgiving Day were about fifty persons from twelve or thirteen university campuses, extending from Pennsylvania and Virginia to Wisconsin and Iowa.

Nelson Kanagy, West Liberty, Ohio, spoke in a Bible Conference at Bethel, Gettysburg, Pa., the weekend of Nov. 26.

Paul Peachey, Washington, D.C., spoke on "West Wind—East Wind" at Eastern Mennonite College, on Nov. 17.

Dean Carl Kreider of Goshen College spoke in the Religion and Life Week of the Illinois State Normal University and to the faculty of Indiana Central College at Indianapolis.

Harold S. Bender, dean of Goshen College Biblical Seminary, attended the installation of a new dean at North Park Theological Seminary in Chicago.

The Yellow Creek congregation, Goshen, Ind., has purchased the church building of the Church of God in South Bend, to house the mission outpost work which has been carried on there for some time. Seven members were received by baptism on Nov. 26, and one on confession of faith on Nov. 19, all at the Yellow Creek Church.

Speakers at the Indiana-Michigan Conference Ministers' Meeting, held at Belmont, Elkhart, Ind., on Dec. 5, were Etil J. Leinbach and Melvin Stauffer.

Victor Ovando is moving from Defiance, Ohio, to Chicago, to serve among the Spanish people of the 18th Street area.

A youth conference was held at Millersville, Pa., on Dec. 3, with Paul Leaman and John Eby as speakers.

Andrew Mast, Walnut Creek, Ohio, president of the Christian Laymen's Evangelistic Association, addressed the Sunday school at Paradise, Pa., on Dec. 10.

Fire did extensive damage at Lost Creek, Hicksville, Ohio, last month. Services are now being held in the basement. Plans are being made for a new building.

Kern Road Chapel is the official name of the congregation organized at South Bend, Ind., by the Indiana-Michigan Mission Board. The pastor is Carl J. Rudy.

Laurence Horst, Chicago, Ill., spoke in the annual Mennonite Disaster Service meeting, held at Salem, Flanagan, Ill., on Dec. 3.

J. N. Kaufman, Goshen, Ind., spoke in anniversary services at Highway Village, East Peoria, Ill., the weekend of Dec. 10.

James Shertz, recently returned from Haiti, gave an illustrated talk at Metamora, Ill., on Nov. 26.

Chaplain Ben Krahn of the Bloomington Mennonite Hospital was guest speaker for the young married couples of the Roanoke and Metamora congregations on Nov. 30.

Ernest Collins, whose story of conversion and return to prison was told in our columns several months ago, received a sentence of one year on an escape charge. He will be eligible to apply for a parole in about four months. Friends from the West Lawn Beach Amish congregation near Goshen, Ind., have visited him in prison.

First communion services for the newly organized group at Norge, Va., are being planned.

Glen L. Eby was ordained to the ministry on Nov. 29 at Salem Ridge, near Greencastle, Pa., with Harvey E. Shank officiating, assisted by Mahlon Eshleman, Amos Martin, and Donald Lauver. His telephone number is Hagerstown RE 9-8656.

New congregations on the Every-Home-Subscription plan: Lincoln University Chapel, Lincoln University, Pa.; Nampa, Idaho; and Argentine, Kansas City, Kans.

Announcements

A new radio program will go on the air this winter sponsored by the Middle District of the Franconia Conference, Jacob Z. Rittenhouse will be the speaker and Charles Hershey will conduct the chorus.

Grant and Ruth Stoltzfus, Harrisonburg, Va., in Family Life Conference at Warwick River, Denbigh, Va., weekend of Dec. 15.

Evangelism Conference with Paul M. Miller, Goshen, Ind., as speaker, at East Chestnut Street, Lancaster, Pa., Dec. 30, 31.

Irvin Nussbaum will be ordained to the office of bishop at Benton, Ind., 2:30 p.m., Dec. 17.

January and February are teacher-training months. Announcements have been mailed to your pastor and Sunday-school superintendent. Ask for a class in your congregation.

Addona Nissley, Puerto Rico, at Kern Road Chapel, South Bend, Ind., evening of Dec. 17.

Aber Stoltzfus, Atglen, Pa., at Elizabethtown, Pa., Dec. 27-30.

Life with God is the new name of the broadcast sponsored by the Franconia Conference.

Missionary Conference at North Goshen, Ind., with the Mahlon Stoltzfus family, J. Norman and Lillie Kaufman, John Friesen, Elizabeth Showalter, and Urie Bender as speakers, Jan. 26-28.

Ordained and licensed men, are your address and telephone number listed correctly in the 1961 Yearbook? If not, and if you have not already notified either your conference secretary or Mennonite Yearbook, please send correct information at once to Mennonite Yearbook, Scottsdale, Pa.

Herold der Wahrheit will observe its fiftieth anniversary with a special anniversary issue in January. Editors are Raymond Wagner and Ervin N. Herschberger.

Education on Alcohol and Tobacco will be the theme of the Conference on Christian Community Relations to be held at Goshen College, April 5-7. The conference will be sponsored by the Mennonite Community Association, the Committee on Economic and Social Relations of Mennonite General Conference, and Goshen College. Authorities in the field will appear on the program. Special invitations will be extended to certain pastors, Christian Education leaders, editors, youth leaders, educators, and social workers. However, no one is excluded, and those interested in attending should apply soon to G. F. Herschberger, 111 Marilyn Ave., Goshen, Ind.

A. D. Wenger, Faithful Minister of Christ, is the title of an 84-page booklet published by the A. D. Wenger family and printed by Parkview Press, to be released

Dec. 13. It includes a biography written by J. C. Wenger and supplemented by Mrs. Warren Kratz; selected paragraphs from eighty-one years' writings; a bibliography of Wenger's writings; and other items. Address orders to Mrs. Warren Kratz, Harman, W. Va.

Prophecy Conference at Zion, Broadway, Va., with George R. Brunk as guest speaker, Dec. 29-31.

Change of address: William Jennings from Knoxville, Tenn., to 3808 North Trail, Lafayette Court, Sarasota, Fla. Norman O. Smith from Elida, Ohio, to Route 4, Jackson, Ohio; telephone Jackson 2015-J.

Correction: B. Charles Hostetter will meet with the World Wide Gospel Fellowship, East Chestnut Street, Lancaster, Pa., on Dec. 30, instead of Dec. 28, as formerly announced.

Evangelistic Meetings

Paul Ansley, Calico Rock, Ark., at Culp, Ark., Nov. 26 to Dec. 3. Roy and Revel Hession at Western Mennonite School, Nov. 26-29. Norman Derstine, Elkhart, Ind., at Roanoke, Ill., Nov. 26 to Dec. 3.

John M. Weaver, Lebanon, Pa., at Oak Shale, Quarryville, Pa., Nov. 23 to Dec. 3. Elias Kulp, Bally, Pa., at Creek Indian Mission, Atmore, Ala., Dec. 10-16.

Clayton L. Keener, Refton, Pa., at Mt. Vernon, Oxford, Pa., Dec. 10-17. Wilmer Eby, Sheridan, Pa., at Gingrich's, Anville, Pa., closing Nov. 26. John S. Martin, New Holland, Pa., at Gantz's, Manheim, Pa., closing Dec. 3. Silas W. Brydge, Lyndhurst, Va., at Tuttle Ave., Sarasota, Fla., Nov. 26 to Dec. 3.

I. Mark Ross, Kidron, Ohio, at Oak Grove, Adair, Okla., Nov. 27 to Dec. 3, and at Zion, Pryor, Okla., Dec. 4-10. Ivan E. Yoder, Belleville, Pa., at East Union Conservative, Orrville, Ohio, Dec. 10-17.

AN OPEN DOOR

(Continued from page 1070)

into special projects. One of the unit members undertakes the cultivation of various plants on a small demonstration field. Another is occupied with the poultry project. A third is responsible for hogs, another for cows, and still another for sheep and rabbits. It should be noted that the cultivation of plants and the raising of animals aims to demonstrate to the villagers ways by which they can increase and improve their production. Another vital branch of their work is the canning of products, mainly fruits, of the Aridea area.

"Another aspect of Pax service is that it aims for conformity and obedience to the Christian life. Unit members have a program of study of the Holy Bible. I was impressed by the fact that each one of them knows his work well and performs it with great joy and free will and not because it is imposed on him by someone else. The leader there is like an older brother to the members of the unit. We three theology



Pax men and children overlook the village of Panayitsa where Pax first began an agricultural self-help project.

students who lived and worked with the Pax team for a short period of time last summer feel united with them in the bond of love and tried to do our part to help the Pax boys accomplish their general purpose."

A Spiritual Dimension

To accomplish this purpose of which the Greek theology student writes, it is not enough to help these people with their problems in field and barn or even now with problems in house and kitchen. In Greece, as anywhere else, man does not live by bread alone. Service must have a spiritual dimension. This is, in part, accomplished through the lives of the Pax men and also through other testimony. When leaving the village of Panayitsa, for example, New Testaments were presented, with the permission of bishop and priest, as farewell gifts to all the families of the village.

The Greek Orthodox Church is afraid of proselytism. The Turks occupied Greece for hundreds of years and tried to force its Mohammedan religion on the people, but they refused to accept the new faith. In recent times some Protestant missions have entered Greece and are causing the Orthodox Church some concern. Most of all they fear the sects, such as Jehovah's Witnesses. It is understandable, therefore, that they were also skeptical about the Mennonites.

Today they know who we are and how we work and, at least in Macedonia where we are best known, not only doors but also hearts are open to us. We love and serve the same Lord that they love and serve, and our greatest joy is to see them grow in the faith and in obedience to our common Master.

We have not started a Mennonite church in Macedonia, but we are helping to build and strengthen the Church of Jesus Christ by contributing to the Greek Orthodox Christians some of those things which the Lord has entrusted to us as His stewards.

Many Sunday mornings in Tsakones, Pax men took Greek Orthodox theology students on motorcycles and in jeeps to distant and isolated villages. At these villages the theology students preached sermons and conducted Christian youth meetings. On Saturday afternoon and Sunday after the service when the theology students were

with the Pax fellows in the unit house, they did not talk only of agriculture and tractors, chickens and cows. They also shared with each other the deeper things of their faith; they studied the Bible together, sang and prayed together.

A Greek once asked me, "When you Mennonites come to our country, will you not preach against the saints, against tradition, and against our liturgical form of worship?" My answer was that I hoped we would be more positive than that; we would preach Christ—crucified, risen, and coming again. With them and all Christians, we believe that Christ is the light of the world.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

A Revelation of Jesus Christ, by J. B. Smith; Herald Press, 1961; 369 pp.; \$5.75.

This commentary on the Book of Revelation is developed upon the thesis that the Bible is to be interpreted by the meaning, the repetition, and the usage of the individual words used in a given book of the Bible. J. B. Smith believed very strongly that the key to the teaching and message of a book of the Bible was to be found in word studies, and so from beginning to end this volume takes cognizance of each significant word, how often it is used in the Book of Revelation, as well as how often it is used and the meaning it bears in other parts of the Bible.

One does not read far in his lengthy introduction, or in the verse by verse commentary, until he is aware of the simple, yet profound truth this method reveals. This method of study leads the author to the conclusion that where the literal meaning makes sense, one should not try to have the Scripture make other sense.

The author is a strong premillennialist, and feels that this eschatological viewpoint is inevitable, if the student accepts his premise that Biblical interpretation based upon word usage is sound. He feels that faith in God requires one to believe that if a literal sense is possible, it should be accepted even though there are problems involved, and that only those passages should be considered figurative which are obviously so. He also insists that when the writer interprets figurative passages, as, for example, Rev. 1:20—"The seven stars are the angels of the seven churches"—John does not use a second figure to explain a first one, but that he meant "angels" in the literal sense, as the context shows (p. 57).

The reader is impressed with the wealth of cross references, and of the exhaustive exploration of the use of each word or phrase, as, for example, the meaning of Rev. 10:5-7, "time shall be no more" (pp. 155, 157), and "the day of the Lord" (p. 320).

This type of interpretation does not provide all the answers to every eschatolo-

gical problem, but neither does it present all the problems inherent in an interpretation of prophecy. The honest student must acknowledge that here is evidence of intensive study that has borne fruit that cannot be ignored. The author is not free from what seems to this reader like contradiction.

J. Otis Yoder, in his task of editing the manuscript, since the author passed to his reward before completing it, has done very well in presenting frequent explanatory notes, filling in several gaps, and so preparing the manuscript for publication.

The spirit of Bro. Smith's ministry lives on in this book. As one of his students—"my boys," as he called them—I remember many class discussions, and the profound appreciation he had for the Scriptures. To meet him when the trumpet sounds will be a joy.—Nelson E. Kauffman.

Better Church Finance, by Lawrence E. Brooks; Warner Press, 1960; 64 pp.; \$2.00.

This is an 11 x 9 inch spiral-bound manual on church finance. It deals with the church budget, the annual business meeting, the every-member canvass, the building fund, the minister's support, the outreach budget, and with, "How much I should give?" There are also appendices with suggestions for sermons and talks on stewardship, bulletin fillers, and "thought starters toward increasing the level of giving."

Churches that are frustrated with their present plan of stewardship, contemplating introducing "planned giving," or considering the "every-member canvass," will find help in *Better Church Finance*. The book is written in an interesting style, enhanced by many pictures, illustrations, records, and reports. Many helpful and practical suggestions will be found in this volume. The author believes in Christ-centered stewardship. The following statement is characteristic of his teaching: "Just as our sun is the center of attraction around which our universe moves, so are our individual interests in orbit around some magnetic force or fact. Happy is the person who has found Christ and His kingdom as his center of gravity." He also states that if our church does not have the world outreach, then it does not have the world vision. If it does not have world vision, it does not have the vision of Christ. P. 9.

The book was written primarily for the lay leadership of the church, and for the pastor. The treatment has been kept brief to make it useful for adult Sunday-school classes as an elective course, and with the hope that more leaders would take time to read it and become more interested in the field of Christian stewardship.

—Milo Kauffman.

The Christian mission is not merely something about which to talk.

—John H. Mosemann.

BY WHAT AUTHORITY?

(Continued from page 1058)

and this is right, but we must remember it was an obedience which brought them more than the houses and lands, fathers and mothers they had forsaken. They died because their eagle eyes pierced beyond the kingdoms of this world into the glories of the kingdom of Christ. They were not disobedient to the calling, because it was a heavenly one. They had not been coerced or bound to a code, but won—by the Gospel's good news.

We lack and must pray for a recovery of that happy abandon to the lordship of Christ. Not until His kingdom seizes upon us—our loyalties, our affections, our imaginations—will we dare to relinquish our fear-inspired grip on those external props which often usurp the devotion we should give only to Christ. Our Gospel is hollow if it allows us to fear to trust Christ in bold outthrustings for His kingdom. We need to stop fearing growth (nothing else, said Woodrow Wilson, is so conservative of life), and get back to fearing the forces that can destroy both body and soul in hell. This is the only fear proper to the child of God who can pray, "Abba, Father."

Those of us who feel impelled to "preserve" our church life by hedging it round with externally enforced "laws" need to be warned of the consequences. Such rules testify to a failure to cross over into the New Testament atmosphere. They come of evil, as the oath, for their necessity points to a lack of willingness, let alone eagerness, to obey the inner authority of Christ.

But most grave is the universal tendency of outward laws to build up in the people they govern a resistance which finally develops enough strength to defy the law, when the law of the heart no longer coincides with it. External rules are wood, hay, stubble compared to the laws written on fleshly tables. It is the heart that must be won—by the authority of the Gospel; otherwise the loyalty we win from men will not be placed in the kingdom.

What we must do is to preach the Gospel. This Gospel is a story and a life. It is the story of Christ's life, and while it is told, we ourselves live it. The story and the life are interchangeable; when one is genuine the other is always with this. This story—this life—have an authority; they have their way with men who hear and see them. Our lack of confidence in them is testimony that we do not recognize the authority of the Gospel. Men always respond in some way to the Gospel, when they hear it. If it is punily responded to, it has been punily preached. Let us look at our gospel reflected in men's reactions to it. Does it have the power and authority of the real Gospel?

If we succeed in preaching the Gospel, in clearing away the denominational, national,

and personal rubbish from it, we will learn anew how radically men respond to its authority, and thereby its authority over us will grow. If our threats of eternal damnation make modern men mock: if our religious language eludes their understanding: if our appeal to some kind of "moral sense" disinterests them; yet, when they hear the Gospel, the true life and the true story, they will experience Authority—not that of the scribes. They will rise up and follow—the elect—not because they feel they ought to, but because they believe that they have found the pearl of great price. They will joyfully die with Christ once they see the joy of newness of life. They will discover that the bitter truth of the Gospel is sweet at the last. That is, if it is the Gospel they hear. It is still, above all, good news. It carries its authority with it. Even though we will witness at times to intellectuals—"Greeks"—and some mock, others of them would see Jesus. In Him, if in our Gospel they see Him clearly, they will find God's Word to them.

We need, then, to preach the Christ who draws men unto Him. When a man or a fellowship has begun to do this, the great enterprise takes their best energies, and leaves little room for quibbles over mist and anise seed. The very first fruits are so gladly offered that the question of a tithe—a legal requirement—hardly comes up. Christ reigns in the life, and it is life indeed. In it man has found Authority—to obey and to trust. In obedience to that Authority he has at last become free.

Central Village, Mass.

NEAR TO GOD

(Continued from page 1067)

crowding out God's standards, and with this generation what seems to be best, educationally, is robbing God of His rightful place in the hearts of His people. You can't make God take second place in your heart, or the hearts of your children. The law and love of God will be "chains about thy neck" only when you give God first place in your heart. It pays to serve God faithfully. He will not take second place, and you can't afford to ask Him to do it.

Friday, December 22

Read Prov. 19:23.

The best satisfied person in the world is not the millionaire, not the brightest scholar, not the one highest in authority, not the big business king; no, not these at all, but the humble, really born-again child of God. Money is no match for the "peace of God, which passeth all understanding." Education cannot cope with the fear of the Lord [which] is the beginning of wisdom." Power and authority in this world fade into insignificance when compared with the peace of God. The humble saint has a peace the world cannot give, nor can it take away. Our text says, "He that hath

it [the fear of the Lord] shall abide satisfied; he shall not be visited with evil." Our God knows His saints, and He knows how to take care of them. Prov. 3:24 says, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Psalm 127:2, "He giveth his beloved sleep." God's children don't need "sleeping pills" to make them sleep. God takes care of that. Praise His precious name!

Saturday, December 23

Read Prov. 28:12.

The answer to a lot of ills in this world today is covered-up sin. Our text says, "He that covereth his sin shall not prosper." Sin makes people ashamed. "The lust of the flesh, and the lust of the eyes, and the pride of life, is . . . [sin]" (1 John 2:16). Sin is the primary cause of all sorrow. It takes away our peace, and fills our heart with grief and shame. The only remedy for it all is confession and restitution. It is better by far to clean up the old score, wipe the slate clean, and start all over again with a clean sheet. "An honest confession is good for the soul." "He that covereth his sins shall not prosper." Get your sins under the blood of Christ. Covered sin will hinder you till you pay the price. It is much better to get rid of sin than to cover it up. Give God a chance. He is merciful and kind. Let Him clean you up. It pays.

SUNDAY EVENING PLANNING

(Continued from page 1065)

editorial will deal with "Your Youth Year." In April and May further attention will be given to programs on evangelism and the home.

We believe this new pattern will be effective. It would be well for your present Sunday evening planning committee to meet with the pastor to discuss the implications of this change for your congregation. It may take several months until the adjustments are made, but having special monthly emphases should help increase interest and participation in your services. Seek God's leading in utilizing these programs to His glory.

Scottdale, Pa.

MISSIONS TODAY

Continued from page 1070

Larger loyalties are built on lesser loyalties. I think we are not impressed with the Christian strength or effectiveness of one who claims only to be a member of the Church of Jesus Christ in general and who is not loyally and devotedly integrated into a particular brotherhood or denomination. Yes, denominationalism has at times been a stumbling block to witness but it is not per se the scapegoat of the church's failure in the world.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Barmer, Alton and Doris (Cassel), Line Lexington, Pa., fourth son, Richard Kent, Nov. 9, 1961.

Bergey, James H. and Mary Jane (Troyer), Fentress, Va., sixth child, second daughter, Jo, Yvonne, Nov. 6, 1961.

Bontrager, Jerry and Mabel (Schultz), Sturgis, Mich., first child, Robert Alan, born July 22, 1961; received for adoption, Oct. 31, 1961.

Buyle, Daniel F. and Mary (Hunsberger), Hummelstown, Pa., third child, first son, Daniel Isaiah, Jr., Nov. 26, 1961.

Brenneman, Allen and Virginia (Miller), fifth child, second daughter, Alice Elaine, July 27, 1961.

Brenneman, Harry M. and Arlene (Herr), Quarryville, Pa., second child, first daughter, Cynthia Joanne, Nov. 15, 1961.

Brubaker, Martin B. and Arlene (Martin), Mt. Joy, Pa., third child, second son, Douglas Lynn, Sept. 28, 1961.

Cassel, Mahlon and Elizabeth (Bergey), Souderton, Pa., fifth child, fourth daughter, Marilyn Joy, Oct. 22, 1961.

Denlinger, Fred L. and Ruth (Good), Fulkus Run, Va., fourth child, second daughter, June Renee, Nov. 16, 1961.

Detweiler, Irvin and Althea (Alderfer), Goshen, Ind., second daughter, Rebecca Jo, Nov. 3, 1961.

Diller, Nathan H. and Esther (Lehman), Smithsburg, Md., fourth child, second daughter, Ellen Sue, Sept. 28, 1961.

Foster, George and Wava (Harris), Coshocton, Ohio, tenth and eleventh children, seventh and eighth sons, Terry Lee and Jerry Lynn, July 30, 1961. (One daughter deceased.)

Garber, Jay C. and Lois (Leaman), Lancaster, Pa., fifth child, second daughter, Elaine Sue, Nov. 21, 1961.

Good, Kenneth Evan and Esther Mildred (Weaver), Terre Hill, Pa., third child, first daughter, Lonita Dawn, Nov. 17, 1961.

Graber, Ed and Lorene (Yoder), Bristol, Ind., first child, Sharon Kay, born Nov. 6, 1961; received for adoption, Nov. 13, 1961.

Guedea, Ruperto, Jr. and Rachel (Bixler), Chicago, Ill., second daughter, Elizabeth Jean, Sept. 9, 1961.

Guntz, James B. and Lizzie (Bergey), Royersford, Pa., third child, second son, Russell, Oct. 19, 1961.

Heatwole, Franklin and Esther (Bixler), La Junta, Colo., fourth son, James Franklin, Nov. 12, 1961.

Herr, J. Merle and Arlene (Shenk), Harrison Valley, Pa., fourth child, second daughter, Cynthia Joy, Oct. 26, 1961.

Hofer, George and Elizabeth (Hofer), Raymond, Alta., eleventh child, fifth son, Joseph Richard, Oct. 19, 1961.

Hoover, Ernest and Lizzie (Martin), Elkhart, Ind., eighth child, second son, Marlin Lee, June 7, 1961.

Hoover, George and Rachel (Good), Fleetwood, Pa., seventh child, fifth daughter, Phebe Lois, Nov. 5, 1961.

Horst, Clyde W. and Barbara Ann (Rohrer), New Holland, Pa., first child, Randall Lynn, Oct. 11, 1961.

Horst, Melvin and Eleanor (Burckhart), Seville, Ohio, fifth child, fourth son, Gerald Keith, Nov. 11, 1961.

Hostetler, John E. and Janet (Royer), Aibonito, Puerto Rico, first child, Jesse Byran, Oct. 25, 1961.

Hostetler, Lester J. and Lois A. (Huddle),

Washburn, Ill., third child, first daughter, Ruth Arlene, Nov. 20, 1961.

Houben, David and Vera Yvonne (Kennel), Eldred, Pa., second child, first son, Kirby Shawn, April 26, 1961.

Jice, Raymond and Ruth (Yoder), fifth child, third daughter, Carol Ann, Aug. 29, 1961.

Kauffman, Allen and Susie (King), Bird in Hand, Pa., fourth child, first daughter, Marie, Nov. 5, 1961.

Kauffman, Dale and Irene (Overholt), Zanefield, Ohio, third child, second daughter, Karen Renee, Sept. 27, 1961.

Keim, Ben and Kathryn (Bontrager), North Canton, Ohio, first child, Bryan Scott, Nov. 21, 1961.

Kennell, Dean and Eldyth (Ulrich), Roanoke, Ill., second child, first daughter, Brenda Mae, Nov. 9, 1961.

Martin, Paul N. and Jean (Metz), Landisville, Pa., fifth child, fourth daughter, Karen Louise, Nov. 22, 1961.

Layman, Mahlon Devere and Anna Marie (Hollingshead), Mio, Mich., second child, first son, Brian Devere, Nov. 10, 1961.

Leaman, Hershey and Norma (Histand), Tanganyika, E.A., first child, Larry Lynn, Nov. 17, 1961.

Longenecker, Paul and Miriam (Groff), Middletown, Pa., seventh and eighth children, fifth daughter and third son, Esther Faye and Ernest Ray, Nov. 1, 1961.

Martin, Paul N. and Nancy (Landis), Litzitz, Pa., third child, second son, Robert Charles, Nov. 8, 1961.

Martin, R. Larry and Pauline (Zimmerman), Blue Ball, Pa., second child, first son, Steven Ray, Nov. 23, 1961.

Martin, Ray L. and Kathryn (Good), East Earl, Pa., third child, first daughter, Charlene Joy, Nov. 2, 1961.

Martin, Roy B. and Esther (Rohrer), Litzitz, Pa., second son, Daryl R., Nov. 11, 1961.

Mast, Jonas and Clara (Nissley), Etna Green, Ind., fourth child, first son, John Thomas, Nov. 10, 1961.

Miller, Darrell and Ruth (Summers), Wooster, Ohio, second son, Keith Edward, Nov. 12, 1961.

Miller, Marvin L. and Beulah (Gingerich), Kalona, Iowa, third child, first daughter, Luann Marie, Oct. 19, 1961.

Reinford, Donald and Helen (Sauder), Philadelphia, Pa., first child, Donald Mark, Nov. 8, 1961.

Rhodes, Braxton and Ruth (Fry), Brewton, Ala., third child, first son, Braxton Reynolds.

Rutt, Wilmer M. and Lois (Swartzendruber), Hospital Grande Riviere du Nord, Grande Riviere du Nord, Haiti, second son, Daniel Anthony, Nov. 16, 1961.

Sauder, Daniel and Lois (Eby), Bridgeton, N.J., second child, first daughter, Janet Marie, Nov. 9, 1961.

Schwartzendruber, Kenneth and Grace (Bender), Campinas, S.P., Brazil, fourth child, first son, Kenneth Daniel, Nov. 20, 1961.

Stoltzfus, Samuel A. and Hilda E. (Beiler), Gap, Pa., tenth child, fifth son, Gerald Evan, Nov. 11, 1961.

Stoltzfus, Joseph C. and Marjorie (Yoder), Blacksburg, Va., second child, Rodney Brent, Nov. 4, 1961.

Stutzman, Lawrence and Waldyne (Weyers), Denver, Colo., first child, a daughter, Lori Lee, Oct. 30, 1961.

Stutzman, Ward and Judy (Yoder), Holmesville, Ohio, second son, Reid Allen, Oct. 22, 1961.

Swartz, Lavern and Marcela (Zook), Clarksville, Mich., third son, David Eugene, Nov. 17, 1961.

Troyer, Oliver and Emma (Miller), Partridge,

Kans, second child, first daughter, Joyce Marie, Oct. 12, 1961. (Son deceased.)

Ulrich, Frank and Cora (Frey), Archbold, Ohio, third child, second son, Michael Frey, Oct. 27, 1961.

Weaver, Victor R. and Ruth (Boll), Honey Brook, Pa., fifth child, third daughter, Cheryl Rena, Nov. 5, 1961.

Yoder, Floyd F. and Marjorie (Yoder), Kalona, Iowa, sixth child, four sons living, first daughter, Rhonda Lou, Nov. 13, 1961.

Zettie, Delbert A. and Mary E. (Gramley), Orangeville, Ill., first child, Scott Laine, Oct. 4, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Baynard-Allen.—Charles Baynard, Philadelphia, Pa., Andrews Bridge cong., and Barbara Allen, Philadelphia, Diamond Street cong., by J. Paul Graybill at Philadelphia.

Boll-Weaver.—Mervin Boll, Litzitz, Pa., Erb cong., and Pauline Weaver, Litzitz, Hess cong., by Amos S. Horst at the Hess Church, Nov. 23, 1961.

Eberly-Coblentz.—Harvey Z. Eberly and Lena Coblentz, both of the Millwood cong., Gap, Pa., by LeRoy Stoltzfus at his home, Nov. 22, 1961.

Graybill-Hoover.—John Martin Graybill, Mohnton, Pa., Bowmanville cong., and Verna Martin Hoover, Denver, Pa., Blainsport cong., by Mahlon Zimmerman at the Ephrata Church, Nov. 25, 1961.

Groff-Weaver.—Elwood Groff, Stevens, Pa., Martindale cong., and Ruth Ann Weaver, Ephrata, Pa., Red Run cong., by J. Paul Graybill at his home, Nov. 11, 1961.

Horst-Groff.—Raymond W. Horst, Denver, Pa., and Eleanor Groff, Stevens, Pa., both of the Martindale cong., by J. Paul Graybill at his home, Nov. 11, 1961.

Kauffman-King.—Paul Edward Kauffman, Goshen, Ind., and Erma Mae King, Wauseon, Ohio, Central cong., by Harold E. Bauman at the Goshen College Seminary Chapel, Nov. 23, 1961.

Knox-Johnson.—Wayne Albert Knox, Harrisburg, Oreg., Fairview cong., and Beverly Darlene Johnson, Sweet Home (Oreg.) cong., by Orie Roth at the Sweet Home Assembly of God Church, Oct. 27, 1961.

King-Bowman.—Forrest Dale King, Scottsdale (Pa.) cong., and Faye Delores Bowman, Scottsdale, Neffsville cong., by Gerald Studer (Semmonette by Mahlon Miller) at Neffsville, Nov. 25, 1961.

Kuepfer-Steckley.—Levi Kuepfer and Elsie Steckley, both of Millbank, Ont., Riverdale cong., by Orland Gingerich at the church, Aug. 12, 1961.

Layman-Ebst.—Neal S. Layman, Pottstown (Pa.) cong., and Carolyn W. Ebst, Phoenixville, Pa., Vincent cong., by Elmer G. Kolb at Vincent, Nov. 25, 1961.

Lehman-Faus.—David Lehman, Manheim, Pa., Gantz cong., and Elizabeth Faus, Manheim, Hermyling cong., by Homer D. Bomberger at Hermyling's, Nov. 18, 1961.

McMullen-Moyer.—Edward G. McMullen and Ruth D. Moyer, both of Allentown (Pa.) cong., by Alvin F. Detweiler at the church, Nov. 23, 1961.

Martin-Eby.—Wilmer Eugene Martin and Loretta Mae Eby, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Nov. 18, 1961.

Martin-Showalter.—William H. Martin,

Menges Mills, Pa., Garber cong., and Elizabeth S. Showalter, Waynesboro, Va., Springdale cong., by Franklin E. Weaver at his home, Nov. 24, 1961.

Peachey-Harshbarger—Robert J. Peachey, Allensville cong., Belleville, Pa., and Violet Harshbarger, Pleasant View cong., Goshen, Ind., by John S. Steiner at Pleasant View, Oct. 7, 1961.

Rodes-Hege—Daniel D. Rodes and Esther Marie Hege, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Nov. 29, 1961.

Slaubaugh-Bacher—Earnest Slaubaugh and Marco Bacher, both of Wolford, N. Dak., Lake View cong., by Eli G. Hochstetler at the church, Sept. 22, 1961.

Stutzman-Vogel—Leith Stutzman and Beatrice Vogel, both of Lincoln, Nebr., First Mennonite cong., by Milton Troyer at the church, Aug. 13, 1961.

Troyer-Powell—Richard Troyer and Kathleen Powell, both of Des Moines, Iowa, by C. R. Sutter at the Des Moines Mennonite Church, Nov. 23, 1961.

Zehr-Wagler—Amos Zehr and Elizabeth Wagler, both of the Tavistock (Ont.) cong., by Henry Yantzi at his home, Nov. 1, 1961.

Anniversaries

Conrad. Mr. and Mrs. Amos Conrad celebrated their fiftieth wedding anniversary on Sunday, Nov. 5, 1961, at the Oak Grove Fellowship Center. They were married Nov. 7, 1911, by J. S. Gerig at the home of the bride, the John Speikers. Their three daughters (Hazel—Mrs. Robert Rudy and Wanda—Mrs. Robert Slater, both of Wooster, Ohio, and Josephine—Mrs. Theodore Sommer, Pekin, Ill.) and about 300 friends called during the afternoon. The Conrads are members of the Oak Grove Church, Smithville, Ohio, and both are enjoying good health.

Grove. John F. Grove and Almada Landis were married at the York Mennonite Church, Nov. 19, 1911, by Bishop Abram Herr. They celebrated their fiftieth wedding anniversary on Nov. 19, 1961, by an open house, followed by a family dinner. They are the parents of seven children: Mrs. Adam Bae, Frostburg, Md.; Mrs. Albert Shohat, Philadelphia, Pa.; Dwight L. and John L. Greencastle; Mrs. John West, Riverdale, Md.; Mrs. Stanley Johnson, Chambersburg; and Ethan L., Hagerstown, Md. They have eleven grandchildren. Bro. Grove taught school, and in May, 1917, was ordained to the ministry at the Cedar Grove Church, and served as its pastor for over 40 years. In 1960 he became pastor emeritus. He spent a number of years in evangelistic work, beginning this work at the Gortner Church, near Accident, Md.

Miller. Mr. and Mrs. A. F. Miller, of the Yoder, Kans., Mennonite Church, were married Nov. 15, 1906, and observed their fifty-fifth wedding anniversary Nov. 16, 1961. Thirty-two members of the family were present at a family dinner. They have 4 daughters and 2 sons (Katie—Mrs. Reuben Yoder and Emma—Mrs. Edward Yutzky, of Haven, Kans.; Wilma—Mrs. Rufus Yoder, Mabel—Mrs. Enos Bontrager, and Samuel, of Hutchinson; and Calvin, Miss., N. Dak.), 20 grandchildren, and 11 great-grandchildren. The Millers are in fair health and expect to spend the winter in Florida.

Reeser. Harry W. Reeser and Lena Metzler were married by the late Bishop Isaac Eby on Nov. 6, 1901. They observed their sixtieth wedding anniversary on Nov. 5, 1961, at their home, Buena Vista, Gap, Pa., with a family

dinner. There were 42 present. They are the parents of five daughters: Bertha—Mrs. Arthur Kolb, Morris, Pa.; Anna, Gap, Pa.; Nora—Mrs. Clara L. Neff, Paradise, Pa.; Ruth—Mrs. John Longacre and Miriam—Mrs. Daniel Longacre, both of Spring City, Pa. They also have 16 grandchildren and 19 great-grandchildren. One grandchild and one great-grandchild died in infancy. They are members of the Old Road Mennonite Church. Bro. Reeser was 82 on Aug. 31, and Sister Reeser was 87 years old on Aug. 16. Both are enjoying fairly good health.

Schwartzentruber. Joe Schwartzentruber and Sarah Bender were married Oct. 19, 1911, at the East Zorra Church, by Bishop Jacob M. Bender, father of the bride. They observed their fiftieth wedding anniversary Oct. 22, 1961, with a family dinner, followed by open house to over 250 guests at the Memorial Hall, Tavistock, Ont. Bro. Schwartzentruber was ordained deacon in 1940 and minister in 1947. He served most of the time at the Cassel Church. They have a family of six children: Elroy and Willis, of Tavistock; Vernon, Sewabewing, Mich.; Selma—Mrs. Milton Litwiler, Kichene, N. B.; Norma—Mrs. Laverne, of Kichene; and Katie—Mrs. Wilmer Wagler, both of New Hamburg, Ont. They have 29 grandchildren. Both of the Schwartzentrubers are enjoying fairly good health.

Sommers. Edwin Sommers and Fannie Mast were married by E. A. Mast at the Howard-Miami Church, Amboy, Ind., on Oct. 26, 1911. They observed their fiftieth wedding anniversary on Oct. 29. They have 5 children (Ernest, Clyde, Mrs. Clayton Stodgill, Everett, and Lloyd, all of Indiana), 16 grandchildren, and 9 great-grandchildren.

Sommer. Joseph Sommer and Anna Litwiler were married Oct. 26, 1911, by the Rev. Bishop A. A. Schrock. More than 250 guests helped to celebrate the observance of their fiftieth anniversary with open house at the Metamora (Ill.) Church on Sunday afternoon, Oct. 29, 1961. They have one son (Gerald), 2 grandchildren, and 2 great-grandchildren. Bro. and Sister Sommer are enjoying good health.

Stauffer. Christian H. Stauffer and Fannie B. Witmer, of Litz, Pa., were married Oct. 7, 1900, at the home of Amos Kreider, East Petersburg, Pa., by Bishop Jacob Brubaker. They have 2 children (Inez—Mrs. J. Melvin Oberholzer, Ephrata, Pa.; and Clarence W., who is in the State Hospital, Harrisburg, Pa.), 6 grandchildren, and 17 great-grandchildren. They are both 84 years old and in fairly good health, but Mrs. Stauffer is bedfast since suffering a broken hip. She enjoys visits and mail.

Streicher. Mr. and Mrs. Solomon Streicher observed their sixtieth wedding anniversary on Nov. 4, 1961. Their family and close relatives met on Nov. 5 to honor the couple. They are members of the Tavistock Church. They have three children: Barbara—Mrs. David Schwartzentruber, Magdalena—Mrs. Aaron Stere, and Elmer, all of Tavistock. They also have 12 grandchildren and 17 great-grandchildren.

Ulrich. David Ulrich and Lena Eigsti were married Nov. 2, 1911, at Shelbyville, Ill. He was ordained as minister at the Mt. Hebron C. A. Church of Shelbyville on April 18, 1915. They now live at Cazenovia and attend the Linn Township A. M. Church. They observed their fiftieth wedding anniversary with open house on Sunday, Nov. 5, 1961. They have 5 children (Mrs. Earl Unziker, Chris P., Arthur M., Mrs. Eugene Schrock, and Mrs. Ben Naziger) and 25 grandchildren.

Yantzi. Mr. and Mrs. Christian R. Yantzi, Tavistock, Ont., celebrated their fiftieth wedding anniversary on Sept. 21, 1961, with a dinner for the family at the Memorial Hall on

Sept. 24, followed by open house. They are members of the Tavistock Church, and are both in good health. They have 2 sons, 8 daughters, 45 grandchildren, and one great-grandchild.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bowman, Ezra C., son of Moses and Anna Bowman, was born in Waterloo Co., Ont., Oct. 16, 1873; died at his home near East Lynne, Mo., Oct. 27, 1961; aged 88 y. 11 d. He was the youngest of 12 children, his 5 brothers and 6 sisters preceding him in death. On July 11, 1900, he was married to Laura Cressman, who died July 9, 1922. This union was not blessed with children, but they took into their home a six-week-old baby girl, Alberta June, now Mrs. J. C. Cleugh, who lived with them until she grew to young womanhood. In 1918, he received a call to the ministry to serve in the Ozark field of Missouri. He was ordained at Carver, Mo., on Feb. 17, 1918, where he served for 24 years in the various churches. On Nov. 28, 1929, he was married to Alice Hershberger, who survives. To them was born a son, who died in 1934. Also surviving are Mrs. Cleugh, her 2 daughters, and 4 grandchildren. In Oct. 1942, he retired from active ministry and with his wife moved to Cass Co., Mo. Even after retirement he still had a keen interest in the rural community which he left, and a memorial fund for radio evangelism and rural missions in Missouri has been erected in his memory.

Eshleman, Amanda E., daughter of John and Clara (Railing) Weaver, was born near Greencastle, Pa., Aug. 24, 1887; died of a heart attack in the Washington County Hospital, Hagerstown, Md., Oct. 24, 1961; aged 74 y. 2 m. On Aug. 1, 1906, she was married to George S. Eshleman, who survives. Also surviving are one brother (Jacob, Greencastle), one sister (Mrs. Moses K. Horst, Maugaville), one son (Merle W., Harrisonburg, Va.), one daughter (Lela—Mrs. Clarence Y. Fretz, Hagerstown), and 6 grandchildren. She was a member of the Mennonite Church, and her active interest in missions was a factor in her two children serving on foreign mission fields. Funeral services were held at the Reiff Church, Oct. 27, in charge of Samuel Martin and Irvin Shank.

Gable, Elmira, daughter of John and Anna (Brenneman) Martin, was born in Baughman Twp., Ohio, Dec. 1, 1861; died Sept. 18, 1961; aged 79 y. 9 m. 1 d. On Nov. 14, 1890, she was married to John I. Gable, who survives. Also surviving are 3 daughters (Ruth—Mrs. Jesse Garver, Spencer; Edna—Mrs. John Martin, Ashland; and Kathryn—Mrs. Dan Horst, West Salem), one son (Paul M., West Salem), one sister and one brother (Mrs. Amanda LeFever, Orrville; and Henry L., Alliance), 12 grandchildren, and 3 great-grandchildren. One infant daughter, one brother, one sister, one grandchild, and one great-grandchild preceded her in death. She was a member of the Chester Mennonite Church. Funeral services were held at the Wooster Mennonite Church, Sept. 25, in charge of Carl J. Good and Henry Krommes; interment in Chester Cemetery.

Kauffman, Nettie Mae, daughter of Gideon and Salina Sharp, was born at Garden City, Mo., Jan. 12, 1889; died at her home in Glendive, Mont., Nov. 1, 1961; aged 72 y. 9 m. 20 d. On Oct. 20, 1907, she was married to Lev A. Kauffman, who preceded her in death in 1955. Two infant children and one son also preceded her in death. Surviving are 6 sons and 5

daughters (Dorothy—Mrs. Neil Yoder, Minot, N. Dak.; Leslie J., Lebanon, Oreg.; Clayton, Corvallis, Oreg.; Earnest, Boemer, Nehr, Roy, Atwater, Calif.; Clifford, Bloomfield, Mont.; Civilla—Mrs. Harold Steckley, Albany, Oreg.; Morris, Leah Belle—Mrs. James Mullet, and Lucille—Mrs. Clifford Eichelberger, all of Glendale; and Nellie—Mrs. Robert Mishler, Mexico), 50 grandchildren, 14 great-grandchildren, 2 sisters and one brother (Mrs. Sadie Detweiler, Westover, Md.; Mrs. Chauncey Zook, Mio, Mich.; and Elmer, Fairview, Mich.). Funeral services were held at the Red Top Church, near Bloomfield, Mont., Nov. 5, in charge of Floyd Kauffman and Elmer Borntrager.

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The annual meeting of the National Sunday School Association in Detroit registered more than 8,000 attendants. These came from most of the states and from more than 90 denominations. A new seven-year Sunday-school lesson cycle was announced at this meeting. This new cycle, which will begin in 1965 and be permanent in nature, has been one of the primary goals of the National Sunday School Association since its beginning in 1945. The series grows out of dissatisfaction on the part of many evangelicals with the present International Sunday School Lessons. In the lessons which have been outlined every part of the Bible will be covered. Sixteen quarters will be spent in the New Testament and 12 quarters in the Old Testament.

Governor Lawrence of Pennsylvania signed into law a bill passed by the 1961 legislature banning Sunday operation of supermarkets in the state. The measure prohibits Sunday sale of fresh meats, produce, and groceries in any retail store employing more than 10 persons. It permits the small corner grocery to sell these items on Sunday. The new law was effective October 27.

The sixth Triennial World Conference of Pentecostals was held in Jerusalem last June. Attendance totaled 2,500 from 28 countries. It was the first major church gathering to take place in Jerusalem since the establishment of the state of Israel. It was the largest conference ever to be held in that little land.

Many religious leaders eulogized Dag Hammarskjöld, Secretary General of the United Nations, who lost his life in a plane accident as he was on a mission trying to accomplish peace in the Congo. The feeling was that his life was given in the cause of peace. At least, says the General Secretary of the Baptist World Alliance, his death showed the cost of strife.

New Zealand's Christmas stamp for 1961 carries a reproduction of Dürer's "Adoration of the Magi." The original colors of the famous painting are reproduced almost perfectly. New Zealand has followed the practice of Australia in issuing an annual commemorative stamp for Christmas mail.

The Castro regime in Cuba, in one of its most drastic moves, expelled a bishop and



ITEMS AND COMMENTS

BY THE EDITOR

135 Catholic priests from the country. This reduced by nearly one half the number of priests in Cuba. The action came a week after 4,000 Catholics staged an anti-Castro demonstration in protest against the government's policies with respect to the Catholic Church.

The Peace Corps is now, by Act of Congress, a permanent agency of the Federal government. As of September 23, the Corps had received more than 13,000 applications. Almost 500 of these had completed training on college campuses and 50 were already in Ghana and 62 in Colombia. By the end of the year, it is expected that about 900 volunteers will be overseas or trained and ready to go.

Speakers who will address the sixth International Student Missionary Convention, sponsored by Inter-varsity Christian Fellowship at the University of Illinois, December 27-31, include Billy Graham, Indian Evangelist Subodh Sahu, and African educator, Festo Kivengere. More than 500 foreign students are expected to join nearly 5,000 American youth in this program.

Although the current military mobilization may double the number of conscientious objectors ordered to take alternative civilian assignments in lieu of military service, there is no shortage of positions to which they may be assigned, according to J. Harold Sherck, Executive Director of the National Service Board of Religious Objectors. Sherck said that until the recent increase of military draft calls, an average of about 800 men a year have been taking conscientious objectors' work assignments. Of more than 1,500 men called up as CO's in the last two years, more than half went directly into mental hospitals and other hospitals to work as orderlies.

A Texas Baptist editor has proposed a change in the Southern Baptist Constitution that would allow Negroes to serve as foreign missionaries for the denomination. He said,

"It is obvious that it will be more difficult in the future for white missionaries to serve in Africa."

In July forty-five Lengua Indians were baptized at one of the mission stations conducted by the Mennonite Brethren and General Conference Mennonites in Paraguay. Officiating for the first time were Lengua converts, now serving as pastors to their own people. The work among these Indians was begun only 30 years ago.

Lawrence Hart, chief of the Cheyenne Indians in Oklahoma, enrolled in Mennonite Biblical Seminary in Elkhart after serving as youth leader in the General Conference Mennonite Church of Wichita, Kansas.

Says a Lutheran theologian, "Ninety-five per cent of Americans assert belief in God, but make most of life's decisions as if God did not exist."

America's children spend 70,000,000 hours a day in front of TV sets, according to the chairman of the Federal Communications Commission. He says the average child spends more time before the TV set than in school or in church. This devotion to television constitutes a responsibility, he said, that the industry has failed to recognize in its programming.

The Southern Baptist Convention is erecting in Nashville, Tenn., an octagonal shaped three-story structure to house five agencies of the denomination.

The Texas Baptist Executive Committee has voted to drop racial restriction from the charter of a Baptist orphans' home.

Polish Baptists have dedicated a new chapel and headquarters building in Warsaw. Besides a 500-seat chapel, the building contains offices for the Baptist Union, Seminary quarters, and apartments for Baptist leaders. Baptists in other countries helped to finance the building.

Gospel Herald

GREETINGS OF THIS
BLESSED CHRISTMAS SEASON
TO ALL OUR READERS,
AT HOME AND ABROAD



TUESDAY, DECEMBER 19, 1961
VOLUME LIV, NUMBER 49

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The Most Significant Birth in History

A Christmas Meditation by Alvin N. Rogness

There is no period so tender and lovely as the weeks immediately before the birth of a child. Then, if ever, husband and wife have hearts that beat as one. Hope mingles with fear; joy is poised against apprehension; and the spirit is at its gentlest and most sensitive pitch.

Throughout the Christian world the mood of expectancy once again prefaces the birth of Jesus. Christmas is just around the corner. Throughout more than nineteen hundred years the world has prepared, as now, to celebrate the most significant birth in all history. This was the Child whom the prophets foretold, whom the angelic hosts heralded, whom the shepherds and the Wise Men came to see, and to whom mankind has since bowed in homage as to none other. The birth of this Child defied history in two, so that every date before and after now bears the label B.C. or A.D.

How easily man stumbles over the lesser miracles and fails to see that in Christmas he confronts the Himalayas of wonders. The major premise of Christmas is that the eternal God, who made the heavens and the earth, has become incarnate in this laboring man of a despised people. How strange that in coming to earth, God should have elected to appear in the form of one who would be scorned and rejected and at last shamefully crucified on a cross.

The alternative to this is equally perplexing. If the birth in Bethlehem were but another ordinary event and the matchless life of Jesus merely another in the long parade of human idealists, how will we explain away nineteen hundred years of Christendom, a power which has unloosed unparalleled resources for human betterment throughout these centuries? To interpret this in human terms or naturalistic phenomena is as absurd and incredible as to assert that Jesus was God. Absurd or not, millions of people in all generations have confessed the faith of the poet's words:

I know not how that Bethlehem's Babe
Could in the Godhead be.
I only know the Manger Child
Has brought God's life to me.

Thirty-three years after this Bethlehem night, Jesus stood before Pontius Pilate in the Roman judgment hall. Pilate asked Him, "Art thou a king then?" Jesus' reply was the answer of a madman or of God: Yes, I am a king; but my kingdom is not of this world. But I am a king. To this end have I been born, and to this end am I come into the world.

Year after year you and I have taken Christmas quite in our strides. Its totally unique and preposterous origin is likely to escape us. Try transporting yourself back to Jerusalem. Imagine that you are hearing for the first time this claim of a quiet peasant from a northern village. He declares that He is God, the King of all kings, the Lord of all lords. To Pilate it sounded like a simpleton's drivel; to the high priest it seemed

The Reluctant Magus

By RACHEL HORST

I have adored before
But not in manger stall.
Star, surely you have erred.
Dwells here the King of all!

Journey-weary, I, and
He, an infant on the hay.
My own dear babes on down
Of elder slumbring lay.

He is a comely child—
But Jews are far too proud
To have their royalty
Wrapped in swathing shroud.

I do not care to kneel
Amid the rude beasts' reek.
My heart beats out the fear,
"Is this He whom we seek?"

Charlottesville, Va.

sheer blasphemy. To stop Him from stirring up the rabble into some new folly, they quietly put Him to death.

By all standards of statesmanship the matter should have stopped there. In modern times a gas chamber or a Siberian exile puts an end to fanatics. But the kingship of Christ did not burst as a bubble at three o'clock that Friday on Golgotha's hill. An Easter resurrection and a Pentecost rocketed His claim out into the years. And today, although we live in a space age, the claim of Christ to rulership is as tormenting and tantalizing as it ever was. The years have not been able to shake Him. He constantly intrudes His claim into your heart and mine. If we disavow Him, we are left haunted by a sense of emptiness or of shame worse than if we had trampled upon our flag. It is nothing short of horror to have someone from centuries ago keep reappearing, as if in continuous reincarnation, pressing His totalitarian claims upon every generation. It would be horror if it were any other than Jesus—if it were Alexander or Nero or Genghis Khan, or Hitler. But Jesus comes so near to "the heart's desire" of every man and woman who loves the truth, that His intrusion touches the longings and the yearnings of humankind. It is not horrible but beautiful to have "the hopes and fears of all the years" converging in the streets of Bethlehem.

As we ponder Christ's claim to kingship,

let us fix clearly in our minds what such rulership implies. A man becomes a president by election; he becomes a dictator by revolution; but a king is king by birth. Christ's rulership of earth is not conditioned upon a majority vote. If every person on earth these nineteen hundred years should have disclaimed Him, that would not affect in the least the validity of His claim. If we should today vote unanimously that the sun should no longer be the sun, the sun would continue to shine as tranquilly after our vote as before. If we should all agree that hereafter two plus two should equal five and not four, our agreement notwithstanding, two plus two would go on equaling four. We do not change truth; truth changes us, depending on whether we adhere to it or not. Whether we adore Christ or depose Him does not change His status. It is our own status that is changed. To disobey this King does not dethrone the King; it only makes the dethroner a rebel. If all the world should plunge on in its selfish and chaotic way, heedless of Christ its King, the world could at last lie in utter ruin, all life destroyed, but Christ would remain as much a King as ever. We who make presidents and governors and senators by our vote can well remember that our franchise does not extend to the heavens. Christ remains the King of the nations, whatever course the nations may take.

If He should deign to offer any credentials, which obviously He need not do, the use that He makes of His power ought to reassure us. He used His limitless power to go to a cross for the sins of the world. Most of us misunderstand the inner nature of power. We imagine that to the degree that we possess power, to that degree can we become independent, and in this independence separate ourselves from others. The precise contrary is the case. If you are strong, your strength is for others to lean on. The fact that you have strength puts you in debt to everyone who is weak. You think that your strength will enable you to shake yourself free from everything weak. Instead, your very power entitles the powerless to cling to you as chips of iron to a magnet. It entitles life's structure to rest on you as on a pillar. If you refuse to let your power be used as a pillar or girder for others to rest upon, you violate the intrinsic nature and purpose of power. To whom much is given, of him shall much be required. On him who is strong all others must depend. Christ claimed all power in heaven and earth, and He went unflinchingly on to the inevitable consequence of

Our Readers Say—

In the October 17, 1961, issue of the GOSPEL HERALD appeared a guest editorial, "Soil Bank Christians," by Ervin N. Hershberger. To this editorial I want to say "Amen" and a hearty "God bless you, Brother Hershberger."

I am glad the editor selected this type of material for publication. I would encourage every reader to read it again, digest it, and then put to practice what appears in print.

We appreciate the GOSPEL HERALD and like the feature, "Our Mennonite Churches." Our prayer is that through this channel our people may become enlightened and united concerning church activities and beliefs.—Jonas E. Christner, Phoenix, Ariz.

• • •

In the Nov. 7 GOSPEL HERALD, page 973, I read that two thirds of the world's population goes to bed hungry. I wonder how many were relieved of their suffering by death last night, and how many will be fed by Christian dollars tonight. It will take everything we have to feed them all, but like the rich man, many of us will harden our hearts and turn away, not wanting to remember that these hungry souls will cry out against us in judgment. Too long we have been content to think that tithing is sufficient. Actually it has never been taught in the New Testament. Only once it was mentioned and the Lord condemned it, for it was only given from superfluity (the widow's mite). With Christ it's all or nothing at all—we cannot serve two masters, for we will trust in the one and not the other. (Two thirds of our Lord's parables are about money.)

On page 980, singing in a chorus is a nice way to exercise a talent, but it's not the kind of talent the Lord can use for filling hungry tummies. Have you ever been hungry? Have you ever watched someone starve to death? If we dare to walk close enough to our Lord, we'll see the suffering through His eyes. Then He'll show us all that we have that we don't need. And if we listen closely, we may hear angels singing as we become poor for Christ's sake. How wonderful to be His disciple!

—June Reuter, Hockessin, Del.

wielding such power. He who was King of all became the Servant and Saviour of all. The cross becomes His unmistakable claim to the crown. It is when power expresses itself in the language of love that we have the clue to heaven.

He came to this earth a child in a Bethlehem stable. He grew up in the home of a carpenter. He taught under the open sky along the shore of a lake. People heard Him gladly because His words carried the authority of truth and of love. It took a resurrection and the outpouring of the Spirit to open their eyes to His power and glory, the glory as of the only begotten of the Fa-

(Continued on page 1094)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottdale, Pa. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa.

The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscriptions of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottdale, Pa. Lithographed in U.S.A.



EDITORIAL

The Wise and the Unwise

Guest Editorial

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.—Matt. 2:2.

The story of the Wise Men who came to Jerusalem seeking the newly born King of the Jews has long been considered, by both believers and unbelievers, to be one of the most beautiful stories that has ever been told. Few, indeed, are the stories that delight the souls of men and women, young people and children, grandfathers and grandmothers, as the story of the Son of God coming into a world of sin, as a little Babe, to redeem a generation of lost souls.

The Bible is clear on two things—first, that the Wise Men came from the East, and second, that they came to Jerusalem, seeking for the newborn King. Apparently, these Wise Men must have received information from God that the long-looked-for Saviour of the world had finally come. Just where in the East was their home is not stated, neither does it matter, but one thing is definitely sure: the GOD of heaven and earth was guiding them by a most unusual Star. Evidently, they must have thought that the newborn King would certainly be born in the capital city. So they came to Jerusalem, and when they did, they lost the star. Regardless of their strange appearance and strange message, they impressed some folks by the announcement of the birth of a Saviour and King.

There were scoffers those days just as there are today. The "Unwise" cannot be impressed with the message of truth. The Wise Men brought a message that should have moved the world of sin to swift action of bowing low before God, with hearts filled with joy and gladness at the news of the Saviour's birth. Unfortunately, it didn't work out that way. Were these same Wise Men to pass through our cities and towns today with their strange attire, and riding on camels, they would no doubt create blaring headlines on the front pages of our daily papers, with plenty of exaggerated accounts and pictures, of the "strangest people that ever came to town." The Wise Men stirred the jealous heart of King Herod, who feigned a worshipful interest in the Child, but who secretly planned to have Him killed. The wisdom of God, however, frustrated the plan of the wicked king. Where Herod ruled, God overruled.

Preoccupation of "Unwise humanity" is still, as it has always been, a mark of ungod-

liness. Many people of today have no time to think of Christ. By withholding their gifts of service and devotion, they not only show their lack of wisdom, but they also miss the supreme joy of life. We cannot put the things of secondary importance before the things of supreme importance, without losing out in blessings. I presume the entire population of America today believes the Christmas story, but the birth of a Saviour does not take priority in their lives. The "Unwise" are too much absorbed in other things.

Our Christmas celebrations today are one of the biggest rackets of all time. The terrific waste of money, time, labor, and celebration for the petty, useless things of life far exceeds the rightful place of worship and devotion we owe to God for "his unspeakable gift" to a dying world. One of the saddest verses in the Bible is found in John 1:11: "He came unto his own, and his own received him not." The condition has not

improved any since this was spoken. The "Unwise" today do not see in Him the only hope for a sinning world. It is very difficult, if not impossible, to persuade the rank and file of the unwise that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). To reject the message of Christmas is to reject the God in whom our breath is. To ally oneself with the unwise is to ally ourselves with the crowd which has rejected Him for the past twenty centuries.

You never hear men offering excuses for their virtues, but they are loud and long in offering them for their vices. The excuses men offer today in rejecting Him are without number, and show a gross lack of wisdom in their hearts. Why didn't the crowds follow the Wise Men as they passed through villages and towns? The answer is easy. The "Unwise" were not interested at that time, neither are they now. But the Wise Men pressed on and on, till they found their King. Someone has said, "Opportunities pass this way but once." We have all found this to be true. They never come the second time. We ourselves are numbered with the wise only when we seize our opportunities and go forward with God, in the true spirit of Christmas, accepting the newborn King as our Saviour and Lord.—Oliver H. Zook.

History Looks Forward

We commonly think of history as looking backward to what has happened. It is, of course, a recording of what has passed. It is the constant unfolding of events.

But the process has not stopped. History does not pause at any point to let the historians summarize and finalize. All history that is told or written is only prologue to what is yet to be. The pattern requires still other chapters. There is prophecy that needs fulfillment; there are trends that go on to establish patterns. There are consequences that need to be recorded.

This is the reason that the Advent of Christ is so important an event. All previous history pointed to the Christmas history. The One who was to come did come. The longings, the expectations of the previous millenniums were realized when the Messiah Redeemer came to Bethlehem. The Longed-for One arrived. Angels and men rejoiced because hopes had now become realization. History had risen to the great watershed. Our dating of history as before and after Christ is more than accident. This is understanding and interpretation of history. All before the Advent was pre-history. Christ came because God's plan for the ages required His coming. This was the promise of God, and men were looking forward to it.

But in the same way history since Bethle-

hem looks forward. Christ accomplished, in His death and resurrection, the purposes for which He came into the world. But not all was finished. Before He went away He made it clear to His disciples that He was coming again. As His first coming had been the hope of the earlier ages, so His *parousia*, which we commonly call the second coming, became the hope of the church. We wait for the Son from heaven, who shall come, according to the promise of God, to bring earth's history to its final consummation. All history now is pre-history to that great event which we await. He will come to bring salvation to its glorious completion, to defeat death in the resurrection, to straighten out the moral confusion by His judgment, to bring in His eternal kingdom. So He is still the Expected One. Our age hastens on to meet Him.

So while at Christmas time we look back to the Event which saints on both sides, before and after, rejoice in, we also look forward to the Event which will again be of crucial importance. We are being disappointed again and again by the events of our passing days. We look forward with certain hope to the Event which God will bring to pass. Every Christmas brings us closer to that Great Day.

—E.

A Prayer

FOR THIS WEEK

Once again you have given me great joy, dear Lord, in sharing with my friends the blessed recollection of your coming as a little Child to our earth. The praise is yours for all the true joy the festival brings to so many hearts and homes, as to mine. Will you, I pray, in your great and all-embracing love, make the remembrance of it a blessing to all to whom this year its joy seems strange? I think of those who, since last Christmas, have lost a beloved child, or some other one from the home circle; of those whose home life has been for some cause broken up during the year; of the homeless and the unwanted, refugees and outcasts, exiles and wanderers in a far country; of neglected children, and those of families where your blessed name is held of no account; of all who with bitterness and self-reproach recall the lost Christmas joys of their childhood. Use me, if it may be, as a channel of your blessing in some way to such as these, for the sake of Bethlehem. Amen.

—The Methodist Recorder.

"A Birthday Cake for Jesus"

BY STANLEY C. SHENK

With all the wisdom and poise of her six years, a little lassie declared, "I don't see any sense to the way we do Christmas. . . . We say it's the birthday of Jesus, and then we give everybody else presents, and we don't even make a birthday cake for Jesus!" Whereupon she energetically set to work to bake a cake. When she was reminded by someone that it would be impossible to send it to Jesus, she replied that she would give it to some poor child, and that Jesus would know all about it, and would know that it was His.

We have to admit that she had something there. The Christmas season would be more Christlike and worth while if lots of us would follow her pattern. Most of us fellows (and maybe even a few of the girls!) don't know how to bake cakes, but we can do other things. We can buy groceries and coal and toys for handicapped families. If we don't know of any such families in our

own communities, we can call the mayor, the chief of police, or the welfare officer of the nearest sizable town, and get names of needy persons.

Another idea is to mail a special cash donation to our denominational or conference mission board as part of our Christmas giving.

Let's remember Jesus (and His concern for the needy and lost) in our holiday giving.

Souderton, Pa.

Prayer Requests

(Requests for this column must be signed)

Pray for an elderly man who asks how to have power to witness for Jesus Christ. Pray that he may find and use this power.

Pray that the 200 to 300 tracts that are picked up by patients and visitors each week in the Mennonite General Hospital at Aibonito, Puerto Rico, may bring the readers to Christ.

More pastors and spiritual leaders are needed in the church in Madhya Pradesh, India. Pray that God will raise up men to be these spiritual leaders who will lead congregations, now without pastors.

Praise God that more than 100 students are studying in the school at Bedeno, Ethiopia. Pray that these students will trust in God, even when they are persecuted by family and acquaintances.

Erma Grove has begun to take over her work in the villages and churches in Ghana. She needs God's help and guidance to make this as effective in a spiritual sense as possible.

Pray for success of the kindergarten program at Shibecha, Japan, that it may be at least a good indirect means of evangelism.

Pray that many of the Christians from the Buenos Aires Mennonite churches may choose to go to the Mennonite camp for vacations for fellowship. Pray that the young people of the América, Argentina, church will choose to attend the eight-day retreat at the campground instead of staying at home to participate in the frivolities at carnival time.

Words of Life is broadcast to French-speaking individuals in Quebec. Pray that this program may bring truth and salvation to lost souls in this Catholic country.

Japanese Mennonite Hour reaches those who believe in their pagan religions. "It seems our Buddhism has fallen into a bad state. I have been waiting to meet someone like Christ." Remember the challenge of Christ in Japan.



Christmas in Orbit

BY BETH DUVAL RUSSELL

*Above the maddened world cacophony
There Sounds a tocsin heard from skies afar
That shakes alive the souls of men who see
The blazing glory of the manger Star.*

*A grand chorale of all the singing spheres
That heralds Love Incarnate born to earth:
Compelling constellation, through the years
Forever auguring His holy birth.*

*Lord of the Living Universe is He
Whose advent still outshines the galaxy!*
Syracuse, N. Y.

The Virgin Birth

By FRANCES E. BURKEY

One of the cardinal doctrines of the Bible stands out clearly as we review the blessed truths which make Christmas so precious to us. It is well to reaffirm the tenets of our faith frequently, even though we feel we know them well. They become more meaningful as we meditate upon them, and assume a larger place in our worship of God.

If the doctrine of the virgin birth were not of great importance, would it be set forth so positively in the Holy Scriptures? As early as the third chapter of Genesis we find this truth revealed as a part of the plan of God in dealing with the problem of sin. God promised that the "seed of the woman" should someday gain the victory over Satan.

What is this but a veiled proclamation that the Saviour of the world would be virgin-born? According to the laws of biology the seed of the woman has no power to give life of itself.

Mary was aware of the laws of natural generation and knew that she had not fulfilled the required conditions when the angel Gabriel was sent from God to her home in Nazareth and announced to her that she should be the mother of a son.

After hearing, in silence and in awe, the angel's astounding message, Mary's first reaction was one of incredulity and question. She said unto the angel, "How shall this be" (Luke 1:34)? Mary was not yet legally married, and she knew in her own heart that she had not taken upon herself the obligations and privileges of a true marriage.

Very beautifully and very carefully the angel Gabriel relieved her of any need for further questioning. He said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

Mary pondered over it. This, then, was the marvelous explanation—the Holy Spirit of God would take her into union with Himself, and her coming child would be the very Son of God. And she was only a simple Jewish maiden—how wonderful! She knew now why the angel had saluted her as he had when he said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women."

Very humbly she accepted the fact of it, and submissively and joyously gave her answer: "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

In Heb. 10:5-7 we find reference to a similar submission on the part of God's Son in carrying out His Father's will: "Wherefore when he cometh into the world, he

saith . . . a body hast thou prepared me. . . . Lo, I come . . . to do thy will, O God." So we see that both mother and Son gave perfect obedience as God the Father wrought out His great plan of salvation for a helpless, needy human race.

But there was one more person who must give co-operation. It was Mary's promised husband. Time elapsed and Joseph became increasingly puzzled. He wanted to trust Mary, to whom he was betrothed, though not yet legally married. He did not wish to believe that she was unfaithful to him, but he was well aware of the implications. He also knew the stern Mosaic law.

To you is born . . . a Savior, who is Christ the Lord.

—Luke 2:11, RSV.

At this time of the year it is especially fitting that all men celebrate that unexpected intervention of heavenly grace by which those who seek with diligence may find an earnest of future and abiding rest in the fold of Christ the Lord.

—Titus Lehman.

If he should divorce her publicly, she would be brought before the elders of the congregation, and would be tried. If the judges should find her guilty, they would condemn her, and she would be stoned to death. Joseph felt that he could never subject her to such a sentence as that. He loved Mary. What could he do? Being a "just man" he considered putting her away secretly, so as to spare his beloved from so great a sorrow.

Thinking it all through, Joseph fell asleep. In his dream the angel of the Lord appeared unto him and assured him that all was well, and that Mary's coming child was of the Holy Ghost. The angel continued speaking his reassuring words: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Joseph's troubled mind was at peace again. True to the angel's bidding, this obedient servant of God accepted Mary as his wife in name only, and cherished and guarded her until her infant Son was born.

The first chapter of Matthew and the first chapter of Luke plainly declare that Joseph was not the father of Jesus. God was His Father. Parents and teachers need to implant this truth firmly in the hearts and minds of the children under their instruction. It is a basic "article of faith" for their entire lives.

There are persons who profess to be Christians who think it does not matter as to whether they believe in the virgin birth of Jesus Christ or whether they do not. Sad

to say, there are even pastors of churches who do not believe in the virgin birth of Jesus Christ.

To take this position robs their souls of great blessing. It does more. By taking this position they sweep away the whole structure of Christianity for themselves. If Jesus was the son of a finite man then He Himself was a finite personality. If He was finite, He was not sinless. If He was not sinless, He could not be the Saviour of the world, for He Himself needed a Saviour as much as any other individual.

The doctrine of the virgin birth is, therefore, one of the foundation stones of our Christian faith. But not only is Jesus Christ the Son of God. He is one with God, as He Himself said in John 10:30. Many other passages express this truth. In John 14:9 He says, "He that hath seen me hath seen the Father." In John 1:1 we find these words, "In the beginning was the Word, and the Word was with God, and the Word was God."

In Heb. 1:8 and 10 there is a remarkable passage. God is speaking to the Son and addresses Him as God. "But unto the Son he saith, Thy throne, O God, is for ever and ever. . . . And, Thou, Lord, in the beginning hast laid the foundation of the earth." John 1:10; Col. 1:16, and Heb. 1:2 all declare, also, that the Son was the Creator of the world.

Micah 5:2 tells us that His "goings forth have been from of old, from everlasting." Stepping down from a glory like this our Lord Jesus Christ laid it all aside and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7).

The incarnation is a mystery man can never fathom, but he can appropriate the blessings secured for him, and throughout endless ages of eternity he can worship and adore the virgin-born Son of God and Saviour of the world.

Tiskilwa, Ill.

Maybe on Christmas

A fourth-grade girl received a copy of the Bible Society's Christmas Portion, "Unto You a Saviour," at a Christian education class in California. "Does it tell about the angels, the star, and the Baby?" she asked. When told that it did, Mabel replied, "I don't read so well, but my ten-year-old big brother will read it to all of us on Christmas, the way you said we should." For a moment she looked down and then continued: "Jesus' mother must have loved Him very much and hugged Him lots. I wish my mom had time to love me like that. Maybe on Christmas, when she hears the Christmas story, she will."—American Bible Society.



Stewardship

More Tax Savings by Giving Property

By JOHN H. RUDY

You don't have to give cash to the church. You can give property. In an earlier article we attempted to point out the worth-while tax savings which are possible by giving property, especially property which has increased in value. Such gifts may be in the form of real estate, stocks, bonds, farm commodities, or livestock. You are allowed an income tax deduction, not on the basis of what the property cost you, but on its fair market value at the time the contribution is made. Now let's expand this subject a bit and take a look at some of the other things the Christian steward can do to stretch his gift dollars and make them go farther in the cause of Christ and His church.

Give property in installments. You need not turn over to the church a title to an entire piece of property all at one time. This may even be poor tax economy. You can give fractional ownership interests. This makes it possible to stay within the annual income tax limitation of 30 per cent of adjusted gross income. For example, you may have a house or farm worth \$20,000. You can spread this gift of property over a number of years, say over four years with an income tax deduction of \$5,000 per year. Installment giving may be good systematic giving.

Give property but reserve present use. This is like keeping property while you give it away. It works like this: You transfer your house, farm, or securities to the mission board or other church agency to take effect at some future date, perhaps at your death or the death of your beneficiary. You reserve the right to use the property now and to receive the income. No capital gains tax is due on any appreciation in value. You get an income tax deduction in each year you transfer any piece of the property, based on the "present value" of the gift. An additional benefit of this type of arrangement is that it gets the asset out of your taxable estate, with possible savings in estate and inheritance taxes.

Keep property and give the income. Here we get into legal devices which are becoming increasingly popular: trusts. Without very much difficulty at all, your attorney can set up a trust into which you can deposit cash or property. If the trust is established for the benefit of the church for a period of longer than two years, say for five or ten years, then the income from the trust goes to the church tax-free. You don't report the income on your personal tax

return. And you're entitled to a charitable gift deduction for the amount of the income going to the church. When the trust is terminated, the cash or property originally deposited comes back to you or goes to someone you designate, perhaps to your children or grandchildren. You may also want to consider setting up a trust to remain in effect as long as you live, with the income going to a church agency and the cash or property coming back to your estate at your death.

Give income now, the property by will. Property can be put into a trust with the income going to the church as long as you live. At your death the trust is terminated and the property is transferred to the church according to the provisions of your will. Such transfers can be made without paying any estate tax. The main advantage of this particular method is that it provides for a larger marital deduction when your estate is settled, since a husband can leave up to half of his estate to his wife free of any estate tax.

Exchange property for a lifelong income. Perhaps you think you cannot afford to make a large contribution of property. You need the income to live on. But here's some good news: You can give the property and still receive a safe, dependable income for life. Such an income may be larger and more secure than you are now receiving. In consideration for your gift of property or cash, various church agencies are prepared to issue an agreement promising to pay you and your wife an income for the rest of your lives. Gift annuities or life income agreements give you the joy and satisfaction of lifetime giving—and a lifetime income.

To Whom Shall We Give?

By DORIS E. SCHROCK

Giving seems an appropriate expression of Christmas because at this season we are remembering a time when God made a very special gift to mankind. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15). It seems fitting also to commemorate the response of the Magi to this special giving on God's part. "And when they had opened their treasures, they presented unto him gifts . . ." (Matt. 2:11).

But, to whom shall we give? To whom did God give?

He gave His unspeakable gift to His enemies: "For if, when we were enemies, we were reconciled to God by the death of his Son . . ." (Rom. 5:10).

He gave this great gift to the poor and needy: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal

the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

He gave His unspeakable gift to His own people: "He came unto his own, and his own received him not" (John 1:11).

He sent this gift to those who were not His own: "I will call them my people, which were not my people; and her beloved, which was not beloved" (Rom. 9:25).

He gave His gift to those whom He loved: "For God so loved the world, that he gave his only begotten Son . . ." (John 3:16).

He gave to those who loved Him: "And, behold, there was a man in Jerusalem, whose name was Simeon . . . just and devout, waiting for the consolation of Israel. . . . And he came . . . into the temple . . . when the parents brought in the child Jesus . . . then took he him up in his arms, and blessed God . . ." (Luke 2:25-28).

And the Magi, in response, gave with love, reverence, and devotion in surrender to His kingship.

To whom shall we give? We should give as God gave.

We should give to our enemies: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink . . ." (Rom. 12:20). "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" (Matt. 5:40).

We should give to the needy: "But who hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17)?

We should give to those who are our own: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

We should give to those who are not our own: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction . . ." (Jas. 1:27).

We should give to those we love: "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

We should give to those who love us: "Honour thy father and mother . . ." (Eph. 6:2). "If ye then . . . know how to give good gifts unto your children . . ." (Luke 11:13). "Let every one of you . . . so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:33).

And we should give unto Him who loved us and gave Himself for us: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God . . ." (Rom. 12:1).

To whom should we give at Christmas time? We should give as God gave. And we should give ourselves unto Him in loving obedience, reverence, and full surrender,



OUR SCHOOLS

Hesston College

During the Thanksgiving weekend a number of out-of-routine meetings occurred on the campus. On Thursday evening the three college choirs—the College Choir, the Academy Choir, and a larger choir, the Choral Society—gave a program. The Choral Society sang a harvest cantata, "The Sower," a contemporary work by Harold Darke, and a double chorus number, "Blessing, Glory, and Wisdom," by G. G. Wagner. The two other choirs each sang several numbers, and music by smaller singing ensembles was interspersed with the choral numbers. Orlando Schmidt directs the Choral Society and the College Choir. Robert Good is director of the Academy Choir.

On Friday and Saturday alumni representatives, appointed more than a year ago by the Executive Committee of the Alumni Association and the college Admissions Counselor, met on the campus for a reacquaintance session. These representatives have been appointed as liaison persons between the college and the young people who should be in college. Their visit to the campus, it was hoped, would confirm their conviction that Hesston College was freeing and building up the capacities of young people. During the two days they visited classes and observed students at work in study halls and libraries, in laboratories and workshops. They saw them playing on the athletic field, singing in choir practices, being themselves in the dining room and the Student Center. The visitors trust that their alma mater will do for the present generation of young people what it has done for the preceding one. They went away saying it had been good for them to be here.

On Nov. 25, at 5:00 p.m., MCC workers who had served in relief, CPS, VS, Pax, in the Akron offices, or in the mental health program, met on the Hesston College campus for their annual reunion. Foreign students from the colleges were invited to the gathering. In the service following the simple, but ample, lunch, Elmer Neufeld, who with his wife is under appointment for service in Africa, spoke to the group of the new concerns and new demands being made by world needs and conditions and the delicate race relationships on Christian love and earnestness.

Calvin Redekop spoke to the PTA at Hillsboro, Kans., on the evening of Nov. 21. For his subject he used "Developing Wholesome Attitudes in Students."

Gideon C. Yoder presented a review of his book, "The Christian Nurture of Children," to the faculty members and faculty wives on Nov. 28, in the High School Reading Room. A discussion period followed.

President Tilman Smith, Leland Bachman, business manager, Paton Yoder, dean of instruction, and Dr. Paul Bender spent Dec. 1 and 2 in Chicago, meeting with the Commission on Colleges and Universities of

the North Central Association and attending the meeting of the Higher Education Council, an agency of the Mennonite Board of Education. On Sunday, Dec. 3, they visited a number of Mennonite congregations in eastern Iowa in the interests of Hesston College.



Baptist Prime Minister John Diefenbaker of Canada told the House of Commons in Ottawa that his administration had conveyed to the Castro regime in Cuba its concern over the deportation of Canadian Catholic priests from that country.

Sunday School Lesson for December 31

Toward Christian Maturity

Eph. 4:11-24

When is a growing person a mature person? We speak of children and youth as not yet mature. Is an adult mature? The use of the term implies that the individual can now do what he was made to do. It does not mean that he cannot grow from this point on. A man or woman is mature.

Paul speaks of babes in Christ. They can take milk but not meat. This must mean that there is such a thing as maturing spiritually. As Christians we strive to become more and more like Christ. Likeness to Christ is the highest goal of Christian experience. Will we ever become mature spiritually? How long can one remain Christian if there is no growth into His likeness? Paul wrote to the Ephesians telling them how to grow up.

According to verses 11-13 when does Christian maturity take place? We are the body of Christ and in this body, His church, we are nurtured toward maturity. Since there are all stages of maturing in this body, the nurture must be such as to keep all members.

Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." To the Ephesians Paul spoke of perfecting the saints. Can we be perfect saints? This we are always becoming as we mature. We come "unto a perfect man, unto the measure of the stature of the fulness of Christ."

In a sense the children and youth are being nurtured for this same goal—that they may come to know Him and mature toward perfection.

Maturity implies stability. Verses 14-16. In what? In doctrine. In what we believe about Christ and God and why we believe it. The church nurtures us in pure doc-

trine. In view of the many false philosophies and deceitful speculations put forth today, Christians must be sound in order to stand. A Christian is not mature who can't detect error, at least in part. Truth is the foremost means of growth, and the essential spirit in speaking this truth is love.

Maturity demands a clear-cut break with sin. Verses 17-22. What are some ways of the world in which the Christians may not walk? Think how some of their ways may hinder growth toward Christ.

Maturity demands a striving for new purposes. Verses 23, 24. This is made possible by the new mind that the Christian gets. Just putting off sins will not put us forward. We must "put on."

What then is the spiritual maturity we should strive for? Let the class summarize it. Review the helps for this maturing that we have studied. Have you and your pupils grown during this study?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1958 by Division of Christian Education, National Council of Churches of Christ in the U.S.A.

With this Sunday-school lesson discussion the writer concludes her services of this kind.

The Builder now carries an adult teacher lesson plan with lesson aim, introduction, and lesson development suggestions. It does not seem necessary to duplicate such help.

I have been glad to serve you. God bless each Sunday-school teacher. We need better teachers and more good teachers.

—Alta Mae Erb.

Hanukkah and Christmas

By Bertha W. Swarr

Spinning tops initiated g.m.o.h., doughnuts, a flask of vegetable oil, and nine candles symbolize Hanukkah, the Feast of Lights, here in Israel. This is also called the Feast of Dedication, and it was during the lighting of the lights of this feast that Jesus proclaimed Himself the Light of the World. Symbolic connections between Hanukkah and Christmas are partly responsible for their being celebrated at almost the same time of the year. Hanukkah comes on the 25th of the Jewish month Kislev. This often is near Dec. 25, and since the end of the third century this has been the generally accepted date of Christmas.

The Hellenized ruler of Syria, Antiochus Epiphanes, in 169 B.C., thwarted by Rome in controlling Egypt, vented his wrath upon the Judeans. Forbidding the Jews to observe their religion, he commanded that only pigs be sacrificed. Raiding the temple, he cooked a pig and poured its broth on the altar and the holy scrolls of the law. Many Jews fled to caves, some complied with the ruler's demands, but a handful dared to defy Antiochus.

One day Apples, an enforcement officer of Antiochus, came to the small town of Modin, three miles from Jerusalem, and commanded the assembled Jews to sacrifice a pig. Matthias the Maccabee, head of a priestly family and father of five strong sons, enraged by the ungodly decree, killed the first Jew who was about to comply with the command. His five sons immediately fell upon the group of soldiers, killing them all. This was the signal to rally, and the timid and despairing Jews now flocked to the side of their leader, Judas the Maccabee, and his four brothers. They fought guerrilla fashion until they ventured open battle with their enemy and defeated them. This victory led to eighty years of national independence, which was the only period of independence as a Jewish nation from the time of the Exile until 1948.

Driving the Syrians from Jerusalem, they cleansed and rededicated the temple on the 25th of Kislev, 165 B.C. In the temple a perpetual light was kept burning. With political victory, this light was rekindled. Hidden in one of the nooks of the temple was a small jar of consecrated oil. But, alas, it was enough only for one night. It would be eight days before a new supply could be prepared and consecrated. Then a miracle

occurred. The cruse of oil lasted for eight days, until more could be secured.

Since that day it has been decreed that for eight days, eight candles (one for the first day and an additional one each day) should be lit in every Jewish household, in memory of the victory from the pagan enemies, and

the rededication of the temple. Thus, the spinning tops initiated g.m.o.h., which even the smallest children bring home from nursery school, symbolize the ever-turning fate of the Jewish nation. The initials mean, "A great miracle occurred here." The doughnuts, baked in oil, and the flasks of oil, remind everyone of the miracle in 165 B.C.

The symbol of Hanukkah, however, includes nine candles. The center one is known as the Servant, and is used to light each of the other candles. To us, it is a symbol of Christ, God's Servant, who came to give spiritual light to the world. It is more than coincidence that Hanukkah and Christmas fall in the same month. While Hanukkah candles flicker celebrating the festival of national freedom, Christmas proclaims to us the freedom of the soul.

Overseas Committee Meets

Nine members attended the second meeting of the general mission board's overseas committee on Nov. 21 and 22, 1961, at the Elkhart, Ind., office. Executive committee members who were in Elkhart for its meeting the previous day also attended. Among other business, the committee:

- approved the plans for Royal Snyder, missionary pastor-teacher in Puerto Rico, to move onto a self-support arrangement for his work;

- approved the purchase of a home belonging to Carol Glick for a parsonage for the Palo Hincado church, terms to be arranged;

- reviewed developments in India and agreed to work with Mennonite colleges and the church in India for providing some additional persons on short-term assignments;

- encouraged the overseas office to make long-range plans (five-year periods) with each of the overseas fields;

- heard a request from the Mennonite Church in India for financial assistance in sending representatives to Mennonite World Conference;

- heard a report on strategy discussions for the Argentine Chaco;

- received an expression of appreciation from the General Conference Mennonite Church for the two-week Formosa ministry of Howard Charles;

- reviewed church developments in Tokyo, Japan, and asked that the overseas office maintain contact with the other mission boards involved since members of their churches are participating in the Tokyo congregation;

- asked J. D. Graber and Jacob Clemens, vice-president of the board, to attend the meeting of the Division of Foreign Missions in Atlantic City, Jan. 30 to Feb. 2, 1962;

- heard Dorsa Misher, Personnel Secretary, review Personnel Committee procedures for overseas personnel;

- heard Lewis Strite report Mennonite Broadcasts contacts in Spain and authorized a visit by John H. Yoder and Lester Hershey to investigate the possibilities of strengthening the radio work and of providing administration of Bible correspondence courses in Spain, Lester Hershey's travel costs to come from Mennonite Broadcasts;

- encouraged staff members to continue broadcasts into British Guiana and to study the situation there in view of literature and voluntary service possibilities for follow-up;

- held in abeyance the question of membership in a Latin Evangelical literature association, but encouraged Secretary for Literature Evangelism Urie Bender to attend their convention;

- heard J. D. Graber's report on school plans of missionaries on furlough;

- approved a plan for the board to assist doctors with medical debts by amortizing a proportion of the indebtedness for each year of service contributed on a standard basis;

- heard an encouraging report by J. D. Graber on the easing of visa difficulties for Israel;

- approved a recommendation of the Nigerian Eastern Regional Council requesting resource personnel to help work out the concerns of church development there;

- approved a recommendation arising out of C. Frank Bishop's agricultural investigation that agricultural personnel be recruited to assist in Nigeria;

- heard a report on arrangements with persons going overseas;

- approved missionary planning moving toward a community hospital in Ghana op-

MAN

—Austrian, Vietnamese, Christian or Muslim—cannot be satisfied with food only; his inquiring mind must be satisfied as well. Curious, he explores the philosophies and the sciences to obtain a solution for this unrest.

Disillusioned by the carefully phrased, meaningless explanation, the searching man watches his neighbors. He notices Christians dedicated to their faith, willing to serve, to suffer and to speak to all men that the Word became reality through Christ. You can communicate this speech . . . different, dynamic, understood in all dialects. Speech filled, not with war, but with peace, service, and love spoken to strangers who are brothers. This speech is simple yet complicated; it is a daily life.

Will you continue to answer the world's questions with words of peace by providing for workers in relief service?

Contribute generously and regularly to your church's relief and service offerings. In groups where such offerings are not taken, gifts earmarked for relief and service may be sent directly to

MENNONITE BOARD OF MISSIONS AND CHARITIES
1711 Prairie Street Elkhart, Indiana

Missions Today

Love as God Loved

By J. D. GRABER

Neglect of neighbor love cannot be compensated for by a zealous proclaiming of the message of the love of God. This does not mean that we should proclaim less. It means that we should love more. This is the practical application of the Christmas message.

God so loved that He gave. How much do I love? There is no way to prove love but by doing loving deeds. At least not agape love—the love that moved the Father to send His Son; the love of Calvary.

There is no way to love God but by loving people. There are times when we need to verbalize our love for Christ. But these words will be mere noise if they are not proved by deeds of self-giving love. And it is when we love "one of the least of these" that we love Christ the best.

Jewish evangelism and the Christmas message have a close interrelationship. We share with the Jews the Old Testament, filled as it is with promises of the coming Redeemer. Why do they not recognize in Jesus the Promised One? This is a tragic mystery. But after these centuries the issue is so clouded that the Truth is completely obscured. It is true that in the first three centuries, as an old author has stated, "The worst enemies of the Christians were the Jews, more implacable than the Heathen."

But Christians have hated the Jews too. These 2,000 years of history, called not "the years of Our Lord" (A.D.) but "The Common Era" (C.E.) by modern Israel, have proved to the Jews not that Christians love them but that Christians hate them. From the Crusades, when Jews were slaughtered to "redeem the Holy Land," to the Romanist Inquisition, the third and fourth Lateran Councils, and finally Hitler's appalling blood baths, those bearing the name of Christ have been guilty. During the Nazi slaughters few Christians raised a voice in protest. "Because the Jews had severed themselves from Jesus of Nazareth," asks the editor of Christianity Today, "had the Christians in turn severed them from the bond of humanity?"

A lot of redemptive love on our part will be necessary if we shall ever expect the Jews to see the love of God that sent Jesus the Redeemer to earth. We will have to love the Jews as neighbors and as people. We will have literally to love them into the kingdom. If we want them only as converts and do not accept them as neighbors, we have missed the Christmas spirit; we have not understood the Gospel.

"Soul-searching repentance for loveless-

(Continued on page 1092)

erated by the board but built with Ghanaian government funds;

- received a report from J. R. Mumaw on Eastern Mennonite College plans for a two-week institute for missionaries immediately following annual board meeting in 1962;

- approved a Norman Derstine report on a furlough study which will provide for flexible field terms;

- reviewed the program of the orientation and missionary Bible conference at Laurelville Mennonite Camp in August, 1962;

- reviewed plans for its next meeting on Jan. 23, 1962; and

- heard progress reports from a number of other overseas fields and programs.

Billy Graham was recently widely quoted as saying that all of his children, with the exception of the youngest, were baptized as infants. A spokesman for Dr. Graham has refuted this, saying that Billy Graham's children have not been baptized as infants. This spokesman says that Graham does not believe in baptismal regeneration.

When Are People Old?

Age seems to be a relative thing, and whether you feel young or old depends a great deal on your activity, your interest in living, your feeling of being needed and useful, and having a proper attitude toward age.

Sometimes what a man does determines whether or not he is young or old from the standpoint of the public. For example, Mr. Nixon was regarded as a "young" vice-president at 43; a female movie star is considered "middle-aged" at 33; a baseball player is called "old" at 43; at the age of 50, business executives are considered comparatively young, but a coal miner is considered old at 50.

Thus many factors determine whether one is considered young or old, but principally, it is a matter of one's own attitude. Old age and death are inevitable, and to fear them is futile. To face them calmly and gallantly, live a day at a time; one can keep a youthful spirit whatever one's age.—Selected.



MISSION NEWS

Overseas Missions

Elkhart, Ind.—D. W. Widmer, father of Gladys Widmer, died Dec. 8 at Wayland, Iowa, after a lingering illness. Sister Widmer served as secretary in the overseas missions office of the general mission board prior to a five-year term of service in Puerto Rico. J. D. Graber, Secretary for Overseas Missions, represented the general mission board at the funeral, held Dec. 11. Obituary later.

Puerto Rico—David Helmuths, missionaries in language study in San Juan, report part of their learning of the language is helping in the San Juan church. People by the hundreds moving into the metropolitan area present opportunity for sharing the Gospel. Between their home and the church, a large caseria (housing project) will soon house 500 families.

Carol Glick returned to the United States from Puerto Rico on Nov. 14 to care for her father, who apparently suffered a stroke Nov. 12 and died four days later.

Esch, Luxembourg—Ray and Wilma Gingrich were scheduled to return to Esch on Nov. 25 after four months of intensive study of German. Harvey Millers are scheduled to leave Luxembourg on Dec. 17 for a six-month furlough.

Salunga, Pa.—John Graybills arrived home from their term of service as mechanic-maintenance couple in Tanganyika on Nov. 14. Their address is 417 Snyder Ave., Elizabethtown, Pa.

Mogadiscio, Somalia—Helen Landis arrived safely in Mogadiscio for her second term of missionary nurse service in Somalia on Nov. 23. She left the United States by air Nov. 20, after a farewell service held at Mellinger's Mennonite Church the same day.

Musoma, Tanganyika—James and Martha Jane Mohler and Cora Lehman arrived in Musoma on Nov. 23. They left New York by plane Nov. 20. A farewell service had been held for the Mohlers at the Ephrata Mennonite Church on Nov. 18, and for Cora Lehman at the Shady Pine Church on Nov. 19.

Home Missions

Hannibal, Mo.—The Lyon Street Mennonite Church entertained eight international students from the University of Missouri, Columbia, during Thanksgiving vacation.

South Bend, Ind.—The Illinois GMSA spent a voluntary service weekend at Hope Rescue Mission here recently.

Chicago, Ill.—At a recent church business meeting Englewood Mennonite Church members expressed interest in a teacher-training program for all Mennonite Chicago area churches.

Ruperto and Rachel Guedea, Jr., left

Chicago on Nov. 30 for Defiance, Ohio, where they will serve the Spanish Mennonite Church.

Premont, Texas—Member activities at La Capilla del Señor included distributing 500 copies of The Way with Spanish tracts, Thanksgiving Day services at Mathis with Richard Fahndrich preaching, fellowship with Bro. Munoz, and seeing the need for the Gospel in Mexico, particularly in Reynosa. Three persons were converted during the month.

Columbus, Ohio—Ten ministers and two laymen from Ohio participated in a witness workshop at Columbus from Nov. 25 to Dec. 3, sponsored conjointly by the Ohio district mission board and the home missions and evangelism office of the general mission board. This was the second of a series of workshops planned to help the brotherhood to witness to the man of the street.

Voluntary Services

Elkhart, Ind.—VS Is Variety, a 20-minute filmstrip about Voluntary Service and the variety of service performed by volunteers, is now available from Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Six to eight weeks is needed for advance scheduling.

La Junta, Colo.—Unit members held "Open House" Thanksgiving Day evening to give the local community opportunity to become better acquainted with the unit's home life and labors given in Christian response to human need. Over \$100 was raised at a baked goods auction; the money was forwarded to the general mission board.

Vice-president V. Paul Martin reported to the Ontario Mennonite Mission Board at its Missions Week meeting Nov. 11 that its executive committee had begun long-range planning—planning projects, buildings, and personnel needs for the next five years. Ten new workers is their plan for that time. A number of persons have expressed interest.

Six building projects or land purchases are projected three of those years. In addition, the board is considering four undated projects, including a larger role in the work in Quebec province, which began some years ago under the general board. A church at Ayr, Ont., was dedicated the first Sunday in December, another at McArthur's Mills the last Sunday in November.

The Ontario board is also sponsoring the work of Arnold Gingrich with students and professional people in London, Ont. They have consulted the Ontario Amish

as a contribution to the board's ongoing work.

Chicago, Ill.—A chorus under the sponsorship of VS-ers Eldon and Phyllis Yoder, Parnell, Iowa, from Second Mennonite Church contributed to a fund for the new church from offerings received on chorus tours. The new church will be built in the near future when the community is torn down.

The chorus, reorganized last June, made a trip to Ohio, and more recently, Nov. 11, 12, to Iowa. On Sunday morning, Nov. 12, the chorus sang at West Union Church, Parnell, Iowa, and Wellman Church, Wellman, Iowa. In the evening they sang at East Union Church, Kalona, Iowa.

Akron, Pa.—Fifteen unit leaders and their wives attended the first unit leaders' conference in the history of Mennonite Central Committee voluntary service Nov. 16, 17. Among topics discussed were: "What Unit Members Expect of a Unit Leader," "Characteristics and Responsibilities of Leadership," "Planning an Effective Devotional Program," "Problems Units Face in an Institutional Setting," "Discussion of VS Policies," and "Interpreting Mennonite Beliefs to Others."

Atlanta, Ga.—The new Mennonite Center, located at 540 Houston and rented for Vincent and Rosemarie Harding and a unit of voluntary service workers, is in a Negro community fairly near the downtown area of Atlanta.

Philadelphia, Pa.—Mary Louise Brubaker, Myerstown, Pa., began a six-month term of voluntary service at Bethany Home on Nov. 20.

Miami, Fla.—Paul and Elsie Hess transferred from Immokalee to Miami on Nov. 27.

New York City, N.Y.—Carl K. Metzler, Mannheim, Pa., began service here Dec. 1.

Washington, D.C.—Clayton Graybill, Richfield, Pa., began serving here Dec. 1. Vineland, N.J.—Nevin and Mary Jean-

Five-Year Plan Begun in Ontario

board and a pattern of co-ordination and co-operation between this student work and the Ontario Amish Mennonite Rescue Mission in London has been worked out.

In order to facilitate development of churches, the board has also established a revolving loan fund. They are also evaluating the relationship between land purchases and long-range planning for Mennonite witness in the city areas of Ontario. They are cautious but optimistic about finding ways of purchasing land in order to have it available when needed.

In other business, congregational representatives spent some time discussing effective witnessing from the base of the congregation with Nelson Kauffman, general board home missions secretary. The board also reviewed challenges which face the Christian mission in today's world and resources to help congregations interpret Missions Week and mission urgency throughout the year.

ette (Fry) Brubaker, Lancaster, Pa., began service here Dec. 1.

Immokalee, Fla.—Janet Metzler, R. 1, Bethel, Pa., began serving as VS unit cook Dec. 6.

Sandy Lake, Alta.—This year records the highest enrollment at Sandy Lake school, where Paul Landis, his wife, and daughter are located. Bro. Landis teaches 27 students in grades one to eight. Sister Landis helps in religious activities and co-operates with the public health nurse to dispense simple remedies. Alice Auger, recently baptized at Sandy Lake, studies at Calling Lake in grade nine and takes some grade ten work by correspondence.

Napis, an 18-year-old who started grade one last year and is taking grade four this year, has chosen to become a teacher to serve his own people.

Fifty MYFA youth recently attended "youth night," held every Thursday night. The program included religious, crafts, and hobby instruction.

Calling Lake, Alta.—Five teen-age girls were baptized Nov. 26 by Stanley Shantz, bishop. Paul White serves as lay leader.

Ten Cree Indian children enrolled in kindergarten here this year. Julia Yoder, ex-VS-er, first grade teacher, remarked, "Children who had kindergarten the last two years could make a much better adjustment and use English curriculum materials better than those without kindergarten who often must spend two years in first grade. In addition to learning English, the kindergarten children learn better behavior patterns and how to work and play with other children."

In addition to kindergarten, a girls' club is also held here. After Elaine Wideman, Waterloo, Ont., terminates her voluntary service assignment as club leader, community people will sponsor the project.

Collins, Ont.—VS-ers may soon use Collins as a base for work among Ojibwa (Chippewa) and Cree Indians in western Ontario. In addition to school needs and medical assistance, spiritual help and some economic assistance are needed. Although there is a semblance of spirituality in Catholic and Anglican traditions, a spiritual need is present because of home brew (moonshine), adultery, and other practices. Currently Leonard Garber, sponsored by the federal department of Indian affairs, teaches 15 youngsters in grades one to seven. Bro. Garber is working with the Anglican minister in starting a Sunday school in the community and hopes to co-operate with this Protestant ministry rather than compete.

Elkhart, Ind.—Four or five voluntary service elementary teachers are needed for the fall of 1962 to teach in Cree Indian communities in northern Alberta. Teachers will work under the auspices of Mennonite Relief and Service Committee. The projects have been approved for I-W credit.

Persons interested in additional information or information on regular salaried positions in Alberta should write soon to

VS Personnel Secretary, 1711 Prairie St., Elkhart, Ind.

Stanfield, Ariz.—Several young people from the Arizona State University at Tempe helped the VS unit Nov. 11 in a work project. In one of the four migrant camps where the unit works regularly, the team remodeled a cabin for club work and painted the kindergarten building. The Arizona Migrant Ministry furnished materials.

Glennwood Springs, Colo.—A voluntary service quartet sang at the funeral of Gordon Morris, a former Valley View Hospital patient. Bro. Morris was saved during his hospital stay through efforts of

VS-ers and Hospital Chaplain Jacob Weirich.

Homestead, Fla.—Nov. 20 marked the opening of the South Dade Child Care Center. The center opened several weeks earlier than previous years, but 28 children came the first day. Four local girls assist two VS-ers in this work.

Harold Shearer, Immokalee, Fla., spoke for revival meetings at Redland Chapel, Homestead, Nov. 30 to Dec. 3.

Henry Paul Yoder, former missionary to Cuba, spoke recently on his experiences in Cuba and told of the refugees whom he meets every day in his work in Miami with Church World Service.

New Opportunities in Northern Alberta

Voluntary service workers may soon serve Cree Indians in two more communities of Alberta, Canada. From the general board Relief and Service Committee, the Alberta provincial government has received a proposal for school services for several communities in a 70-mile stretch between Lac La Biche and MacMurray.

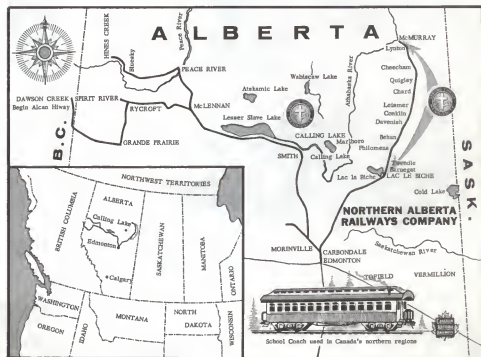
A unique school bus on rails in co-operation with Northern Alberta Railways and a VS-operated hostel and school would give children in these communities school opportunities. The rail bus would pick up youngsters on Monday morning and return them to their homes on Friday afternoon. The provincial government is considering the request and will respond in February. The proposal calls for materials, building costs, and teachers' salaries from the provincial government. Social and religious services would be provided by the service unit.

In Marlboro, Alta., another committee proposal suggests extended educational

services, plus new health and economic assistance. Two Mennonite girls, Alice Deckert and Joyce Stauffer, already teach in schools here.

Cree Indians are of particular concern in both areas under consideration. Long accustomed to trap, hunt, and fish for their livelihood, and having left the provincial metis or dominion reserves, they find the white man's civilization depleting their sources of living. A pulp mill in Marlboro is reducing forest cover and therefore game. A highway is proposed for MacMurray to aid transportation of oil from the famous tar sands nearby.

Sympathetic and understanding workers will need to encourage school attendance and to give health and economic assistance in Marlboro if these ideas develop. For the hostel-school, two teachers, houseparents, and a maintenance team will be needed. Summer VS-ers would likely build living quarters for students and staff, and the school building.



I-W Services

Evanston, Ill.—Dick Martin, associate director of I-W services, spent Nov. 28 planning with 60 I-W men at Evanston hospitals, for their leadership. Seventeen are members of the Mennonite Church. The local Mennonite Church has no pastor at the present time.

Elkhart, Ind.—Persons interested in beginning I-W assignments in January or February should apply now for either of the following schools: Salunga, Pa., Jan. 5-10, 1962, or Elkhart, Ind., Jan. 26-31, 1962. All Mennonite young men are expected to attend orientation before beginning service. For information write to I-W Services, 1711 Prairie St., Elkhart, Ind.

A pin symbolizing Christian service is now available for I-W men and voluntary service personnel. In the center of the pin is the cross, flanked on the left by an olive branch and on the right by an extended hand holding a cup of cold water. Across the top of the pin are the words, "Serving Christ," and at the bottom, "Mennonite." Present or past I-W men and V-Sers can secure information about the pin by writing to the I-W Office, 1711 Prairie St., Elkhart, Ind.

Mennonite Mental Health

Akron, Pa.—Applications are now being received for 1962-63 graduate assistance provided by Mennonite Mental Health Services. Stipends of \$1,000 each are awarded to two graduate students in fields related to mental health. Students are helped on the basis of need and professional promise. Application forms may be obtained at Mennonite colleges or from Delmar Stahly, Mennonite Mental Health Services, Akron, Pa.

Health and Welfare

Hesston, Kans.—Schowalter Villa held open house Dec. 10. Professional Nursing Home, official organ of the nursing home organization, devoted a full page in its October issue to Schowalter Villa. The U.S. Department of Health, Education, and Welfare, Region 6, has requested an article for their magazine, Aging, emphasizing the relationship of the retirement home to Hesston College since the idea of relating an institution for the aging to an educational institution is new and suggestive.

Denver, Colo.—Four Colorado hospital chaplains—Mennonite Troyer, Mennonite Hospital, La Junta; Jacob Weirich, Valley View Hospital, Glenwood Springs; David Alderfer, Pitkin County Hospital, Aspen; and John P. Oyer, Pioneers Memorial Hospital, Rocky Ford—met with fellow chaplain Glenn B. Martin at the University of Colorado Medical Center, Denver, Oct. 23, 24. Purpose of the meeting was to strengthen their common ministry to patients through a sharing of interests and goals.

Glenwood Springs, Colo.—Construction of the new emergency wing at Valley View Hospital is proceeding according to sched-

ule, with Feb. 1, 1962, as target date for completion. As of Nov. 15, the fund drive in the community to raise \$88,000 of the \$135,000 total cast was well beyond the halfway point. No Mennonite Church contributions are involved in this construction.

As of Sept. 1, Jacob Weirich serves as pastor of the local Mennonite church and gives part time to the chaplaincy program at Valley View Hospital and Mountain View Nursing Home.



Arlene Shoup, L.P.N., who recently accepted the position of director of nursing services at Rittman Home for the Aged, gives medication to Emma Reihl, a guest at the home.

La Junta, Colo.—The third workshop on pastoral care sponsored by La Junta Mennonite Hospital was scheduled for Dec. 4-6. Dr. Harold Vogt, chief psychologist for a private psychiatric firm in Wichita, Kans., was to give lectures and lead discussions concerning the minister's mental health and the helping role of the minister in relation to the person sick in body and mind. Other speakers were to include Rev. Stuart A. Plummer, director of chaplaincy at Denver Presbyterian Hospital; J. W. Madsen, M.D.; and Kurt Hohman, M.D. Pastor Paul H. Martin of the local Mennonite congregation was to serve as workshop chairman.

Broadcasting

Puerto Rico—Mr. Rivera, who recently moved to Puerto Rico from eastern Pennsylvania, suggested to Lester Hershey, who visited them after they had the misfortune of their house burning down, that a Mennonite Church be started where he now lives.

Bro. Hershey gave them a gift of money sent by two groups of Puerto Rican Christians from Parkersburg and Lebanon, Pa.

Mr. Rivera, who found Christ while living in Pennsylvania, is now enrolled in a Home Bible course and "shows real interest in the Lord's work," according to Bro. Hershey.

Graterford, Pa.—A prisoner, active as a Bible course student, recently wrote to John

Horst, Bible course instructor: "Thank you for helping me with questions and also toward making me know Jesus Christ. I have accepted Christ as my Saviour and will be baptized around Thanksgiving into the Mennonite faith by Rev. Clemens, who has also taught me a great deal here at Graterford. He is visiting chaplain. Thank you for the wonderful chance you give everyone in these Home Bible courses and may the Lord bless you." A former Catholic, he is studying the course, "Living for Christ."

Nebraska—A state senator hearing the Mennonite Hour writes: "I heard your broadcast over KJLT and was very much impressed with the message, 'Let George Do It.' Will you please send me several copies of this message? We are starting a men's prayer group (nondenominational) and I can use as many copies as you can send me."

MISSIONS TODAY

(Continued from page 1089)

ness and broken neighbor-love" is point No. 5 in the Nov. 10, 1961, Christianity Today editorial on "Christian-Jewish Understanding" among "bold proposals for improving Judeo-Christian understanding." I want to accept Jews as Jesus has accepted me, and as He accepts them.

Your Treasurer Reports

Missions Week contributions are now being received at Elkhart. It is too soon to know the trend of total receipts for this week of emphasis, but several reports received indicate active participation. Year-end giving is yet ahead and we believe will also be very significant in meeting the needs of this year's mission program. Sufficient funds are now being received to meet current needs and some back loans have been paid off.

Those who may yet want to give in this year to receive tax benefits should send funds to district mission board treasurers or to the treasurer of the local congregation in time so that contributions can be received by Dec. 31. Government regulation specifies that such contributions are to be reported in the year they are received by the approved agency. You can help both our boards and yourself by sending contributions in adequate time.

We greatly appreciate the many letters being received with words of encouragement and assurance of prayers for the mission program and the mission workers. We continue to seek the leading of the Lord through His Spirit and covet the prayers and support of the brotherhood.

H. Ernest Bennett, Treasurer.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

The Canadian Mennonite, inter-Mennonite newspaper, has recommended that all Mennonite families subscribe to *Christian Living*.

Enil Gruen, a Hebrew Christian from New York City, spoke at First Mennonite, Hyattsville, Md., on Dec. 3.

Milo Kauffman has been re-elected for another two-year term as area overseer by the Kansas churches.

Weaver Bookstore in Lancaster, Pa., where Ford Berg is manager, had a special gift night on Dec. 5 for the convenience of those buying in quantities for church and Sunday-school gifts.

Mennonite students and teachers in the Boston area meet every other week in homes for Bible study. Attendance ranges from ten to twenty.

C. F. Yake and wife are spending the winter in the South and West. En route they represented Publishing House and summer Bible school materials at Culp and Mountain Home, Ark.; Pryor and Hydro, Okla.; Perryton, Corpus Christi, and Prentiss, Texas.

Paul Wenger, Goshen seminary student who is assisting at Olive, near Elkhart, this year, is directing a study of Latin-American missions.

A survey of an area in South Bend, Ind., was conducted on Dec. 10 by the Yellow Creek congregation.

Don Sommer directed a chorus singing *The Messiah* at Wadsworth, Ohio, on Dec. 3. The chorus was sponsored by the Wadsworth Ministerial Association.

The first church services held under the Lancaster Conference in Miami, Fla., were conducted at the VS Center, 1010 Northwest Ninth Court, on Nov. 26. All coming to this area are invited to attend services held each Sunday at 10:00 a.m. If you know friends or relatives here who should be contacted, notify the pastor, John W. Winters, 1337 Northwest Eighth Ave., Miami 36, Fla. Phone: 379-1903.

Church services at Glenwood Springs, Colo., during December are being broadcast through a direct hookup.

Choctaw Indian Missions in Mississippi were visited recently by three members of the Ohio Mission Board Executive Committee, who traveled in Treasurer Eric Sauder's plane.

Mennonite Church Buildings, Inc., is administering a bonding program to liquidate the debt on Camp Menno Haven in Illinois. This is by authorization of the Illinois Conference.

The Morton, Ill., congregation has sent in eighty-nine names for an Every-Home-Plan subscription to the *GOSPEL HERALD*. This is a good percentage for a church with 209 members.

Robert Johnson, Pueblo, Colo., spoke in a harvest festival building loan drive at Cheraw, Colo., on Dec. 13.

Postponement of meetings in preparation for the ordination of an African bishop in Tanganyika was required by heavy rains and road washouts.

Nelson H. Martin was ordained to the ministry in an impressive service at Reiff's Hagerstown, Md., on Dec. 6. Moses K. Horst gave the charge and Reuben E. Martin brought the message.

International students from Tanganyika, Mexico, and Jordan, who are students at Eastern Mennonite College, spoke at Lindale, Linville, Va., on Dec. 10.

Roy D. Roth gave devotional talks from a radio station at Toledo, Oreg., Dec. 4-9.

Joe Johns, who was a Pax worker in Liberia, gave an illustrated talk at Indianapolis, Ind., on Dec. 10.

A banquet in honor of forty-nine persons over sixty years of age was given by thirty-seven members of the East Bend MYF, Fisher, Ill., on Nov. 18.

Non-Mennonites constituted 71 per cent of the summer Bible school enrollment in the Allegheny Conference this past year.

Membership of the new congregation at Ayr, Ont., totals 23—eleven baptized on the day of dedication and twelve received by letter. Osiah Horst is serving as temporary pastor.

Lawrence Martin, a student at Toronto Bible College, is acting pastor at Cedar Grove, near Markham, Ont.

The Mennonite Encyclopedia was given as a gift to Central Michigan University by the Herrick and Zion congregations.

The Eastern Board of Missions and Charities plans to build a home for retired missionaries. Construction will begin before spring. The ultimate capacity for the home will be two hundred persons.

New members: ten by baptism and one by confession at Lost Creek, Hicksville, Ohio; four by baptism at Talcum, Ky., on Nov. 19; three by baptism at Calico Rock, Ark., on Sept. 10, and two by baptism on Nov. 12; nine by baptism at Groffdale, Pa., on Sept. 23; four by baptism at Lincoln University, Pa., on Nov. 5.

Seven by baptism and one on confession of faith at Yellow Creek, Goshen, Ind., Nov. 17; seven by baptism at Waterford, Goshen, Ind., Dec. 31; one by baptism at Bay Shore, Sarasota, Fla., Dec. 3; two by baptism at Lambert, Wymer, W. Va., Nov. 18; one by baptism at Elkins, W. Va., Nov. 19; three by baptism at Zion, Broadway, Va., Dec. 17; twelve by baptism at Deep Run, Perkasie, Pa., Dec. 10; four by baptism and one by transfer from another church, Grand Marais, Mich., Dec. 3.

Announcements

MYF Bible Institute hosted by Science Ridge congregation at Presbyterian

Church, Sterling, Ill., Dec. 26-28. Daniel Kauffman, Scottsdale, Pa., is guest instructor. H. N. Harder, General Conference pastor at Normal, Ill., is banquet speaker.

Annual Christmas Song Fest at Hernley's, Mannheim, Pa., Christmas evening, Dec. 25. James Lentz will be song leader.

Change of address: Kenneth I. Smoker from Covington, La., to Box 284, Madisonville, La. B. Frank Byler from Bragado, Argentina, to Camino Raiz 875, Montevideo, Uruguay. Esther Reesor from Markham, Ont., to Frontier Nursing Service, Hyden, Ky. Peter Sawatsky from Sertaozinho to Al Anapurus 974, Indianapolis, Sao Paulo, Brazil.

Proceedings of Mennonite General Conference 1961 are now available. Copies have been sent to ordained men and are available for free distribution to congregations on request. Anyone not thus supplied may order from Mennonite General Conference, Mennonite Building, Scottsdale, Pa. Cost is covered by congregational donations to General Conference.

Correction: B. Charles Hostetter will meet with the World Wide Gospel Fellowship, East Chestnut Street, Lancaster, Pa., on Dec. 28. Disregard earlier notices.

The Mother's Pledge, published by Grant and Ruth Stoltzfus, has been translated into its fourth language—French—and 10,000 copies have been printed for distribution on the island of Haiti. The other languages besides English are Spanish (translated by the Baptist Publishing House) and Russian (translated by Ivan Magal, M.D., for use on the Russian broadcast).

The Mother's Pledge is distributed to new mothers and A Pledge for Husband and Wife to married couples by a number of groups and persons in the United States and Canada. Free samples of these and other vital family-life posters and post cards will be sent free to anyone interested in distributing them. Address: Grant and Ruth Stoltzfus, R. 2, Harrisonburg, Va.

Evangelistic Meetings

John H. Shenk, Denbigh, Va., at Cedar Grove, Greencastle, Pa., Nov. 12-19. T. E. Schrock, Clarksville, Mich., at Wildwood, Curtis, Mich., Dec. 12-17. Alvin Swartz, Turner, Mich., at Keston, Mich., beginning Dec. 3. B. Charles Hostetter, Harrisonburg, Va., at Weavers, Harrisonburg, Jan. 7-14. John Gingrich, Goshen, Ind., at Tri Lakes Chapel, White Pigeon, Mich., Nov. 12-19 (seven accepted christ).

The Augsburg Team will conduct a city-wide evangelistic campaign at Glenwood Springs, Colo., in April. Samuel Janzen is chairman of the Crusade Committee.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 1-12. Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 9. Michigan Bible School, Fairview, Jan. 1 to Feb. 9. Ontario Amish Mennonite Bible Schools, Wellfleet and East Zorra, Ont., Jan. 26. Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23.

MOST SIGNIFICANT BIRTH

(Continued from page 1082)

ther. But their eyes once opened, they became the tireless apostles of the glad good news. God had visited His people with salvation! The doors of heaven were opened! Man could live with God. He could be forgiven and restored! All the enterprises of earth became the stage for a mission in which love was joined with power to remake the world.

Christmas becomes at once past, present, and future. He who came to redeem the world is with us still, entering hearts that will open to Him to bestow strange comfort and courage, moving quietly through time and powerfully through the events of history. And at last He will come in glory to give humanity a new heaven and a new earth.—Associated Church Press.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Revelation of Jesus Christ, by J. B. Smith.

[This review was intended to appear with the review of the same book in last week's issue.—Ed.]

Twentieth-century books that deal with the Book of Revelation may be classified into three major divisions: premillennial, amillennial, and those that give themselves more directly to the practical message of the book with a minimum emphasis on the issue of the millennium. They attempt to relate the message of the book to the needs of the soul.

J. B. Smith, through the editorship of J. Otis Yoder, presents "A Revelation of Jesus Christ," with an introduction by Merrill C. Tenney. The work is militantly premillennial and dispensational in emphasis. The book is thorough in its presentation, somewhat heavy in readability, yet attempts to avoid much of the theological language for the benefit of readers who wish to be informed on the details of the premillennial approach to the Revelation. An expanding four-page chart at the back of the book affords a graphic outline of the course of events as set forth in the commentary.

The editor is not in agreement with the author on some points, as is evidenced on p. 291 f. In this instance the author holds that there are two Jerusalems coming down out of heaven, one for the Gentiles and one for the Jews (cf. pp. 281 ff., 291 ff.). Furthermore the premillennial school is divided into sufficient minor divisions that it would be impossible for so militant an approach to satisfy all of the scholars and students in the field, to say nothing of the a- and post-millennialists.

The author, J. B. Smith, is respected and held in memory as a man of humble spirit, firm convictions, high respect for the Word of God, and a devoted follower of his Lord.

He was known as a deep studious scholar. His monumental work is his "Greek-English Concordance." This is a voluminous and painstaking reference volume of lasting value.

The author's characteristic passion for minute detail and tabulative genius is expressed throughout his work in word studies and word comparisons. If there is a fault here, it is in his being absorbed in one method of study to the neglect and even exclusion of other techniques that need to be carefully considered in a work of good balance.

The introduction will be a disappointment to many students, basically for what is left out rather than for what is so ably given. Being himself of the strong futurist point of view, the author had no need to consider matters of dating of the book and of other methods of interpretation, such as historical and preterist. He failed also to deal with the historical setting of Christendom in John's time. This is important in a careful study of any book of the Bible. Perhaps these matters are less relevant to the futurist approach, but it would at least give greater value to the work to have given them some recognition in the introduction.

A rather unique presentation of rules for interpretation is given. These are excellent in some of the deep insights that Smith has in approaching Bible study. On the other hand, the discussion is grossly neglectful of dealing with some of the highly important techniques of interpretation.

The author fails to give recognition to the types of literature in the Bible, and the specific approach that should characterize the study of each. This would have an important bearing upon the technique of comparing Scripture with Scripture and also upon his excellent ability at word comparisons and tabulations.

If a weakness on the part of the author is to be pointed up, possibly it would lie in his inability to interpret the results of his data. This may be illustrated on page 16 in his handling of "keys" (Rev. 1:18; Matt. 16:19); and the four angels, whom he regards as agents of Satan (cf. Rev. 9:13, 14; p. 146).

A strong literalistic point of view is taken. He says, "... What is literal must explain the figurative and never should the figurative be used to explain the literal" (p. 16). This literalism leads him to identify Nero as the Antichrist, the Beast (p. 195), and the "666" as representing the reincarnation of the spirit of Nero (p. 207). It leads to the recognition of literal air transportation (Ezek. 38:9, 16; p. 236)—"Allusion to air travel seems to be beyond question." The binding of Satan is regarded as with a figurative chain, but the editor adds a note supporting literal chains (p. 268): "We can safely assume that the word in Rev. 20 can also be a literal chain." The labored literal handling and distinctions made of the "white raiment" and "white robes" (p. 303) are confusing, to say the least.

In his militant manner of presentation the author is not always above reproach in

the manner in which he deals with and refers to those of a different school of thought. This is evidenced in a number of places, such as appears on page 173. Much of our controversy is not a search for truth, but the adoption of a prefabricated framework and then fitting Scripture to the preconceived pattern. To ask repeatedly in prophetic and apocalyptic writings, "What did this mean to the first recipients?" would have a grave bearing on the relevance of the passage to our concept of future events.

There have been times in the history of the Mennonite Church when eyes were so out of focus in respect to Christ that the method of His coming was made an issue of divisive proportions. This no brotherhood and no Christian can afford to do or permit when they are in agreement on the fact of His coming. Therefore this reviewer is inclined to caution that this work be read with a sense of reserve. It is just another commentary on the Book of Revelation, though it be allowed that it is a good one. In fact, it is recommended for a Christian who wishes to approach the study of the Revelation seriously to secure another book of a contrasting approach to read along with this commentary, with the Bible as the basic authority and source.

Finally, perhaps we could recall the words of Bacon in his essay "On Reading," and profit thereby when dealing with controversial books of this sort:

"Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention."

—Ivan R. Lind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Arbaugh, John and Miriam (Wenger), Reistertown, Md., a son, John Joseph II, Nov. 25, 1961.

Baughner, Grover C., Jr., and Ruth (Miller), Baltimore, Md., fifth child, third son, Stephen James, Nov. 30, 1961.

Bauman, Mervin and Edna (Martin), Drayton, Ont., fourth child, first son, Brent Richard, Nov. 5, 1961.

Beachy, Claude R. and Edna (Yoder), Goshen, Ind., sixth child, third daughter, Karla Claudene, Dec. 1, 1961.

Beller, Elvin and Ruth (Zook), Paradise, Pa., third child, second son, Robert Louis, Nov. 13, 1961.

Brenneman, Allen and Virginia (Miller), Accident, Md., fifth child, second daughter, Alice Elaine, July 27, 1961.

Brenneman, Howard and Sharon (King), Hieston, Kans., first child, Gregory Dean, Nov. 26, 1961.

Conrad, Richard and Mary (Martin), Louisville, Ohio, ninth child, fourth daughter, Diane Kay, Nov. 13, 1961.

Guhr, Adolf and Elda (Roupp), Newton,

Kans., third child, first son, Lonnie Lynn, Aug. 24, 1961.

Hartzler, Glenn and Elsie (Mumaw), Marshallville, Ohio, first child, Dwight Nolan, July 17, 1961.

Hensberger, Maynard and Carol Lee (Oswald), Apple Creek, Ohio, first child, Brent Chaney, Nov. 5, 1961.

Hochstetter, Virgil and Mildred (Brenne-man), Kalispell, Mont., third child, second son, Marcus Kent, born June 12, 1961; received for adoption, Nov. 20, 1961.

Hostetter, Marvin and Ellen (Taylor), Orrville, Ohio, third child, second son, Owen Jay, Nov. 26, 1961.

Hostetter, Wendell and Phyllis (Hoover), Orrville, Ohio, third child, second daughter, Elaine Louise, Nov. 21, 1961.

Kennel, Joseph M. and Miriam (Phenneger), Chester Springs, Pa., fifth child, third daughter, Roberta Jean, Nov. 12, 1961.

Martin, Amos L. and Velina (Martin), Floradale, Ont., fourth child, first daughter, Jane Louise, Nov. 19, 1961.

Martin, Vernon and Evelyn (Uniscker), Hopedale, Ill., fifth child, third daughter, Melanie Gay, Nov. 12, 1961.

Moyer, Stanley A. and Gloria (Keller), Souderton, Pa., fourth child, second daughter, Jolene Kay, Nov. 27, 1961.

Noffsinger, Walter and Beverly (Boardley), Elkhart, Ind., fourth child, second son, David Lee, Nov. 11, 1961.

Nussbaum, Clair and Lula Jane (Stutzman), Orrville, Ohio, first child, Steven Lyle, Nov. 8, 1961.

Nussbaum, Kenneth and Doralee (Bixler), New Philadelphia, Ohio, third child, second daughter, Ann Evonne, Nov. 26, 1961.

Petersheim, Walter and Lorraine (Heller), Elverson, Pa., fourth child, second daughter, Janet Louise, Nov. 18, 1961.

Rich, Ronald and Elaine (Sommers), North Newton, Kans., fourth child, third son, Mark Monroe, Nov. 29, 1961.

Schloneger, Wendell and Elaine (Geiser), Orrville, Ohio, second daughter, Jill Elaine, Nov. 25, 1961.

Sensenig, John Ray and Grace (Snader), Denver, Pa., second daughter, Pearl Louise, Nov. 27, 1961.

Springer, Orval and Dorothy (Garber), Minier, Ill., fourth daughter, Angela, Nov. 13, 1961.

Tice, Raymond and Ruth (Yoder), Granville, Md., fifth child, third daughter, Carol Ann, Aug. 29, 1961.

Wenger, Donald and Ruth (Hackman), Philadelphia, Pa., third child, second son, Harold Lee, Aug. 26, 1961.

Yoder, Wayne C. and Gladys (Selzer), Goshen, Ind., fourth child, third daughter, Barbara Eleanor, Dec. 1, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bergey-Gehman.-Harold C. Bergey, Hatfield, Pa., and Esther Gehman, Telford, Pa., both of the Franconia cong., by LeRoy G. Godshall at Rockhill, Sept. 23, 1961.

Miller-Birky.-Robert Miller, Maywood, Ill., Englewood cong., and Sandra Lee Birky, Fooseland, Ill., East Bend cong., by J. Alton Horst at East Bend, Dec. 2, 1961.

Miller-Smoker.-Paul E. Miller, Colon, Mich., and D. Louise Smoker, Paradise, Pa., Maple Grove cong., Atglen, Pa., by Paul E. Mast at Maple Grove, Sept. 2, 1961.

Vogt-Zehr.-Larry Ralph Vogt, Hesston, Kans., and Phyllis Elaine Zehr, Manson, Iowa, by Marcus Bishop at the Manson Mennonite Church, Nov. 25, 1961.

Yoder - Hartzler. - John Kauffman Yoder, Locust Grove cong., Belleville, Pa., and Annabell M. Hartzler, Maple Grove cong., Belleville, by Waldo E. Miller at the home of the groom, Nov. 5, 1961.

Anniversaries

Bontrager, Neri and Flora Bontrager were married Nov. 5, 1911, at the Forks Church, near Millersburg, Ind. Bro. Sam Weaver officiated. They observed the golden wedding anniversary with a family dinner on Saturday

noon, and with open house on Sunday at their home at 208 Coolidge Ave., Elkhart, Ind. They have 6 children (Ruby, Doris Anna, Glendon, and Galen, all of Elkhart; DeWayne, New York City; and Mrs. Oscar Leinbach, Clark Lake, Mich.) and 8 grandchildren. Bro. and Sister Bontrager are members of the Prairie Street Church.

Martin, J. Harry Martin and Anna M. Eshleman were married on Thanksgiving Day, Nov. 30, 1911, by Bishop George S. Keener. They celebrated their fiftieth anniversary quietly at their home near Hagerstown, Md., on the thirtieth. Their family and friends showered them with gifts and cards. They have 3 children (Edna-Mrs. Paul W. Shank, Scottsdale, Pa.; J. Allen and Wilbur H., Hagerstown, Md.) and 15 grandchildren. They are members of the Cedar Grove Mennonite Church near Greencastle, Pa.

Phenneger, Hiram B. Phenneger and Esther Rohrer were married Nov. 16, 1911. On Nov. 19, 1961, open house was held at their home, Malvern, Pa., in honor of their golden wedding anniversary. During the day 130 friends and relatives called. A family dinner was held in their honor at the home of their daughter, Emily-Mrs. Melvin Zook, on Thanksgiving Day. Mrs. Phenneger also observed her seventy-sixth birthday on Nov. 16. They have 7 living children (Enos, West Chester, Pa.; Emily-Mrs. Melvin Zook, Boyers-town; Esther-Mrs. Allen Harshorne and Ruth-Mrs. Charles Rulon, both of West Chester; Miriam-Mrs. Joseph M. Kennel, Chester Springs, Pa.; Olive-Mrs. John R. Kennel, New Holland; and Kathryn-Mrs. Irvin D. Weaver, Bath, N.Y.). They attend West Chester Church, where their son-in-law, Joseph Kennel, is pastor.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Charles, Elmer H., son of Amos and Edith (Haverstick) Charles, was born near Millersville, Pa., Jan. 5, 1918; died at his home near Washington Boro, Pa., Nov. 8, 1961; aged 43 y. 10 m. 3 d. In the spring of 1957 he noticed weakness in his fingers. This atrophy of the muscles gradually spread throughout his body, leaving him almost helpless, and finally led to his death. On Nov. 20, 1940, he was married to Elizabeth Hershey, who survives. Also surviving are 5 children (A. Edith, Lois R., Levi H., Mary Elizabeth, and Joseph I., all at home), 7 brothers and sisters (Earl, Grace-Mrs. Jacob B. Landis, Florence-Mrs. John G. Brubaker, Harold, Amos, Melvin, and Ethel, all of Lancaster, Pa.). He was a member of Habecker's Church, where funeral services were held Nov. 11, in charge of Benjamin Eshbach and Landis Myer.

Freed, Hannah, daughter of Nathanael and Hannah Landis, was born in Franconia Twp., Pa., Sept. 14, 1876; died at Souderton, Pa., Nov. 7, 1961; aged 85 y. 1 m. 24 d. On Sept. 28, 1895, she was married to Abraham L. Freed, who died Dec. 16, 1950. Surviving are 5 children (Lizzie-Mrs. Howard A. Detweiler, with whom she was staying when she passed away; Hannah-Mrs. Mahlon A. Detweiler, Elverda-Mrs. Frank Clemens, and Miriam-Mrs. Clarence Musselman, all of Telford; and Erwin L., Lansdale), 24 grandchildren, 45 great-grandchildren, and 2 sisters (Mrs. John Mininger and Mrs. Rein Landis, both of Souderton). She was a member of the Souderton Church, where funeral services were held Nov. 11, in charge of Jacob M. Moyer and Russell B. Musselman.

Good, Susie, daughter of Monroe and Lizzie (Hornung) Good, was born in Lancaster Co., Pa., Jan. 13, 1891; died at her home in Bowmanville, Pa., Nov. 12, 1961, after a long illness; aged 70 y. 8 m. 29 d. She was married to Paul G. Good, who survives. Also surviving are one daughter (Irene-Mrs. Frank Hershey), 7 grandchildren, 3 great-grandchildren, 2 sisters (Mrs. Annie Weber and Lizzie-Mrs. Paul S. Good), and 5 brothers (Harvey, Amos, Elmer, Monroe, and Isaac). She was a member of the Bowmanville Church, where funeral services were held Nov. 16, in charge of Howard Good, Benjamin Weaver, and Moses Gehman.

Kaufman, Annie C., daughter of James and Katie (Woods) Spory, was born in Somerset Co., Pa., July 26, 1891; died at the Somerset Hospital, Nov. 8, 1961; aged 70 y. 3 m. 13 d. On Aug. 4, 1912, she was married to Allen W. Kaufman, who died March 25, 1935. Surviving are 2 daughters and 2 sons (Edith C.-Mrs. William F. Geyer, Johnstown; Leon W., Hollisopple; Richard J., Boswell; and Minnie K.-Mrs. Ray Gindlesperger, Thomas Mills, Pa.), 12 grandchildren, one great-grandchild, 2 brothers and 3 sisters (Charles W., Hollisopple; James W., Davidsville; Mrs. Lizzie Miller, Johnstown; Mrs. Emma Berkey, Boswell; and Mrs. Sadie Blough, Jerome). She was a member of the Thoms Church, where funeral services were held Nov. 11, in charge of Aldus J. Wingard.

Kelly, David, was born April 11, 1880; died at the Century (Fla.) Hospital, Nov. 6, 1961; aged 81 y. 6 m. 26 d. He was a member of the Byrnsville Mennonite Church. Funeral services were held at the Byrnsville Methodist Church, Nov. 7, in charge of Mahlon R. Glick.

Landis, Jacob B., son of H. Reist and Maria H. Landis, of Wyomissing, Pa., died at the West Reading Hospital, Nov. 19, 1961, in his 77th year. Surviving are one son (Robert, Gladwyn), one daughter (Ruth-Mrs. Ralph Beny, Wyomissing), 6 grandchildren, and 4 sisters (Mrs. Katie Erb and Emma-Mrs. Phares Newcomer, Litzitz; Ellen-Mrs. A. N. Brenne-man, Elida, Ohio; and Elizabeth-Mrs. J. M. Bomberger, Elm). Funeral services were held Nov. 22 at the St. James Reformed Church, West Reading, Pa., where he had been a pastor for many years; interment in Erb's Mennonite Cemetery.

Miller, Sarah Ann, daughter of Ulrich and Barbara Steiner, was born in Wayne Co., Ohio, May 26, 1864; died at Eureka, Ill., Nov. 5, 1961; aged 97 y. 5 m. 8 d. She was married to Emil Miller in 1882; he died in 1932. To this union several children were born, of which only the 2 youngest survive (Barbara, Lapeer, Mich.; and Amos, Peoria, Ill.); also surviving are 2 grandchildren, 8 great-grandchildren, and 40 great-grandchildren (Mrs. S.). She was a member of the Fairview (Mich.) Mennonite Church, where funeral services were held Nov. 7, in charge of Harvey Handrich.

Some facts on American population: there are only 95 males to every 100 women; one third of the labor force is composed of women; 65 per cent of the population is classed as urban; half of the nation's Negroes live in the North; 35 per cent of the nation's college-age youth go to college; people with the least education have the most leisure time.

A quarter million copies of the Bible have been ordered by the Indonesian government for distribution among Catholic families in that predominately Moslem country. It is rumored that the government may take similar action in regard to supplying Bibles to Protestants. The American Bible Society has made an urgent appeal for funds to supply Bibles to Indonesia.

The Congo Inland Mission has brought three families from the Congo to study at Freeman Junior College, Freeman, S.Dak. These young people are the product of 50 years of mission activity in the Congo. The men hold government teaching certificates and will be preparing for educational work in their country.

A municipal court judge in Jackson, Miss., convicted and sentenced to jail 15 Protestant Episcopal clergymen on breach of peace charges after the group attempted to eat together in segregated facilities of a local bus station. The judge is himself a member of the Episcopal Church. One of the group sentenced is the son-in-law of New York's governor, Nelson Rockefeller.

Senator Frank J. Lausche, of Ohio, said that it is "contrary to every principle of our democracy" to require members of the Old Order Amish to participate in the Social Security system against their wishes. He told the senate that he has been deeply impressed by a delegation of "hard-working, law-abiding decent people" who called on him from the Amish communities in Ohio and "left an impression with me that will prompt me at the next session to fight for adoption of a law which will excuse them from the obligation of paying Social Security taxes." He quotes an Amish bishop as saying, "We recognize that you are bound by the law, but we have a law of our religion and that religion says that we must take care of our families, our poor, and our aged. We abide by that law. We do not wish to be compelled by Federal law to break our faith and our tenets."

The World Fellowship of Buddhists, in a statement issued in Nepal, appealed to President Kennedy and Soviet Premier Khrushchev, to do "everything possible to save humanity from the threat of nuclear war."

Charles Malik, former ambassador from Lebanon and president of the United Nations General Assembly who is now a professor at American University in Washington, said the church's primary task is to remain faithful "to what has been received." He urged that "politics and world affairs



ITEMS AND COMMENTS

BY THE EDITOR

belong to politicians; salvation and ultimate affairs of the soul belong to the church." He cautioned against church groups making specific pronouncements on political issues.

A complete revision of the Protestant version of the Bible in Sinhalese, the language of most of the people of Ceylon, has been started by the Bible Society of Ceylon. The project is expected to take 10 years to finish. During the past century, there have been many changes in the Sinhalese language and thought forms. Since most Sinhalese translations of the Bible date back to the early and mid-nineteenth century, it is felt that a thorough revision is needed.

The Commissioner of the United States Internal Revenue Service in Washington has agreed to a moratorium on any further

seizure of assets from members of the Old Order Amish, who object to compulsory participation in the Social Security system on religious grounds. Tax collectors are to take no further action against the Amish until Congress has reached a decision on pending legislation.

Branches of the International St. Gabriel Society, a federation of stamp collectors specializing in postage bearing a religious theme, have been banned in several iron-curtain countries. It is said that communist authorities in certain of these countries have confiscated religious stamp collections.

Paul F. Geren, a former Baptist missionary and educator, has been appointed Deputy Director of the Peace Corps and will serve under the Peace Corps Director, R. Sargent Shriver.



COMING: A Book-Length Continued Story!

MR. PENNEY, by Harry J. Albus

For 13 weeks, beginning with the first issue of 1962, WORDS OF CHEER will bring you the exciting life story of J. C. Penney. Mr. Penney is the founder of the well-known clothing stores which bear his name. Years ago he adopted the Golden Rule as his motto.

Mr. Albus is the author of several other children's books. You may have read his "Doctor Livingstone, I Presume?" "The Peanut Man, or The Boy from Northfield." Watch for Mr. Penney beginning January 7.

If you are not already getting *Words of Cheer* for your juniors and intermediates, now is the time to start. They won't want to miss any of this exciting story. If you order promptly, you will receive all 13 chapters. *Words of Cheer* costs only \$4.00 per quarter. Place your orders with the MENNONITE PUBLISHING HOUSE, Scottsdale, Pennsylvania, immediately.

Gospel Herald

Close the year on this
happy and victorious note!



TUESDAY, DECEMBER 26, 1961
VOLUME LIV, NUMBER 50

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"Cheering and Strengthening One Another"

By Nelson E. Kauffman

These are days of great expectation and anticipation. We have the responsibility to use the anticipated events of the future to encourage one another. We are anticipating a "blast from the trumpet of God" (I Thess. 4:16). (All Scripture quotations are from Phillips translation.) This will mean glory and infinite bliss for us, while men of the world fear a "terrific tearing blast" (II Pet. 3:10), in which "the very elements will disintegrate in heat" and the earth upon which their hopes are set will be "burned up to nothing."

We need not be very learned to be looking for our Lord's lightning appearing. Luke 17:24. We need not be very wise to be watching and waiting each day for

"One word of command,
one shout from the Archangel,
one blast from the trumpet of God
and the Lord himself will come down
from Heaven!" (I Thess. 4:16)

But we do need to be born of God, bought with the blood, believing His Word, abounding in love, and filled with His Spirit!

Almost every book, every paper and magazine dealing with current issues presents gigantic and staggering world needs, the decadence of western civilization, the impossible cold war, and the frightening threat of communism. If the church is mentioned, it is shown impotent and its weaknesses are bared. Too much writing by Christians shows too little hope! After reading these things, we feel depressed rather than cheered; we are inclined to emphasize weakness, and criticize each other rather than strengthen each other. This must be because we do not know God's message for His people in our times.

The struggle we are in is the same as always—God against Satan, spirit against the flesh, the church against the world! To say that the world is in an east-west death struggle may describe man's struggle against man, but does not present any basically new struggle for the church. It is God who is in charge of history, not east, nor west. We must live, and serve, and shine on in the darkness, always motivated by the blessed hope, always cheering and strengthening each other with the fact that world events are not surprising, nor frightening, nor overcoming us! We must know and rest in the revealed truth that our "God did not choose us to condemn us, but that we might secure his salvation through Jesus Christ our Lord" (I Thess. 5:9).

We owe it to our young people to help them to Christian perspective when they ask, and with good reason, "Will I be able to have a home? Will I be able to raise a family? What does the future hold in a world with weapons ready, and capable of



While Bells of New Year Chime

BY THELMA ALLINDER

The midnight is a strange, majestic hour,
And brings assurance of your presence, too;
A vibrant holiness within the New
Year's birth is proof of your abiding power;
This day is one of resolution-time,
When we refashion rosy dreams and plan.
Then faith and hope become the boon of man,
While mystic bells of New Year gayly chime.
We want to be compassionate and strong,
And have a nurtured purpose for each day.
We need your guiding Light to show the way
To walk in worthiness the whole year long.
Inspire our hearts with understanding, Lord,
That we may live according to your Word!
— Osceola, Nebr.

destroying civilization several times over?" The news flash brings fear and tension! The Scriptures furnish facts for our faith and means for us to encourage each other in the Lord! We must know and use them!

We must have more talk of these things of hope around the family table. We parents must teach our children, the younger as well as the older, the pilgrim nature of the Christian and his church, and then demonstrate it. This should be our answer to questions about the meaning of the new!

We must have more teachers talking of these things in their classes each Sunday, cheering, comforting, encouraging youth, parents, and the aged! "God has given me this message on the matter, so by all means use it to encourage one another" (I Thess. 4:18).

We must have emphasis in our sermons that give the promise of the Christian's blessed hope, preaching grace, faith, forgiveness, holiness, and peace, but all in the context of expectancy. "So go on cheering and

Our Readers Say—

We are a Mennonite Voluntary Service couple living in Robstown, Texas, the only Mennonites in a town of 15,000 people who for the most part have never heard of Mennonites. Our main area of work and witness is among the Latin Americans. In a secondary way, however, we do seek contacts and friendships with the Anglo (white) people living here.

There being no Mennonite fellowship in Robstown, we attend Sunday morning services with the closest Mennonite group at the mission in Corpus Christi, 20 miles away. Sunday evenings we visit other evangelical churches in Robstown, either Anglo or Latin. (They are clearly segregated.)

Being thereby exposed to the various differences in the teaching and practice of doctrine in these other denominations prompts us to write this word of appreciation for our own church. How we have come to love and appreciate her emphasis on the living of the daily holy life! This we observe to be lacking in many other groups and this emphasis along with others we are seeking to share with the people we meet.

While our work mainly lies with the Spanish folks and the winning of them to Christ from their Catholic traditions, we do feel a definite sense of mission to share Christ, the Christlike life, and other Mennonite strengths. This latter mission we are seeking to carry out among our Christian friends of other denominations who would question us on the Mennonite Church.

We are deeply indebted to the GOSPEL HERALD, which keeps us in the current of Mennonite thought, understanding, and practice while we are here away from the bulk of Mennonite fellowship—Kenneth and Kathryn Seitz, Robstown, Texas.

strengthening one another with thoughts like these" (I Thess. 5:11).

Our literature should throb with hope, while it urges us to sacrifice, service, and to soul-winning! We cannot be lights if we reflect the despair, emptiness, hopelessness, and boredom of the society around us!

We must take time in our services together to testify of our hope, assurance, peace, joy, and of our experience in our witness to others! We must see in the world situation opportunity rather than despair, triumph through Christ rather than defeat!

We can, we must, and we will, by God's grace and the Holy Spirit's enabling, be His messengers of triumph! "Thanks be to God who leads us, wherever we are, on his own triumphant way and makes our knowledge of him spread throughout the world like a lovely perfume! We Christians have the unmistakable 'scent' of Christ, discernible

(Continued on page 1100)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1904)

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The Gospel Herald is a religious weekly published fifty times a year by the Mennonite Publication Board, Scottsdale, Pa., in the interests of the Mennonite Church. Second-class postage paid at Scottsdale, Pa. The paper will not be issued following the weeks in which July 4 and Thanksgiving Day occur. Subscription price: \$4.25 per year, three years for \$11.25. For Every Home Plan: \$3.50 per year mailed to individual addresses. Changes of address should be requested six weeks in advance. Send all materials for publication to Gospel Herald, Scottsdale, Pa.

Lithographed in U.S.A.



EDITORIAL

Supporting Church Workers

"It is recommended that all employing agencies in the church give consideration to the principles and applications here stated as they determine their wage and retirement policies."

This is the concluding recommendation of a statement adopted by Mennonite General Conference in 1961. The statement on "Christian Principles to Guide in the Remuneration of Church Workers" was prepared by the Committee on Co-ordination of Church Program. It resulted from lengthy conversations with several groups on the issues involved.

The statement, which should be read in full in the 1961 *Proceedings* now available, summarizes Bible teaching on the subject. There General Principles are given, as well as some Principles of Brotherhood and Stewardship involved. Lastly, there are some applications of these principles to the matter of remunerating workers who are giving full time to the program of the church.

This statement of course does not set wage schedules. It is recognized that our many employing agencies—General Conference, mission boards, Publishing House, colleges, high schools, and elementary schools, hospitals and homes, and congregations—will wish to determine their own allowances or salaries. There is due allowance for differences among all these agencies.

But the statement challenges the idea which has been common among us that the consecration of church workers should make them satisfied with a lower income and therefore a lower standard of living than the average family of the church enjoys. It rejects the idea that to keep our workers consecrated we must keep them poor. It is to be hoped that a later General Conference statement will speak to the question of what a Christian standard of living is, not just for the church worker, but for everybody.

Since the whole church is interested in this question, in so far as they contribute to the support of pastors, missionaries, teachers, evangelists, administrators, and others, we should like to see a general discussion of this question. Using the statement as a text, why not have discussions on it in Sunday evening or midweek meetings? What are the weak points in the statement? And wherein do our practices fall below the principles here given?

Certainly any administrator or committee who has the responsibility of determining the size of checks owes it to his position to

make a careful study of the principles in this statement. If our basis of remuneration follows the principles here given, we should get away from the inequities and injustices of which we have often been guilty.

How does the income of your pastor compare with your own? Is there a reason for the difference? Does the teacher in a church school require less income than the one teaching in a public educational system? Why do we keep their salaries lower? Does the church owe its missionaries not only a current living allowance but also an adequate retirement plan? Is there any relation between the remuneration level for our church workers and the chronic shortage of workers?

It has been said that the church is the worst employer. Is that in accord with our own convictions on righteous living? If we should follow God's will in these matters, how would our policies and practices change?—E.

Volume LIV

This is the final issue of Volume LIV of the GOSPEL HERALD. In the office we speak of it as the Index issue. Throughout the year a weekly chore of Bertha Nitsche, Assistant to the Editor, has been the indexing of the material in each issue. Each editorial, poem, article, or news story gets an author card and one or more subject cards. Then for the final issue of the volume (a year's issues) Sister Nitsche prepares in alphabetical order a subject index and an author index. Copyreader Beulah Loucks assists in the painstaking work that goes into the preparation and the printing of this Index.

A new feature in this year's Index is the list of Mennonite churches which we have pictured throughout the year, one in each issue. This seems to be a popular feature, and we plan to continue it indefinitely, as our people send us pictures and the necessary data for captions.

The subject matter of the *Our Readers* Say column has not been indexed; only the writers. There were eighty-five of these. Other writers for the year total 407. Thus you have read nearly 500 writers during the year.

You may find it interesting to scan the subject index, to see what subjects have been treated, and which ones have not been. Don't be too sure that some subject has been totally neglected, for articles are in-

dexed only under chief subjects, and you may find the subject you are looking for included under a similar one. As we prophesied early in the year, there is a bulge of articles on vocations, for church vocation was the emphasis throughout the church this year. Eleven articles are thus classified.

You will find a complete listing of the books which were reviewed during the year.

Next week Volume LIV begins. Your present editor will be responsible for only the first half of this volume. Editor-elect John M. Drescher will be in charge from the first issue in July.

We hope to see our subscriptions increasing during the year, as more and more of our congregations go on the Every-Home-Plan. Our total is still hovering under the 18,000 mark.—E.

Is It Wrong to Be Popular?

BY STANLEY C. SHENK

We certainly couldn't say that it was wrong for the young David (1 Sam. 18) to be popular. Lord Halifax has said that "Popularity is a crime from the moment it is sought; it is only a virtue when men have it whether they will or no." The popularity of David was in the second of these classes. He didn't seek it. It just naturally came after he slew Goliath, and then he went on behaving himself wisely. He was likely as surprised as anybody by the sudden acclaim that swirled around him.

However, regardless of how it comes, popularity can take a fast departure. Some unknown poet has written,

"the heroes . . .

A fickle phase drop;
Folks chase a ball that's rolling,
And kick it when it stops."

Later in his life, David discovered the truth of this for himself. After the rebellion of Absalom, he found that nearly all of his former followers had deserted him.

Is it wrong to be popular? No, not necessarily. It depends on with *whom* we want to be popular, and on what *basis*. To be interested in the good opinion of the finest Christian young people we know might serve a constructive purpose, as long as we are still willing to look to Jesus and the Word of God for our final ethical standards. But when we seek popularity as the chief end in life, and are willing to pay any price to get it, then it becomes wrong. This is because we dare not place anything higher than Christ and living to His glory. Furthermore, when we determine to achieve popularity with a certain type of group, we tend to separate ourselves from Christ. If

we're really going to serve Christ, our popularity with worldly people is going to be pretty temporary.

Let us love the multitudes around us and try to win them, but not be carried away by a superconcern for their praise.

—Herald Youth Bible Studies.

The Wandering Mind

About Monuments

By ELIZABETH SHOWALTER

The question this morning is: Can you judge a man's character by the kind of monument he wants? For example, a nobleman of some degree came to Geneva to visit. He liked the city so much that he willed that a monument be built for him on the shore of the lake. His sarcophagus was to be placed high in it with his body facing the water. Today traffic swirls around the base of the monument, but alas, it faces away from the lake. The guides have kept alive, by this ludicrous detail of chance or mischance, his fond regard for his own precious memory.

Then there was a preacher who hoped to die in the pulpit. He did not even have the grace to add, "If it weren't for scaring the dear children," as did an elderly school-teacher with a similar wish. What a wish! The memory of a slumping figure as a monument from behind which every successor to the pulpit would need to reach his audience.

So the artist dreams of canvas in the Louvre (or a print on every motto); the writer hopes to leave behind a classic. The statesman may visualize his statue in the city square. John Doe and Mary Roe imagine their names on the deathless granite pictured in magazine ads.

Now monuments have a way of their own. The real ones are built into the fiber of the family, the church, the community, the nation, the world. When I was a child, I thought of Bible heroes and heroines as special people prepared to illustrate the Bible lessons. Surely I thought as a child. Now I realize that each made his historic decisions "in character," as the writers say. Praying Hyde is known as Praying Hyde because prayer was his life. George Mueller's name brings to memory faith because George Mueller lived by faith.

This train of thought could go a dozen different ways at this point, just as trains do once they leave the terminal. Take your own way among the monuments being fabricated all around you—wise and unwise.

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

Death of the Old Year

By PHILIP SMOCK

The old year passed away last night;

It died a peaceful death.

I sat and watched the curtain fall

And nearly held my breath.

Time is a mystery too great

For finite minds to grasp.

In view of God's eternity,

It's but a fleeting gasp.

But we are creatures here of time—

It bounds our very lives.

None can ignore its ruling power

No matter how he strives.

So let the old year rest in peace—

Keep but its memories,

And find, through moments of the new,
God's glorious ecstasies.

Meadville, Pa.

STRENGTHENING ONE ANOTHER

(Continued from page 1098)

alike to those who are being saved and to those who are heading for death. To the latter it seems like the very smell of doom; to the former it has the fresh fragrance of life itself" (II Cor. 2:14-16).

Across the world let our pastors and teachers carry and spread this "fresh fragrance of life itself." This is the result of the unmistakable sign of love. In a time when many professing Christian people share in western fear and hate of communists, and encourage military build-up to destroy them, we must remember that "God is love, and the man whose life is lived in love does, in fact, live in God, and God does, in fact, live in him. So our love for him grows more and more, filling us with complete confidence for the day when he shall judge all men—for we realize that our life in this world is actually his life lived in us. Love contains no fear—indeed fully developed love expels every particle of fear, for fear always contains some of the torture of feeling guilty. This means that the man who lives in fear has not yet had his love perfected" (I John 4:16-18).

We must distinguish ourselves as those who believe that God, our Father, not Khrushchev, nor Kennedy, is determining the course of history and holds the key to the limitless destructive power potential available against mankind.

With the increase of individuals due to the population explosion, making a world population of three to five billions, and in view of mass destruction threats and potential, when 500 million may be killed instantly, and scores of millions more fatally

injured, can individuals, you and I, and other individuals, numbered by millions, count and be worthy of notice? Thank God, He doesn't forget one sparrow, much less one person! "It is one of the functions of the church in an impersonal society to show that each member is an irreplaceable child of God, and that what he does day by day has eternal significance" (E. Robertson).

We must encourage and cheer one another today, when life for most people has lost its meaning, when fear of death and of the end of the world with a "terrific terrifying crash" seems so imminent! Christ will come to the earth as a thief, but not to us if we are true Christians! We are aware of His promised coming! We are watching for it. We are speaking of and familiar with this great and blessed hope! This is the message of the hour! May the words of Paul grip us and may our meetings be characterized by hope, cheer, and encouragement in Christ!

"But as far as times and seasons go, my brothers, you don't need written instructions. You are well aware that the day of the Lord will come as unexpectedly as a burglar to a householder. When men are saying, 'Peace and security,' catastrophe will sweep down upon them as suddenly and inescapably as birth pangs to a pregnant woman.

"But because you, my brothers, are not living in darkness the day cannot take you completely by surprise. After all, burglary only takes place at night! You are all sons of light, sons of the day, and none of us belongs to darkness or to the night. Let us then never fall into the sleep that stupefies the rest of the world: let us keep awake, with our wits about us. Night is the time for sleep and the time when men get drunk, but we men of the daylight should be alert, with faith and love as our breastplate and the hope of our salvation as our helmet. For God did not choose us to condemn us, but that we might secure his salvation through Jesus Christ our Lord. He died for us, so that whether we are 'awake' or 'asleep' we share his life. So go on cheering and strengthening one another with thoughts like these, as I have no doubt you have been doing" (I Thess. 5:1-11).

Elkhart, Ind.

An experiment in which 52 children from Hutterite colonies in South Dakota attended public elementary schools instead of the sect's one-room schools ended with the withdrawal of the young pupils because bus travel left no time for religious training. The head of the Hutterites said it was the first time children of the sect had attended a public school in the United States. The Hutterites operate their own colony schools under supervision of state education authorities.

Nine Reasons Why Not to Retreat

By Vern Miller

You've been reading in the GOSPEL HERALD about the necessity for reducing missions spending. Some will say that fiscal irresponsibility has finally caught up with our mission boards. Others will recognize that, while there has been growth in stewardship within our constituency, this growth has not been commensurate with increased net income. Following are nine reasons why our stewardship must continue to grow; nine reasons why we should not retreat now in missions.

The Times in Which We Live. Worldwide, Christianity is losing ground, not gaining it. Realists speak of a post-Christian era we may now be entering. Souls are born faster than we can reach them with our present resources. The day of "doing mission" work regardless of its effectiveness is past. We now need a crash program of evangelism and revival that will sweep souls into the kingdom in larger numbers. To fail to do this is to go down to defeat!

No Other Cutback in Evidence. Spending for all other purposes is on an ever-increasing spiral. As net income goes up, spending keeps pace. We say that the "high cost of living" leaves us exactly where we were before. This is not true! Our problem in actuality is the "cost of high living." Even in the church we betray our priorities when we continue to spend for other aspects of church program but cut back in missions.

Inner-City Needs Largely Unmet. Protestants and evangelicals in particular have been guilty of running away from the hard places of witness. Recently the Cleveland City Planning Commission offered for \$25,000 a site that could potentially serve a neighborhood of 25,000 people. There were no takers. The problems of extreme congestion, race, and culture seem to overwhelm us and so we avoid them. Here we have just begun the struggle. Shall we now back up? On the foreign field shall we avoid the masses as being too costly to redeem?

Mushrooming Suburbia. It will not be long until some parts of our country will be one continuous city. Whole counties are rapidly becoming "bedroom areas" as more and more people seek to live more comfortably. Many of these suburbs spring up almost overnight with no thought of a need for the church or a witness. We have recently begun to have a small share in meeting this need. While these efforts can be more self-sustaining than those in the inner city, they are costly to begin. The high cost of land and construction presents an almost insurmountable barrier

to a small church also seeking to support its pastor and program. Reduced mission budgets will mean fewer new starts! Is this what we want to happen?

The Changing Church. Time was when you could get almost all the volunteer day help needed to build a mission church or make necessary repairs. True, the men sometimes came late and left early, for they had farm chores to perform. Still, you could get them! Today all that is changed. In most cities labor is 55 per cent to 65 per cent of construction costs. If the buildings are contracted out, the cost becomes prohibitive. If, however, volunteer labor is no longer available, it will require increasing funds to meet mission building needs.

Effectiveness of Our Missions Spending. There are few mission organizations that get as much value for every dollar contributed as our boards do. They have kept the overhead and administration costs at a minimum. Many of the district board personnel serve entirely without remuneration so that your entire offering can be used on the field. Mission workers are

Love and nonresistance are inseparably Siamese.

given a living allowance calculated only to meet expenses. In no sense can they be said to receive pay for their work. While the cost-of-living index continues to spiral, there have been few allowance increases. A reduction now will add to their burden. Is this really what we want in our program of outreach?

New Horizons. In recent years some of our new churches have grown rapidly under the blessing of God. A number of our pastors with a measure of experience are prepared to launch new efforts in new places of need. They are suggesting that new and younger personnel take over the churches as they become independent. But launching new work is costly! Shall we retreat now when we have personnel qualified and called to move forward?

Every Member Participation. Ideally every saved person wants a part in evangelism. Because our communities are sometimes isolated and our contacts limited, too many of the constituency contribute little or nothing to kingdom growth. I'm not suggesting that this lack can be paid for by giving to missions. But this is one way to have a significant part in the program. A combination of giving and occasional visits and continual prayer in behalf

of the recipients can give you the vital participation you need in missions. The suggested per member missions quota is pitifully small. Is your church exceeding it?

A Denial of Our Right to Exist. The chief purpose of the church is to evangelize. If we retreat now in missions and continue other expenditures at the present rate, our usefulness to God and present-day society becomes debatable. We reveal our true loyalties by our spending. Are we going to admit that we do mission work only if there are resources left after our other needs are met; that we place evangelism at the bottom of budget priority? The task of preaching the Gospel effectively to all the world is our first responsibility, not our last! Therefore, we cannot retreat in missions until we have first carefully considered all our other expenditures. Let us move forward rather than retreat.

Cleveland, Ohio.

A Blue Day

By FANNIE MILLER

I was so blue. I just couldn't take any more. Life was so hard I wished I could get away from everybody. Even a desert isle sounded inviting.

Why did God allow my life to have only never-ending trials? Why couldn't things go smooth for once? Why did only unpleasant things come my way? Why? Why? Why?

Oh, how I needed someone to pity me! Then I thought of all the kindnesses that God has led people to show to us. How many times a kind friend has shared a burden with me! How interested people are when we have a real trial! How much I have to be grateful for! How every physical need is cared for! How God has given a much greater measure of health to a loved one than we had dared to expect!

I felt very much ashamed. I thought of Christ. He left His home in heaven and came to earth to carry my sins and suffer separation from the Father for my reconciliation. I was despised and rejected. Have I suffered so?

He had no home and no pillow for His head. I have a comfortable home. He suffered much physical abuse because of the task He chose to do for me. How much physical abuse have I suffered for the task He has given for me to do? Just how faithful have I even been in this task?

I can feel those compassionate eyes turned on me. I can hear Jesus say, "I have not forgotten you, my child. I only have a task for you that requires you to know discipline. Unless you can understand this, I have suffered in vain."

"O dear Jesus, I understand that you will always lead my way. Help me to accept Thy chastening rod so I may be worthy of the cost of my redemption. Amen."



Luxury

This is a controversial word, for what is a luxury for one person may not be a luxury for another. Or so we say when the thing in question is a thing we want.

When doing mission work we find that the worker should live, materially, on nearly the same level as the people we are trying to help spiritually. Thus "luxury" might mean reasonable things we could easily do without for Christ's sake and for the sake of the spread of the Gospel.

I ask you, Must we live in fine homes with all the things that go with such living? Must we have new furniture and a new car too often for good stewardship and also have other refinements, too numerous to mention? If we are to be strangers and pilgrims here, can we act as though we expect to stay here a long time? Has your community's prosperity become luxury which lifts you up in pride?

Give. You can afford it, rather than to spend it for luxury.



Stewardship

Giving Within the Family

(No. 6 in a series of suggestions to Christian stewards)

By JOHN H. RUDY

What about giving cash or property to members of the family? Should the Christian steward, while he's living, turn over some of his assets to his children, to those heirs who will eventually get his earthly possessions anyway? The answer is often, yes. Because tax-free gifts made during a person's lifetime can sharply reduce the eventual estate and inheritance taxes. Federal gift tax laws allow a great deal of wealth to pass untaxed. The Christian steward has at least one big incentive, saving taxes, by attempting to transfer his

possessions within the family as economically as possible. More of the remaining estate should then become available for some useful purpose and for the cause of Christ.

Recent articles have dealt primarily with our giving to the church. We certainly dare not neglect this obligation and privilege. The need today is probably greater than ever. But let's take time out for just one week to consider the joy and the tax savings which are possible through an aggressive, lifetime program within the family.

Don't stop with a will. You ought to have a will—by all means. A will is terribly important. No adult ought to be without an up-to-date will. But the drawing up of a will may be only the first phase of an effective estate plan. Without a definite program for lifetime giving you may be cheating your heirs out of substantial savings in estate taxes. And you're cheating yourself out of the joy of lifetime giving. It is often more economical and more satisfying to transfer at least some of your assets while you're living than to let it go until you pass away.

Give without paying any gift tax. If you carefully plan and schedule your gifts to individuals, you can legally avoid the federal gift tax entirely. It works like this: Our lawmakers say that it would be impractical to tax small, everyday gifts. So they have set some limits. During each tax year you are allowed to give away up to \$3,000 each to as many different persons as you wish. This is called your "annual exclusion." As long as you keep your gifts within this limit of \$3,000 per year per person, you pay no gift tax, and you file no gift tax return. If you spread your giving over a number of years, you can transfer substantial sums of money—tax-free.

There's another gift tax provision. Let's say that in one particular year you wish to give a son or daughter \$10,000. Here is where your "lifetime exemption" comes in. In addition to your annual exclusion of \$3,000, you may give away \$30,000 any time during your lifetime, without paying any gift tax. So on your \$10,000 gift, you first apply your \$3,000 annual exclusion. Then you deduct the remaining \$7,000 from your \$30,000 lifetime exemption. You have left a \$23,000 exemption to apply against future gifts which exceed the annual exclusion. You have made the \$10,000 gift tax-free. But since the gift exceeded the annual exclusion, you must file a gift tax return even though no gift tax is paid. Gift tax is always levied on the giver, not the receiver. And gift tax is always less than estate tax.

Married couples can give split gifts. Husband and wife can save gift taxes on gifts to others by treating the gifts as though each gave half. Whenever both husband and wife consent to a gift, the annual ex-

clusion is doubled to \$60,000 per year per person. The lifetime exemption goes to \$60,000.

Beware of those hidden gifts. You sell a house to a member of the family for \$5,000. But the fair market value is \$15,000. You have made a gift of \$10,000 and should file a gift tax return. Or maybe you use your own money to buy a farm. Sometime later you change the title to joint ownership, to include your son. Here again, you have made a gift to the extent of half the present value of the farm. If you cancel debts, you are making a gift and should file a gift tax return. Gifts involving property are always measured by the market value on the date of the gift, not by what the property cost you.

Gifts in trust have special appeal. Trusts can be very effective tax-saving devices. Trusts can receive gifts to minors. They can be used to get income-producing property into lower income tax brackets. Instead of your assets being taxed in both your estate and your wife's, you can put money in trust for your children with the income going to your wife as long as she lives. The use of trusts is practically unlimited.

There is no income tax saving. Gifts to members of your family or to other individuals are not allowed as income tax deductions. This is where gifts to the church come in for a big tax advantage. Such gifts may be claimed as income tax deductions, up to 30 percent of your adjusted gross income.

111 Marilyn Ave., Goshen, Ind.

The Compassion of Jesus

By LORIE C. GOODING

Let us spend a little time watching Jesus. See Him as He walks with His disciples down one of Galilee's dusty little roads. Suddenly He is confronted by a leper who throws himself at the feet of the Lord, crying, "If you will, you can make me clean!" And Jesus, stretching out His hand, touches the leper, saying, "I will. Be clean."

Can you see the love of Jesus in that picture? Here is a leper, an outcast from society, a stranger to love, forced by his terrible disease to depart and dwell solitary in the wilderness. Men may pity him, but they shrink from him with disgust and loathing. How long since he has heard a tender word? How long since he has felt the kindly touch of a hand?

But here is Jesus, able to heal and to restore, and He looks upon that diseased and disfigured fragment of humanity, loving him, sorrowing for him, pitying him. And He stretches forth His hand and touches him, the first kindness, the first tenderness

this poor man has known for who knows how many years. And He says, "Be clean." And the man was clean!

Can't you just see Jesus loving that man, surrounding him, encompassing him with love, until He had made of him a new creature! He could do it because that man from his heart believed in Jesus, accepted Him, and loved Him in return.

Let us go with Jesus another day. This time He was weary, and His disciples were weary. Jesus said, "Let us go away to rest a little while." But when they left, the people saw where they were going, and so they gathered together in the place to which Jesus was coming. When Jesus arrived, they were already there!

Instead of being disappointed or angry that they did not let Him rest, Jesus was filled with love and pity for this crowd. To Him they seemed like a flock of sheep without a shepherd. He knew that if their pastors had been really feeding them, they would not have been wandering about, hungrily searching for spiritual food. So instead of rebuking them for disturbing Him, He taught them.

As evening approached, the disciples began to think about food. There was no place to buy any, even if they had had money enough for food for such a crowd. They asked Jesus to dismiss the crowd before it grew too late for them to reach their homes before nightfall. But Jesus knew they were tired and hungry, and the journey

home would be hard. He would spare them this hardship. He said to His men, "Give them something to eat." The amazed disciples replied, "Lord, we have nothing to give them."

But there was a little boy there who still had his lunch. That little boy had wriggled and twisted his way into the very front row of that great crowd. That is a way little boys have, a way of getting right down in front! But only imagine how gripping the words of Jesus must have been that day. Here it was nearly evening, and that little boy had been so busy listening that he still had his lunch! Anybody knows it takes something really exceptional to cause a little boy to forget to eat. Now, hearing Jesus speak of bread, he shyly approached Andrew (Andrew was a very approachable man) and offered his little basket to him for the Teacher. How honored he would feel if the Teacher would have his lunch!

Andrew took the bit of food and went and told Jesus, "Here are five loaves and two fish"; but he could not resist adding, "but what are they among so many?" When that small boy's mother gave him a lunch that day, she put in two sandwiches. Five loaves. Not big, round loaves of homemade bread such as we know, but just the little, flat cakes of bread which they called loaves in that country. One little loaf, then a little fish, and another little loaf. One sandwich. Then one little loaf, and a little fish upon it, and another little loaf. Two sandwiches. And then, remembering how hungry a little

boy can get, she tucked in another little loaf. Five loaves. Two fishes.

But Jesus took this little lunch, and had the disciples get the people seated. Then He stood to ask the blessing of God upon the food. Now can't you see that picture—Jesus standing there looking out over that great crowd, not saying a word, just letting waves of sympathy and compassion flow out from His heart to encompass them all, the good, the bad, the indifferent; just standing there loving them into acceptance of what He is going to do for them! And now He raises His eyes to heaven, and gives thanks to our loving Father for the food, and begins to break it into pieces and give it to the disciples to pass along to the people. Not until all are satisfied does the supply diminish, and even then there are twelve basketfuls left over. That is God's way, that is love's way, to give more than a sufficiency, to give an abundance.

That was a beautiful demonstration of the Good Shepherd caring for His sheep. Just so does He care for us today. He will provide all you need, the Bread of Life and the Water of Life for you, if only you will open your heart to receive His love in all its fullness, in all its sweetness and richness and grace. If you have never believed Him before, believe Him now. No matter who you are or where you are or what you are, He loves you. He came to seek you and He wants to save you from the futility of a life without God and from the tragedy of a death without God. Jesus *longs* to give you this salvation. You may deny it, but you cannot change it.

Please remember that, all you who may have rejected Him, may have refused Him time after time. He has not rejected you. He loves you just the same. But there will come a time when it will be too late to pray, when you will have received His invitation for the last time, when you will have rejected this great, loving Saviour for the last time, and then there will be nothing in earth or heaven that can help you. But now, today, He is waiting at your heart's door. *Please* don't turn Him away.

Killbuck, Ohio.

One year after independence, Jaja Wachuku, speaking for the Nigerian government, disclosed that Nigeria will not join either the Eastern communist bloc or the Western capitalist group. "We are neither pro-West nor pro-East," he said. "We are pro-nothing. If anything, we are pro-Nigerian, pro-African, pro-human race." The spokesman, who is one of Nigeria's leading politicians, said that he does not believe in denying any man his individual right of ownership as the communists do, but at the same time he thinks that it is wrong to lay the stress on material things. "Man is not only a material being, but also a spiritual being," he said.

Our Mennonite Churches: Bart



The Conservative Mennonite congregation at Bart, Pa., in southern Lancaster County, was organized in 1950 and met for several years in Bart Chapel, a Friends meetinghouse. The new church building was constructed in 1956. The membership is 64. Ministers are Shem Peachey, M. S. Stoltzfus, and Urbane Peachey, pastor.



TO BE NEAR TO GOD

Prayer and Jonah

By J. PAUL SAUDER

Sunday, December 31

Arise, go, cry. Jon. 1:1, 2.

God's listeners—and Jonah was one—get up, for one loses one's standing before God by reason of continued sitting. "Sitting at the feet of Jesus" is a good song, in its place, and for one phase of your Christian experience, but there comes a time when you should sing, and practice, "To the work, to the work." Go, change your location; don't just stand there, say something. Cry out. Your mouth is not a one-way street for food intake only.

Monday, January 1

Any god in a storm. Jon. 1:8.

"Call upon thy God," said the shipmaster, who believed in gods many, as do many of his modern counterparts. But "Let us pray" should be the first resort and not the last. The sailors should have feared to take a runaway on board, for Jonah had said the equivalent of "I'm going so far west that I'll be out of sight of God." One can well imagine the sailors' hearty laugh at that so-called joke. But now the sailors have apparently adopted the motto, "Any god in a storm," for when the sailors are afraid of the storm, it's a storm, and no mistake.

Tuesday, January 2

I fear God. Jon. 1:9.

Why anyone who fears God would not also fear to disobey Him is a puzzle. But then, fair-weather religionists do queer things. It is hard to reconcile the prayer life which Jonah certainly had with his subsequent actions; but then, let us not judge, says the Master, that we be not judged ourselves. Fair-weather religionists tend to become realists in foul weather, at least as long as the foul weather lasts.

Wednesday, January 3

We beseech Thee, O Lord. Jon. 1:14.

Now they, the sailors, call on the Maker of "the sea and the dry," and how they must have longed for "the dry"! Unwittingly Jonah had become a direct and forceful and effective preacher to an entire ship's crew. Noteworthy evangelism that. After this day these men spelled G-O-D with a capital G, you may be sure. Happy that man who has found that what he worships is God only, spelled with a capital G; that he has no other gods beside God, who made "the sea and the dry."

Thursday, January 4

Sacrifice. Jon. 1:18.

We know not what sacrifice was offered

on shipboard, but certainly it was a heart-felt one. Hearts were uplifted toward God after the calm began. Fair-weather sacrifice is ever the acid test of foul-weather prayer meetings. And this prayer meeting was not under the supervision of "the preacher," for he was far, far down beneath these calm waters, apparently drowned. Put yourself in that crew's place. Someone who knew that crew and Jonah put this story together later, under the Spirit's supervision. What a prayer meeting, and by a group of sailors.

Friday, January 5

God's sonar. Jon. 2:1, 2.

(Sonar is sound detection under water.) Shall men who believe in an all-permeating force of gravity be disbelievers in an all-permeating force of prayer? Mysterious gravitation—what is it? Mysterious prayer—what is it? There is no place too far removed for either, not even in "the world's first submarine," as the first grader put it when telling the story. What sonar has God, that He can detect the faintest murmurings of the soul, and that from anywhere!

Saturday, January 6

Which way east? Jon. 2:3, 4.

It was dark down there, pitch-dark, cave dark, fish-belly dark. With all sense of direction gone, Jonah looks "toward thy holy temple," somewhere east of that special whale. Would he ever get out? Must he be slowly digested by the stomach juices of the fish? Yet, in the moments before seeming certain extinction, he will "look" in the dark, all of life gone except a moment-by-moment hope in God. Only, indeed!



Billy Graham ended his Greater Philadelphia Crusade with a stern warning to 90,000 persons that God may be "through with America." The throng which filled one end of the large stadium brought to 700,000 the total estimated attendance during the campaign. Decisions for Christ, in the closing service, totaled 2,750, claimed by the evangelistic party to be the largest number at any one service of the hundreds that the evangelist has conducted in the United States. Total decisions in the meetings of the campaign were 17,000.

Both of the major newspapers in Philadelphia had reporters at every crusade meeting and offered their readers extensive coverage of each sermon, usually on the first page.

A Prayer

FOR THIS WEEK

Dear God:

May I have a new sheet, please, for the new year?

The old sheet for the old year?

It is full.

Full of what?

I must admit it has some spots and wrinkles; some fumbles and jumbles; some unfinished tasks. Dear God, please forgive, and grant me a clean sheet for the new year. And please grant me the power and presence of the Holy Spirit to use it wisely to Thy glory.

In Jesus' name. Amen.

—John L. Ropp.

Prayer Requests

(Requests for this column must be signed.)

Pray that Christians, especially evangelical Christians, in Algeria may be given vision to reject pressures of class and group loyalty pushing them toward fascism and racism; that our workers—Robert and Lila Rae Stetter, Annie Haldemann, Marian Hostetter, Sanford Kauffman, Emory Yoder—may be physically protected and enabled in this time of hostility to give a witness of Christlike love.

Pray for A. J. Metzler's ministry in Dharmatari, M.P., India, the latter part of December. Pray for the annual Jalsa, Dec. 29-31.

Pray for a day of ministers' meeting in Dharmatari, M.P., India, that ministers may receive new vision and zeal for their ministry to those within the church and those without.

The training program in the church needs prayer. Missionaries face a heavy challenge and need the Lord's leading as never before. The leadership training committees from various fields ask for special prayer as they seek to plan and lead.

Answer to Prayer

William B. Martin, Wooster, Ohio, reports that prayers offered in behalf of his health early in 1960 were answered.



Henry McCorkle, editor of The Episcopalian, national denominational monthly, complains that although the Episcopal Church is probably the richest per family of all Protestant bodies, "it is always having money troubles." He suggests that if Episcopal families gave only half of a tithe, the amount of money for church purposes would nearly double. He says, "We have the smallest overseas mission force—some 250 persons—of any major Christian church in the world."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, John and Dorothy (Troyer), Uniontown, Ohio, fifth child, fourth daughter, Joyce Renae, Dec. 7, 1961.

Blosser, Darrell and Joyce (Sommerfeld), Hesston, Kans., first child, Valerie Joann, Dec. 7, 1961.

Christner, Orville and Gertrude (Yoder), Topeka, Ind., third child, second daughter, Sonda Lynette, Nov. 26, 1961.

Ebersole, Leroy H. and Grace (Wenger), Chambersburg, Pa., fourth child, first son, Martin Leroy, Nov. 21, 1961.

Grabher, Ed and Lorene (Yoder), Bristol, Ind., a daughter by adoption, Sharon Kay, born Nov. 6, 1961.

Grieser, Willard and Marilyn (Lietchy), Watseon, Ohio, third child, second daughter, Beth Anne, Dec. 2, 1961.

Hartz, Paul and Joyce (Miller), Elverson, Pa., fourth child, first son, Owen M., Dec. 4, 1961.
Heatwole, Nelson J. and Florence (Driver), Harrisonburg, Va., fourth child, second son, Floyd Driver, Dec. 5, 1961.

Hershberger, Freeman and Velda (Grabher), Goshen, Ind., a daughter, Bonnie Diane, Nov. 26, 1961.

Hershey, Benjamin D. and Martha (Bair), Kinzers, Pa., third child, second son, Benjamin Lee, Nov. 23, 1961.

Kauffman, Laban and Thelma (Kauffman), Richfield, Pa., second child, first son, David Boyd, Nov. 29, 1961.

Mast, Paul D. and Rhoda (Zook), Elverson, Pa., first child, Regena Joy, Nov. 26, 1961.

Miller, Christy and Ruby (Hersberger), Goshen, Ind., a son, Ricky Allen, Oct. 17, 1961.

Miller, Mervin and Shirley (Jantzi), Alden, N.Y., third child, first daughter, Renee Joy, Nov. 21, 1961.

Miller, Monas and Sara Eta (Miller), Shipshewana, Ind., first child, Sandra Dee, Oct. 30, 1961.

Mosteller, Joseph A. and Louella (Beiler), Elverson, Pa., third child, first son, Daniel David, Nov. 9, 1961.

Moyer, Marvin and Mildred (Landis), Goshen, Ind., first child, Jennifer Lynn, Nov. 10, 1961.

Newcomer, Edward L. and Sarah Anne (Zook), Denver, Colo., second daughter, Ida Lynne, Nov. 26, 1961.

Nussbaum, Nathan E. and Ruby (Glick), New Wilmington, Pa., fifth child (fourth living), third son, Jonathan Jay, Dec. 11, 1961.

Ritters, Philip and Ruth (Lederach), Albion, Mich., second child, first daughter, Rebecca Ruth, Nov. 19, 1961.

Roth, Oris and Elaine (Yoder), Denver, Colo., first child, Rex Lee, Nov. 22, 1961.

Sauder, Roy K. and Mary Jane (Moyer), Manheim, Pa., third son, second living child, Brian Lee, Nov. 16, 1961.

Schloneger, Lowell R. and Linda (Sharol), Columbiana, Ohio, first child, Jay Richard, Dec. 3, 1961.

Schrock, Mose, Jr. and Mary Eta (Mishler), Topeka, Ind., third child, first daughter, Lorene Kay, Nov. 29, 1961.

Stutzman, David and Donna (Yoder), Kalamazoo, Mich., first child, Virginia Kay, Nov. 26, 1961.

Thimm, Arno and Jacqueline (Richardson), Enkenbach/Pfalz, Germany, first child, Paul Peter, Oct. 20, 1961.

Trauger, Norman and Mildred (Moyer), Denver, Colo., first child, Sharon Faye, Nov. 22, 1961.

Weaver, Emory J. and Eileen (Zimmerman),

East Earl, Pa., first child, Nevin Ray, Nov. 15, 1961.

Wicker, George and Barbara Ann (White), Harrisonburg, Va., first child, John David, Nov. 27, 1961.

Yoder, Donald and Marcell (Hartzler), Lansing, Mich., a daughter, Charlotte Ann, Oct. 30, 1961.

Yoder, D. Paul and Illa Mae (Erb), Kalona, Iowa, seventh child, fourth daughter, Diane Kay, Nov. 20, 1961.

Yoder, Leroy G. and Maxine (Mumaw), Albion, P.R., first child, Kevin Leroy, Oct. 12, 1961.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Detweiler-Miller—Alfred Detweiler, Sassa-manville, Pa., Rockhill cong., and Edna Miller, Dublin, Pa., Deep Run cong., by Clinton Landis at his home, Dec. 9, 1961.

Kremer—Yeackley—Garey Kremer and Carolyn Yeackley, both of Milford, Nebr., East Fairview cong., by A. M. Miller at the church, Dec. 1, 1961.

Martin—Weaver—Elvin L. Martin, Kinzers, Pa., Hershey cong., and Lois L. Weaver, Ephrata, Pa., Meizer cong., by Mahlon Witmer at Metzler's, Nov. 4, 1961.

Miller—Yoder—Perry J. Miller, Goshen, Ind., Arthur (Ill) cong., and Delores Yoder, Etna Green, Ind., North Main Street cong., by Homer F. North at the North Main Street Church, Nov. 5, 1961.

Smucker—Stutzman—James Smucker, Harrisonburg, Oreg., and Joan Stutzman, Halsey, Oreg., both of the Harrisonburg cong., by Wilbert Kropf at the church, Oct. 6, 1961.

Ulrich—Baker—Leo Ulrich, Roanoke, Ill., Metamora cong., and Carolyn Baker, Harrisonburg (Oreg.) cong., by Wilbert Kropf at Harrisonburg, July 27, 1961.

Wenger—Weaver—Raymond Wenger, New Holland, Pa., and Anna Mary Weaver, Bareville, Pa., Carpenter cong., by Michael N. Wenger at the church, Nov. 18, 1961.

Anniversaries

Slaubaugh, Mr. and Mrs. W. H. Slaubaugh, Wellman, Iowa, celebrated their fiftieth wedding anniversary with a family dinner at the home of their daughter, Mrs. Paul E. Yoder, Nov. 30, 1961. Open house was observed at Hillcrest Union on Sunday, Dec. 3, when more than 300 friends and relatives called. The couple were married at the West Union Church by Bishop J. K. Yoder. They have lived for fifty years on the same farm near Wellman. They have 3 daughters, one son, and 12 grandchildren.

A Seventy-fourth Adventist official criticized clergymen who spend so much time counseling church members that they neglect their evangelism work. "Ministers are listening to the woes of the saints so much at the counseling desk, they rarely have time to go out and seek the lost any more," he said. He feels that the church is in danger of suffering from introspection.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Mary H., daughter of Amos B. and Catharine (Huber) Kreider, was born near Lancaster, Pa., Oct. 13, 1886; died at her home, Quarryville, Pa., Sept. 14, 1961, after a 5-month illness; aged 74 y. 11 m. 1 d. On Oct. 14, 1909, she was married to John S. Brubaker, who survives. Also surviving are 4 children (Edna Grace, at home; J. David, Willow Street, Pa.; Martin R., Quarryville; and Verna R.—Mrs. Harold Hess, New Providence, Pa.), 14 grandchildren, 2 sisters and one brother (Mrs. Katie Newcomer, Lancaster; Mrs. Annie Good, Manheim; and Daniel H., East Petersburg). One daughter, 2 sisters, and 4 brothers preceded her in death. She was a member of the Landis Valley Church, where funeral services were held, in charge of Clyde Hostetter, Ira D. Landis, and Mahlon Zimmerman.

Good, Emory Levi, son of Jacob and Emma (Garber) Good, was born at Hopedale, Ill., May 18, 1892; died as the result of a car-truck accident at Hopedale, Nov. 15, 1961; aged 69 y. 5 m. 28 d. On April 11, 1917, he was married to Leah Nafziger, who survives. Also surviving are one daughter (Elva—Mrs. Howard Wittig), 6 grandchildren, one great-grandchild, 4 sisters (Mrs. Ella Mast, Kokomo, Ind.; Mrs. Lizzie Miller, Lagrange, Ind.; Mrs. Anna Swartz, Twining, Mich.; and Mrs. Bertha Swartz, Logansport, Ind.), and 3 brothers (Raymond and Jacob, both of Elkhart, Ind.; and Irven, Goshen). Three brothers preceded him in death. He was a member of the Hopedale Church, where funeral services were held Nov. 18, in charge of Ivan Kauffman and Ben Springer.

Harmon, Mrs. Mary, daughter of Jacob and Leah (Berkey) Berkey, was born in Tennessee, Feb. 24, 1876; died at the McMinville (Oreg.) Hospital, Sept. 23, 1961; aged 85 y. 6 m. 30 d. On Oct. 31, 1895, she was married to John Hamilton, who died in 1953. Also preceding her in death was one daughter. Surviving are 5 sons and one daughter (Charles, Titus, Ivan, and Leah Evers, all of Sheridan, Oreg.; Tiltman, Hammett, Idaho; and Ray, Redmond, Oreg.); 22 grandchildren, 51 great-grandchildren, one sister (Susan Pletcher, Perryton, Texas), 2 brothers (John, Hubbard, Oreg.; and Noah, Aurora, Oreg.), one half brother (Albert Kilmer), and 3 half sisters (Cora Smith, Saloma Schoenheinz, and Anna Stauffer, all of Hubbard). She was a member of the Sheridan Church, where funeral services were held in charge of Ray Mishler and Daniel Shenk.

Hartzler, Isaiah, eighth and last surviving son of Samuel and Sarah Y. (Beiler) Hertzler, was born at Morgantown, Pa., March 24, 1874; died of a heart attack in his trailer home located on the home farm, near West Liberty, Ohio, Oct. 25, 1961; aged 87 y. 7 m. 1 d. On Dec. 8, 1904, he was married to Amanda M. Fett, who died in 1956. To this union were born 7 children, 2 of whom survive. Four sons and one daughter died in infancy. Surviving are 2 daughters (Beulah—Mrs. Abram Kauffman, Plain City, Ohio; and Kathryn—Mrs. Raymond Troyer, West Liberty) and 9 grandchildren. He was a member of the South Union Mennonite Church, where funeral services were held Oct. 28, in charge of M. L. Troyer, assisted by Loren King.

Herr, Abram B., son of Abram S. and Elizabeth (Bachelder) Herr, was born near Lancaster, Pa., Dec. 7, 1868; died at the Eppler Nursing Home, Mountville, Pa., Nov. 18,

1961; aged 92 y. 11 m. 11 d. On March 12, 1903, he was married to Mary N. Snavey, who died May 1, 1928. Surviving are 4 daughters (Miriam E.—Mrs. Walter M. Landis, with whom he resided, and Anna M.—Mrs. J. Walter Kreider, both of near Lancaster), 8 grandchildren, and 12 great-grandchildren. One great-grandchild preceded him in death. He was the last of nine children. He was a member of the Stumptown Church, but the last eleven years had attended the Mellinger Church. Funeral services were held at the Herr Funeral Home, Nov. 22, in charge of Harry Lefever and Lloyd Ely.

Hunsberger, Fannie, daughter of Peter J. and Kathryn (Friedt) Steiner, was born in Wayne Co., Ohio, Feb. 24, 1881; died at the Holmes Rest Home, Wadsworth, Ohio, Nov. 22, 1961; aged 80 y. 7 m. 29 d. She was married to Isaac Hunsberger, who survives. Also surviving are 2 sons (Harvey, Wheaton, Ill.; and Loyde, Cleveland), 4 grandchildren, and one sister (Orpha Strucker, Wooster). She was a member of the Bethel Church, where funeral services were held Nov. 24, in charge of Aden J. Yoder.

Kauffman, John G., son of Jonathan D. and Sarah Kauffman, was born April 23, 1879; died at Belleville, Pa., Nov. 20, 1961; aged 82 y. 6 m. 27 d. In 1901, he was married to Mary Stofus, who died Jan. 19, 1910. Surviving from this marriage are 3 children (Joe, Mrs. Bertha Click, and Fred, all of Belleville; Alpha, Haven, Kans.; and Alvin, Oakland, Md.). On Aug. 24, 1910, he was married to Mattie Mullett, who survives. Surviving from the second marriage are 4 children (Mrs. Sarah Black, Lewistown, Pa.; Blaine, Hanover, Pa.; Mrs. Tillie Grove, Lewistown; and Rudy, Akron, Ohio). One daughter of the second marriage preceded him in death. He was a carpenter, and in 1908 he helped to build the Mennonite Publishing House at Scottdale. He was a member of the Maple Grove Church, Belleville, where funeral services were held Nov. 24, in charge of Waldo E. Miller; interment in Locust Grove Cemetery.

Kiser, Iva Francis, daughter of Menno and Salome Zook, was born near Garden City, Mo., April 14, 1891; died at her home near Cheraw, Colo., Nov. 23, 1961; aged 70 y. 7 m. 9 d. On Dec. 31, 1914, she was married to John Kiser, who survives. Also surviving are one daughter and one son (Velma—Mrs. John Evers and Lloyd, both of the Cheraw community), and 7 grandchildren. She was a member of the East Holbrook Church, where funeral services were held Nov. 25, in charge of E. E. Showalter and Clifford King.

Klopfenstein, John William, son of Dean and Blaine (Howitt) Klopfenstein, was born at Corry, Pa., April 20, 1945; died from sugar diabetes at Findley Lake, N.Y., July 22, 1961; aged 16 y. 3 m. 2 d. Surviving are his parents, one brother and one sister (Robert and Carolyn), and his grandparents (Mr. and Mrs. Aden Klopfenstein, and William Howitt). He was a member of the Beaverdam Church, where funeral services were held July 25, in charge of Richard Hostetler and Alfred Brenner.

Lehman, Andrew Leslie, son of Andrew and Anna (Zehr) Lehman, was born at Croghan, N.Y., Dec. 23, 1898; died by drowning, Nov. 11, 1961, at Stillwater, N.Y., when the boat he was in capsized while crossing the Stillwater reservoir; aged 62 y. 10 m. 19 d. On Feb. 11, 1922, he was married to Mollie Widick, who died Aug. 28, 1947. To this union were born 2 children (Richard and Elvera). On Jan. 1, 1948, he was married to Louise Snyder, who survives. To this union were born 3 children (Arthur, Leslie, and Everett). Arthur died in infancy. Also surviving are 9 grandchildren, 7 brothers, and one sister. He was a member of the First

Mennonite Church, New Bremen, N.Y., where funeral services were held Nov. 15, in charge of Donald Jantzi.

Lyndaker, Catherine, daughter of Joseph and Catherine Widick, was born at New Bremen, N.Y., Nov. 29, 1908; died following an automobile accident, in the House of the Good Samaritan Hospital, Watertown, N.Y., Sept. 28, 1961; aged 57 y. 10 m. 30 d. On May 21, 1924, she was married to Paul Lyndaker, who survives. Also surviving are 11 children (Lena—Mrs. Gerald Yancey and Dorothy—Mrs. Elmer Zehr, both of Lowville, N.Y.; Alta—Mrs. Judson Noffner and Kenneth, both of Castorland, N.Y.; Howard, Beaver Falls, N.Y.; Norman, Woodville, N.Y.; Gladys—Mrs. Gerald Schweitzer, Upland, Calif.; Christian, Garden City, Long Island; Catherine, Helen, and Paul, at home), 4 sisters (Mary—Mrs. Abner Zehr and Laura—Mrs. Benjamin Zehr, both of Woodville, N.Y.; Lena—Mrs. Alvin Lyndaker and Mabel—Mrs. Clarence Mayer, both of Lowville, N.Y.), 4 brothers (Joseph, John, and Irving, all of Lowville; and Nelson, Croghan, N.Y.), and 22 grandchildren. One infant son and one sister preceded her in death. She was a member of the Croghan Conservative Mennonite Church, where services were held Sept. 30, in charge of Richard Zehr, Elias Zehr, and Lloyd Boshart.

Miller, Elsie M., daughter of Emanuel and Elizabeth (Martin) Young, was born at Florin, Pa., May 30, 1884; died at her home near Elizabethtown, Pa., Nov. 13, 1961, after an illness of 10 years; aged 77 y. 5 m. 13 d. On Nov. 1, 1905, she was married to Samuel R. Miller, who survives. Also surviving are 3 children (Kathryn, at home; C. Roy, Manheim; and Lester S., Rheims), 2 grandchildren, and one sister (Mrs. Harvey Frank, York, Pa.). She was a member of the Risser Church, where funeral services were held Nov. 17, in charge of J. Harold Forwood and Clarence E. Lutz.

Miller, Melvin Franklin, son of Amos and Amanda (Bender) Miller, was born in Johnson Co., Iowa, Oct. 22, 1897; died as the result of a head injury caused by a fall while working at their farm home near Wellman, Iowa, Nov. 21, 1961; aged 64 y. 30 d. On Dec. 5, 1920, he was married to Mary Yoder, who survives. Also surviving are one daughter and two sons (Helen, at home; Cecil, Iowa City; and Orval, Phoenix, Ariz.), 5 grandchildren, one sister (Viola—Mrs. Warren Miller, Millersburg, Ind.), and one brother (Merton, Iowa City). He was a member of the West Union Church, where funeral services were held Nov. 24, in charge of Herman E. Kopp and Paul T. Guengerich.

Miller, William H., son of Jess and Katherine (Stutzman) Miller, was born in Miami Co., Ind., July 30, 1891; died near Kokomo, Ind., Oct. 3, 1961; aged 70 y. 2 m. 3 d. On Nov. 6, 1915, he was married to Ella Rose, who survives. Also surviving are one son (Raymond, Kokomo), one granddaughter, one great-granddaughter, 2 brothers (Chauncey and Roy, both of Fairview, Mich.), and 2 sisters (Nettie Dewiler and Fanny Miller, both of Fairview). Three brothers and one sister are deceased. He was a member of the Howard-Miami Church, where funeral services were held Oct. 6, in charge of Emanuel J. Hochstetler and Anson G. Horner.

Morris, Alice, daughter of Henrietta and the late Luther E. Raynes, was born at Grottoes, Va., Feb. 22, 1913; died of a stroke at the Richmond Memorial Hospital, Nov. 25, 1961; aged 48 y. 8 m. 24 d. She was married to James Homer Morris, who survives. Also surviving are 4 children (Frederick L., Mrs. John Spitzer, Mrs. Bobby Sipe, and Loretta), 4 brothers (Floyd J., Clarence C., Pentrie D., and John N.), and 4 sisters (Mrs. Myrtle Rankin,

Mrs. Mary Roach, Mrs. Martha Morris, and Mrs. Mamie Dean). She was a member of the Mt. Vernon Church, Grottoes, Va. Funeral services were held at the Fort Republic Methodist Church, Nov. 17, in charge of Hubert R. Pellman and Mahlon Blosser.

Roth, Henry N., son of the late Martin E. and Rosina (Neuschwander) Roth, was born near Albany, Ore., Feb. 19, 1902; died at the Albany (Oreg.) General Hospital, of a heart attack, Nov. 6, 1961; aged 59 y. 8 m. 18 d. On Jan. 19, 1930, he was married to Mary Kelly, who survives. Also surviving are 2 sons (Bruce, Seattle, Wash.; and Gerald, Newark, Calif.), his mother, 2 brothers (Paul, Carlock, Ill.; and Philip, Albany), 7 sisters (Hildreth Zehr, Agnes Richards, and Mae Burch, Albany; Margaret Hostetler and Edna Kenny, Canby, Ore.; Josephine Borth, Firebaugh, Calif.; and Mary Saletta, Modesto, Calif.), and one granddaughter. He was a member of the First Baptist Church, where services were held Nov. 9, in charge of Robert Ellison and Earl Roth.

Sherertz, Aaron N., son of Benjamin and Susan (Newcomer) Sherertz, was born in Lancaster Co., Pa., Aug. 28, 1891; died of a stroke at the Lancaster (Pa.) General Hospital, Oct. 2, 1961, five days after he was stricken; aged 70 y. 1 m. 4 d. On Nov. 11, 1919, he was married to Mabel Nissley Charles, who survives. Also surviving are 5 children (C. Charles and Norman C., Millersville; Anna C., Elizabeth C., and John C., at home), 6 grandchildren, one brother (Benjamin, Millersville), and 4 sisters (Annie—Mrs. John R. Getz, Lititz; Mary, Amanda, and Ada, Millersville). He was a member of the Millersville Church, where funeral services were held Oct. 5.

Yoder, Elizabeth, daughter of Levi and Rebecca (Knepp) Kanagy, was born in Logan Co., Ohio, Sept. 18, 1880; died at Urbana, Ohio, after a long illness, Nov. 8, 1961; aged 81 y. 1 m. 21 d. On Dec. 1, 1903, she was married to Alfred L. Yoder, who died July 7, 1948. She was a member of the Oak Grove Church, where funeral services were held Nov. 10, in charge of Nelson Kanagy.

Book Shelf

Books reviewed in this column may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The Cross and Crises, by Loyal E. Golf; Augsburg, 1961; 102 pp.; \$1.75.

This pre-Easter series of seven sermons, based on passages about the suffering of Christ in the Epistles of Peter, relates Christ's cross to the crosses which every man must bear. The writer deals with the crises we meet in the common circumstances of life and the times in which we live. Three sermons are concerned with the crises of childhood and youth, three with crises of adulthood in suffering, doubt, and death, and a final one on man's encounter with Christ.

These messages have a sincerity and realism which is enhanced by the author's use of personal experiences in suffering. There is a skillful use of passages from great poets, and current concerns are combined well with timeless spiritual concerns. Baptism and communion are interpreted the Lutheran way rather than the Mennonite way.

—Edwin L. Weaver.



FIELD NOTES

Items to appear in this column should reach the office of the editor one week before the date of issue.

Open house was observed in the new parsonage for the pastor of the Pennsylvania Church, Hesston, Kans., on Dec. 17.

Dedication services were held at the Levittown, Pa., Church on Dec. 17.

Students of Bethany Christian High School presented *The Messiah* in the Goshen College Union Auditorium on Dec. 15.

Luke Yoder, Bay Port, Mich., now serves as assistant secretary of the Conservative Mennonite Board of Missions and Charities. Frank Dutcher, Hartsville, Ohio, is the fifth member of the executive committee.

Merle Unruh, a student at Hesston College, has accepted a call to become pastor at Winton, Calif. He will move to Winton during the spring of 1962.

Wesley Jantz, former pastor at Roanoke, Ill., is serving as pastor at the Walton, Kans., General Conference Mennonite Church while he is in school at Hesston.

Hesston College gives a fifteen-minute broadcast every two weeks from Station KJRG, Newton, Kans.

The Christian Calling, by Virgil Vogt, is being used for midweek services at Plains, Lansdale, Pa. Each family has received a complimentary copy.

David Coffman has been appointed to serve for five years as deacon at Vineland, Ont.

Retirement Homes was the subject of John Gingrich at the meeting of the Senior-Adult Fellowship of Northern Indiana held at Bethany Christian High School, Dec. 16.

The Lester Blank family are attending Jungle Camp in Southern Mexico. While the Blanks were visiting in the Claude Good home, they repaired a broken arm and severe cuts resulting from a fight among Indians nearby.

A Youth Activities Committee has been organized in the Elizabethtown District of the Lancaster Conference. The first meeting under the auspices of this committee will be held at Elizabethtown, Jan. 20.

The First Mennonite Church in St. Petersburg, Fla., was dedicated on Dec. 10.

Ivan Hosteler, deacon at Nampa, Idaho, died suddenly of a heart attack while attending the Pacific Coast Mission Board meeting at Nampa on Dec. 8. The funeral was held on Dec. 12.

Harry Martens, of the MCC-MDS Co-

ordinating Committee, spoke on Civil Defense at the annual meeting of the Western Ohio Mennonite Disaster Service at Pike, Elida, Ohio, Dec. 16.

J. D. Graber, General Secretary of Mennonite Board of Missions and Charities, spoke in Christian Emphasis Week at Belleville Mennonite School, Dec. 12-14. He also spoke at Allensville, Pa., Dec. 10.

The Johnstown Mennonite School Chorus, under the direction of Norman Kauffman, sang at Pinto, Md., on Dec. 14.

A religious survey of the community is being planned by the Crossroads congregation, Gullport, Miss.

Dedication services for the remodeled building at Wawasee Lakeside Chapel, Syracuse, Ind., were held on Dec. 17.

Peter Varonof is again seeking to make appointments in our churches. We repeat former warnings that only speakers whom we know or representing organizations of proved integrity should be admitted to our churches.

Henry's Red Sea, by Barbara Smucker, a Herald Press publication, is the January selection of the Pathway Book Club.

Fred Gingerich, pastor at Alpha, Minn., conducts a released time Bible class each week at the Jackson High School.

Announcements

A. J. Metzler will conclude his work in Central India, Dec. 31. He will visit the Weyburn Groffs at Yeotmal, India, and reach Ethiopia on Jan. 17. From there he will go to Somalia, and then to Tanganyika, concluding his tour at Basel, Switzerland. He plans to reach home early in February.

Sarasota, Fla., churches are presenting the three-week Bible School at Tuttle Ave., Jan. 8-26. Instructors are H. Michael Shenk, George R. Brunk, Nelson E. Kauffman, and Willard Mayer.

Milton Brackbill, Paoli, Pa., speaking at Worcester Fellowship Dinner at Christopher Dock Cafeteria, Lansdale, Pa., Dec. 30.

Ordination of a deacon at Salem Ridge, Greencastle, Pa., 9:30 a.m., Dec. 27.

Correction: The announcement of the booklet, A. D. Wenger, *Faithful Minister of Christ*, mistakenly spoke of "paragraphs of eighty-one years' writings." Bro. Wenger was only 68 years of age when he died. The publishers hope to release this booklet through bookstores.

Isaac Baer, Washington, D.C., speaking in annual prophecy and watch-night services at Miners Village, Cornwall, Pa., evenings of Dec. 29-31.

Church Music Conference with Paul and Alta Mae Erb as speakers at Hess's, Lititz, Pa., evening of Dec. 30, all day Dec. 31, and evening of Jan. 1.

Edgar Metzler will assume his duties of

Executive Secretary of the MCC Peace Section at Akron, Pa., on Jan. 1. But for the first six months of 1962 he will be spending about ten days per month in Kitchener, continuing as pastor on a part-time basis there. The family will not move to Akron until next summer.

Annual meeting of Mennonite Camping Association at Camp Mack, Milford, Ind., Feb. 23-25. Theme: "Mennonite Camping in the Sixties." Speakers and leaders include A. J. Metzler, Betty van der Smissen, Jess Kauffman, and Harvey Chrouser. The program will begin with a banquet on Friday evening, with the keynote address by Mr. Chrouser of Wheaton College, speaking on "Spiritual Dimensions of Camping." Saturday, three simultaneous workshops. Program concludes Sunday morning with a worship experience. For reservations address J. R. Buzzard, Mennonite Building, Scottsdale, Pa.

Dedication services at Mt. Airy, Md., all day Jan. 14.

Watch-night service at Steelton, Pa., Mission: Choral singers directed by Henry Z. Longenecker, and message by James M. Shank, Lancaster, Pa.

Fortieth anniversary meeting at Twelfth and Windsor, Reading, Pa., with Noah Good, Ralph Shank, Amos Horst, and J. Paul Graybill as speakers, evening of Jan. 6, and all day Jan. 7.

Change of address: Virgil Vogt from Grabbill, Ind., to Route 1, Spencerville, Ind. D. J. Fisher from Kalona, Iowa, to 10008 North Seventh Place, Phoenix 20, Ariz. J. Paul Sauder from Elkridge, Md., to 107 West Woodlawn, Tampa 3, Fla.

Annual Home Mission meeting of Conestoga-Maple Grove District, at Maple Grove, Atglen, Pa., all day Jan. 1. Among the speakers are Alvin Miller, Port Allegany; Aquila Stoltzfus, Grayson, N.C.; Paul Mast, Lansing, N.C.; Joseph Kennel, Chester Springs, Pa.; and Herman Glick, Atglen, Pa.

Evangelistic Meetings

Walter Stuckey, Stryker, Ohio, at Central, Archbold, Ohio, Dec. 3-10. Harold Fly, Schwenksville, Pa., at Breslau, Ont., Dec. 3-10. Howard Bauman, Elmira, Ont., at Brutus, Mich., Nov. 5-12. Glen Sell, Gaitersburg, Md., at Salem Ridge, Greencastle, Pa., Dec. 9-17.

Ross Metzler, Beaver Springs, Pa., at Tressler, Greenwood, Del., Dec. 10-17. M. L. Troyer, Elida, Ohio, at Blanchard, Ohio, Dec. 10-17. Landis Martin, Blountstown, Fla., at Newtown Church, Sarasota, Fla., Nov. 19-26. Paul R. Miller, Walnut Creek, Ohio, at Hartsville, Ohio, Dec. 10-17.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 1-12. Conservative Mennonite Bible School, Berlin, Ohio, Jan. 1 to Feb. 2. Michigan Bible School, Fairview, Jan. 1 to Feb. 9. Ontario Amish Mennonite Bible Schools, Wellesley and East Zorra, Ont., Jan. 2-26. Ontario Mennonite Bible School, Kitchener, Ont., Jan. 2 to March 23. Shelnagh Bible School, Sarasota, Fla., Jan. 8-26. Ministers' Week, Hesston College, Hesston, Kans., Feb. 6-9.

Coming Next Week

"Twenty Days in New Delhi," by A. J. Metzler, "Japanese Church Grows Through Teaching Ministry," by Carl Beck, "What Are We Saying?" by Amos W. Weaver, besides many other interesting articles of church-wide interest.

Rittman Serves the Aging

By John M. Drescher

After nearly 23 years of service to Christ and the church as superintendent and matron at the Rittman Home for the Aged, Aaron and Katie Peachey moved to 86 Sunset Drive, Rittman, Ohio. The Peacheys moved to Rittman from Belleville, Pa., in December of 1938. In Pennsylvania, in addition to farming, they assisted two years at Rockville Mission and three years at the Barrville Mission. Earl and Sanford, two of their four boys, moved with them to Ohio and grew up at the Rittman Home. Urie never came to Ohio, but John, their second oldest son, came two years later and has for some years farmed on the farm on which the Home is located.

The Rittman Home, first built in 1901, is the second oldest Mennonite home for the aged. It is one of approximately 40 such institutions sponsored by Mennonites in the United States and Canada. The first building, on a 155-acre farm given by D. C. Amstutz to the Mennonite Board of Missions and Charities, provided a home for 34 residents. This building burned to the ground in 1919. Residents of the Home at the time of the fire were taken in by the Eastern Conference Home at Souderton, Pa., by the Lancaster Conference Home, and by private parties.

When the Peacheys came as superintendent and matron in 1938, the new home was not yet completed because of lack of funds. Only the first floor, with a capacity of 20 persons, was finished. The new building was dedicated on Jan. 1, 1939. The second floor was completed in 1942, providing the present capacity of 41 residents.



Bro. and Sister A. J. Steiner minister to the oldest resident of the Home, 98-year-old Joe Hartzler, as Ruth Sutter looks on.



Aaron and Katie Peachey, superintendent and matron at the Rittman, Ohio, Home for the Aged for nearly 23 years.

During the years, 300 persons have been served by the Home. There has always been a waiting list of those seeking attendance. At least 17 different denominations, including Jewish, Seventh-day Adventist, Christian Science, and Catholic, have been represented. Fifty to 60 per cent of those served have been members of the Mennonite Church. Persons from at least seven different states have been residents, and workers from at least 15 different states have served.

"With such varied backgrounds, religiously, culturally, and socially, it was a real responsibility when it came to living together peacefully," comments Bro. Peachey. "We experienced what Paul meant when he said in Col. 3:11, 'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.' In Christ, social, cultural, political, and other barriers are broken down."

Objective Is Glory to Christ

"Our objective during the years," continues Bro. Peachey, "was to operate the Home in such a way that it would be a pleasant place for those who needed care and at all times to keep in mind community spirit and public relations, that all might speak for the glory of Christ and the good of His church. We tried to keep in mind that our service was rendered for the good of people, even though at times our efforts did seem futile and there were discouragements."

The Home guests receive many and varied programs by groups who come from neighboring churches and communities. In addition to this, a speaker system connects the Home with the Crown Hill Mennonite Church, which makes it possible for all services to be heard by those who cannot get out to church.

In 1938 residents paid \$15.20 a month if they were members of the Mennonite Church; others paid \$20.00 per month. Even at this low rate the Home was operated in such a way that it met its own expenses. Rates have risen, of course, but the aim is still to keep rates as low as possible, with the understanding that rates will be moved according to costs.

Especially during the early years, the work involved full time for both Bro. and Sister Peachey. They lived with their family in the Home itself. If workers took time off, they were required to find someone to take their place and to pay the person out of their own allowance. Around 1950 the state required the Home to have a license to operate. Requirements as to hours, wages, and vacations for workers were put in force.

Sutters Called to Rittman

As Bro. Aaron and his wife look back, they feel that the time has gone rapidly. This is a good indication, certainly, that they were busy and happy in their experience. One can certainly understand what they mean when they say that it is a great change to get out of the rigid schedule required to carry on institutional work. The church is grateful to Bro. and Sister Peachey for their long years of dedicated service to Christ and the church in providing consecrated care for older persons.

In September, 1961, Clayton and Elsie Sutter moved with their four children to Rittman. The children—Sem, age 13, Miriam, 10, Beth 7, and Ruth, 5—add a youthful atmosphere that the older folks greatly enjoy. Clayton was born in Hopedale, Ill., and moved to Kouts, Ind., at the age of six. His schooling at Goshen College was interrupted in the fall of 1942 by CPS. Elsie, born near Johnstown, Pa., graduated from



Alice Martin and Velma Zimmerly, librarians from the Crown Hill Mennonite Church, regularly bring books to the guests of the Home.



The Clayton Sutters assumed administration of the Rittman Home in September, 1961: Sem, Elsie, and Clayton; Miriam, Beth, and Ruth.

Goshen College in 1941, then taught school for five and one-half years. Clayton and Elsie were married in 1943.

The new superintendent and matron have had ten years of previous experience in care of the aged. They accepted the call to the Eureka Home for the Aged in Illinois on Dec. 31, 1946. Because of the feeling that more time should be spent with their children, the Sutters moved to Goshen in 1956. During the five years in Goshen, Clayton worked for Menno Travel Service and in a local factory. They were active in the congregational life of the East Goshen Mennonite Church. Elsie served as Secretary for Home and Special Interests in the Indiana-Michigan WMSA.

Their work at the Eureka Home was an enjoyable one. They were instrumental in seeing the first retirement cottage for aged couples built. While at Eureka the Sutters felt the attitude of many people changing toward homes for the aged. Earlier there were those who were conscience-stricken at the thought of placing parents in such a home. As time went on, folks began to see that this could be a fine way to follow the Scripture in taking care of one's own.

Loving concern and patience are great graces in helping others to a closer relationship to Christ. The Sutters joyously relate how one aged man at Eureka responded to the call of Christ because, as he said, he saw the love and patience of the workers there in caring for his wife during her terminal illness.

Because of continued interest in the care of older people, the Sutters felt led to respond to the invitation to return to this kind of work. They testify to the glorious

experience of seeing how the Lord opened the way, step by step, for their coming to Rittman. Clayton's work at Goshen was attractive. On Wednesday Bro. Sutter informed E. C. Bender, general board Secretary for Health and Welfare, of their decision to answer the call to Rittman; two days later an announcement was made that the factory where Bro. Sutter was employed was being shut down. They had an almost immediate buyer for their home and other needs worked out.

Within the last month the Sutters have moved into a new home built for them and their family. This will make it possible for them to care for their responsibility to their own young family more adequately. The house is built on the Home for the Aged



Ora Longenecker and Beth Sutter have become fast friends as they have joined many times in song.

farm and is adjacent to the Crown Hill Mennonite Church.

Clayton and Elsie have entered wholeheartedly into the work. They are awake to the possibilities for aged people. "Our desire," they say, "is to add encouragement and meaning to life. It is a work that is constantly demanding and one's whole family is involved, but there is real joy in this work, especially in arranging for little things which are appreciated by older folks. There is no end of opportunity in creating and maintaining a spiritual atmosphere and happy home experience for each guest. To help rehabilitate people who have given up in life because of sickness or because of being stunned by the death of a life companion is a great challenge. It is also a real joy to see such persons respond and become active and interested again in life."

We pray that the Lord may give the Sutters the spiritual guidance and enrichment which is needed for each hour and day as they seek to serve Christ and the church at the Rittman Mennonite Home for the Aged.



Scrabble, Chinese checkers, and jigsaw puzzles help to pass the time profitably.



this claims a sense of immediacy, action, and hope, but modern man is fearful of impending disasters. He prefers to escape the ugly, the neglected multitudes of refugees stripped of their aspirations, of love, and of comfort.

He ignores his brother, the wretched humanity crammed in barracks, shivering, underfed. Man wants to avoid giving to charities, treating the diseased, relighting the people's burnt-out will to live. He closes his eyes and says, "Let others serve; I cannot be involved."

Among the crowds are responsive Christians who want to be involved. Willingly they ladle out rice and meat, improvise tools, and teach hygiene. They come from a rich land to a poor land to give and reflect the Light burning within them, knowing that each Christian has a duty of service. Won't you reflect man's hope in the Light by giving the gifts given abundantly to you?

Contribute generously and regularly to your church's relief and service offerings. In groups where such offerings are not taken, gifts earmarked for relief and service may be sent directly to

MENNONITE BOARD OF MISSIONS AND CHARITIES

1711 Prairie Street

Elkhart, Indiana

Say unto the Cities . . .

Behold Your God

By John H. Hess

The growth of metropolitan areas today is phenomenal. Large cities grow larger as population piles up in favored areas. For two hundred years following the landing of the pilgrims on this continent, nineteen persons lived in rural environs for each one who lived in a city; today this situation is almost completely reversed.

The bright lights, the bustling activity, the lack of restraint of the city have always fascinated some. Its very diversity—sirens, compression drills, and loud-speakers; lectures, recitals, and luncheon meetings—draws persons of the most diverse personalities to the city.

There are those who say, "God made the country but the devil made the city." There are doubtless factors which could lead to this conclusion. Yet we remember that the Lord Jesus' expression as He looked out over the city of Jerusalem was one of love. A great volume of humanitarian service is being rendered in our cities today, but there is an urgent need for that unique caring, that expression of Christ's love, which is Christianity.

The world's population is becoming increasingly mobile. It is significant that the Christian should move in the consciousness

that God is calling. One who has tasted "the power of an endless life" is prepared to pack his bags and venture forth at the call of God with no thought but to work for God. When Christ is Lord, priorities are selected in such a way that all of life adds up to the fulfillment of His divine purpose.

It is marvelous to behold the kind of life that makes the work of God central in a response to the love and forgiveness of the fellowship of Christ. A young couple confronted with a specific opportunity of living for Christ as residents of an unchurched suburban community faithfully sought the leading of God. In due time they had clear convictions regarding His call, which led them to make the move to the new community with the express purpose of presenting Christ in the neighborhood as the Lord provided opportunity. The past years have been both busy and happy for this couple as they have become saturated in opportunities for extending Christian fellowship to those among whom they live.

There are single men and women who, in effective yet unobtrusive manner, are giving inspiration to lonely ones by offering them the friendship of Jesus. In daily lives

(Continued on page 1112)

Missions Today A Moral Equivalent

By J. D. GRABER

Mission work used to be difficult. The pioneers a hundred years ago endured incredible hardships. Many months were consumed in trying sea voyages, sometimes with appalling privations. On board, and especially after arriving at their distant fields, they were beyond the reach of medical care. Medical science, furthermore, was still in a primitive stage of development.

Tropical diseases took their tragic toll. In one country in the interior of Asia there were only ten converts before the mission was eliminated, but eleven missionary graves bear mute evidence to the ghastly toll in human life the early missionary task required. In parts of West Africa half of the missionary population was in some instances wiped out by disease. Malaria was the great killer. Cholera sometimes raged out of control.

Medical science now controls these diseases. In a country like India where practically the entire population used to be enervated by malaria, they now speak not of malaria control but of malaria eradication. Smallpox that was once the scourge of the Orient is now almost unknown. Inoculation against cholera prevents epidemics and modern treatment is extremely effective even when the disease has struck.

A moral equivalent must now be found to match the heroism foreign missionary work used to require. Hardship develops character while easy living makes men soft. Is the missionary task today so easy? Physically it is much easier, but there are mental and emotional hardships now that our pioneer forefathers knew nothing about. Max Warren of England in his November, 1961, C.M.S. Newsletter quotes a traveler visiting a missionary abroad thus, when asked what was the modern equivalent of the missionary sacrifice of earlier days:

"The sustained dedication of talent for jobs in Christ's service, which would bring little public regard, personal security, or professional advancement." This sustained devotion is sometimes more difficult than a great, heroic act. The Apostle Paul spoke of "dying daily." This is probably more demanding than dying a martyr's death.

To sacrifice and not to be appreciated, this is difficult. When men applaud, then sacrifice has its earthly reward; but to suffer and to be misunderstood and maligned even for one's sincere self-giving—this is Calvary. Dr. Warren has said again, "Sacrifice is the shortest possible route to

(Continued on page 1112)



MISSION NEWS

Overseas Missions

Argentina—Earl Schwartzentrubers were scheduled to arrive in Buenos Aires on Dec. 14 from Costa Rica. The Schwartzentrubers moved to Bragado to live in Frank Byler's residence, Escalada 1195, Bragado, FDFS, Argentina.

Japan—Mrs. Kano, 70 years old, of the fishing village in Nemuro-Shibetsu, is hearing the call of God. Her believing husband died 18 months ago. A strong Buddhist, she has gradually moved toward Christianity because of her tie with her husband. After one year, she voluntarily took away the Buddhist god shelf and discontinued offering fruit, rice, and incense to this spirit. She has asked Lee Kanagy for baptism at Christmas time.

Puerto Rico—Elmer Springer, for many years a missionary in Puerto Rico and more recently with Ulrich Foundation there, returned to the United States for the funeral of his father, Valentine W. Springer, Dec. 6. Ivan Kaufmann, member of the Overseas Missions Committee, represented the general mission board at the funeral.

Taiwan (Formosa)—Hugh D. Sprunger, secretary of the evangelistic committee of the Taiwan Mennonite missionaries, thanks the Mennonite Church Mission in Japan for making possible Howard Charles's recent visit, in which Bro. Charles participated in a pastors'-students' conference and other meetings. One student bemoaned the fact that time did not permit Bro. Charles to extend his stay to conduct lectures at two seminaries.

Ethiopia—The teaching staff at Nazareth Bible Academy numbers nine persons with both full- and part-time teachers; it includes four Ethiopian nationals. Of the student enrollment, 38 boys and 17 girls, 51 board at the school. In addition to academic courses are chorus, home economics, typing, music, garden and photography clubs, evening classes, and student council.

Of a class of 23 dressers which entered Nazareth Dresser School in October, several joined the Saturday evening Bible class taught by Rohrer Eshleman. The Bible class for older schoolgirls taught by Mabel Eshleman is being revised to better fit their needs. Ann Gingrich's sewing class is constantly growing. Arlene Hege started a Bible class in a national worker's home, and neighbors attend regularly.

A new school year with 145 enrollment began at Bedeno with Henry Gamber as principal. One teacher, who studied two years at Nazareth Bible Academy, is serving at Bedeno before continuing his studies. Another teacher, from the Addis Ababa School for the Blind, contributes to the music teaching program because of his training received there.

Two young Christians from Bedeno went

to live and witness in Ramis Valley, where they teach children from Muslim homes and encourage Bible memory work.

Home Missions

Salunga, Pa.—Representatives of the general mission board, Franconia, Lancaster, Allegheny, Washington Co., Md.—Franklin Co., Pa., Virginia, Ohio and Eastern, and Conservative Mennonite boards convened here Dec. 8, 9. Discussion centered around each board's policies with respect to location of outreach churches. The group also discussed opportunities and responsibilities for the future megalopolitan area stretching from Boston to Atlanta.

Clearly, policies of expansion and defined geographical boundaries for conferences were largely nonexistent. Generally each board was ready to help each other out rather than keep each other out. Human resources in the church, for the most part, remain untapped, and the church is not overextending itself.

Just as the three boards are working very closely together on a congregational level in Europe, and yet all agree to one Mennonite Church, so the congregations under five conferences in Kentucky feel a unity, have annual fellowship meetings, co-operate in various programs, have little awareness of conference differences, and may possibly even be recognized as a conference, even if district boards still feel inclined to support certain workers.

Nepal Court Sentences Christians

From a missionary newsletter comes word that the Nepal Supreme Court handed down its judgment in the case of the nine Nepali Christians who were jailed in Tansen as a result of their confession of Jesus Christ as Lord and Saviour. Eight of the prisoners were to be released with the sentence of forfeiting the right of inheritance under the joint family system.

The spiritual leader of the group, who had baptized a number of others, was sentenced to six years' imprisonment. The court also noticed the fact that three Indian Christians had been involved in baptizing some of the others, or in instructing them for baptism. One was sentenced to six years' imprisonment in absentia, and is subject to arrest if he returns from India to Nepal. Sentences of the other two were not set. The court also declared the prisoners to be Hindu again.

This news was received with prayer and thanksgiving for the release of the prisoners, and for the way God used this incident in the life of the church. The group plans that some should travel to

Leaders suggested that churches, especially new congregations, tend to become more congregational. As overseas churches function on indigenous principles, so American churches could benefit by the same principles.

A complete interpretive report will be published later in the GOSPEL HERALD.

Cleveland, Ohio—Arthur Cash, Fort Wayne, Ind., besides giving a spiritual ministry the weekend of Nov. 26, gave many hours of labor as a cement finisher on the first floor of the educational wing being constructed at Lee Heights Community Church. Young men from Zion Mennonite Church, Archbold, Ohio, have given three Saturdays of work and have completed the roof.

Corpus Christi, Texas—J. Weldon Martins have moved to 2009 Harvard Street, Corpus Christi, Texas.

Voluntary Services

Calling Lake, Alta.—V-Sers recently sponsored at the youth center a used clothing sale, which gave local people opportunity to buy clothing at a fraction of original cost. Clothing was supplied by churches in the Alberta-Saskatchewan Conference and Athabasca community people.

Hannibal, Mo.—V-Sers on Dec. 3 presented the evening program with special music, and talks on "Plus Service," and "Why I Chose V-S." Unit leaders Earl and Lois Eberly with V-Sers contributed \$70 to Missions Week by giving up weekly two evening meals.

San Juan, P.R.—V-Ser Katie Yoder, Arthur, Ill., teaches an average of ten children at the local Mennonite Sunday school. Sister Yoder's assignment in San Juan is assisting in the home of Allen Martins. Bro. Martin is in medical school and Sister

meet with the church in different parts of Nepal and work for union, then go to Bible school in India for further training. The spiritual leader is petitioning His Majesty the King of Nepal for royal amnesty. One person, uncertain in his faith and who at times denied his Lord, indicated he would return to Hinduism if his family will accept him.

Mennonite missionaries Lena Graber (now on furlough), Anna Lois Rohrer, and Jonathan Yoder, M.D., and family, and several Pax boys co-operate in United Mission to Nepal medical and health efforts. Although not directly involved in this experience or trial, they watched with interest the proceedings. Missionaries under United Mission are not permitted to proselytize, according to a conjoint statement between the Mission and the government.

Christians should remember these believers in their prayers and for the cause of Christ in Nepal, that He may continue to use this event in the life of the church to His honor and glory.

Martin teaches kindergarten and first grade in the school sponsored by the local congregation.

I-W Services

Denver, Colo.—Denver ministers and pastors met Dec. 7 to discuss the need of a spiritual adviser to work with I-W's in Denver. E. M. Yost, VS Leader Dan Kurtz, Hospital Chaplain Glenn B. Martin, Marcus Bishop, John Ventura, and visitors Aldine Brennenman and Dick Martin, associate director of I-W Services, discussed the need for such a person. That evening 24 I-W's discussed the topic, "Significance of the I-W."

Officers recently elected at Denver are John Hooley, president; Gary Garber, vice-president; and Dick Baker, secretary-treasurer. Orval Yoder and Jim Zook represent Mennonite Church I-W's on the co-ordinating committee of all the I-W's in Denver. Other I-W's belong to General Conference Mennonite, Mennonite Brethren, and Church of God in Christ, Mennonite churches.

BEHOLD YOUR GOD

(Continued from page 1110)

and work they give a witness which pricks the complacent, preoccupied mind with thought of eternal goals. By contacts gained in routine employment, by informal contacts en route to work, while shopping, or in the boarding house, the Word is being sown and watered. This type of witness does not just happen, but is the outcome of lives consciously committed to God.

The awareness of God's call may come as the unfolding of the petals of a flower to some. One Christian found that God began speaking to him when he was about to leave his Sunday-school class for several months to spend summer weekends at a cottage with his family. This began a costly process. In order for the flower of Christian life to open in full bloom there were many tests to face and decisions to be made. As the content of God's call became increasingly demanding, this young man began to call into question the number of hours he should work with his hands in view of opportunities opening to accomplish work for God. Soon overtime work had to be sacrificed. A business associate censured this decision, and was told: "I work with my hands eight hours a day. I can give no more, for the rest of my time belongs to my Lord." An unexpected thrill came to this person in the discovery that even the eight-hour workday presented great opportunity for witnessing.

God or Gold

In sharp contrast to those who move in response to the call of God is that large multitude which moves at the call of gold.

Among this multitude are many church members who find it to their advantage in terms of earning power or promotions to move from one city to another.

For many of these, old things quickly pass away and, behold, all things become new! But what is new is often not of God. Old habits of regular worship are soon forgotten. The personal practices of private prayer, Bible reading, and family fellowship are lost in the shuffle. Any previous relationship to Christ becomes blurred, and any usefulness to the church disappears. "Nominalism" is one product of a response to the call of gold, to the race of secular success and personal advancement.

There is another group of persons who seek to combine the call of God and the call of gold. Because this is not a clear-cut response to the call of God, this combination is rarely successful—in fruits of the spirit. Double-mindedness results in instability—you cannot serve God and gold. John H. Yoder, in the pamphlet, *As You Go*, evaluates such attempts thus: "... the movement of persons from rural areas to the city has not made a major contribution to the cause of churches when the motives... have been mixed."

Teachings of Jesus

Let us look at the life and ministry of Jesus, for He both taught and demonstrated the pattern our life should take. One of the clearest directives for the church is found in the parable of the lost sheep. Jesus points out the urgency for each member to scatter out in the interests of locating lost sheep. The concentration of concern upon itself

is as much a problem of the church today as it was in Jesus' day. To expend all effort on the ninety-nine—the existing membership—leads to spiritual bankruptcy.

For man, God became Man. Because God loves man and because life is so sacred, He commissioned us both to teach and to demonstrate His love to our fellow men. The Christian has been singled out to share his treasure with the rest of mankind who have not yet entered into a redeeming relationship with Christ.

The great cities of our day stand in need of concerned Christians who dare respond to the Great Commission. It is not given us to choose; when we accepted the call to be Christians, we chose to be missionaries. Obedience to the call of God is a forced option to every Christian. It is like eating; we don't have to eat, but if we do not eat we die.

MISSIONS TODAY

(Continued from page 1110)

the foot of the cross. And at that location missionaries do not talk about sacrifice, but simply worship the self-sacrificing Son of God."

Mission work is still hard. But the true missionary does not speak of his sacrifice. If he is conscious of it, then it is no longer a Christian virtue. Livingstone is quoted as saying, "I have never made a sacrifice." Yet he left home and family and endured incredible hardship. But from the perspective of the cross all this was not sacrifice. It was worship.

VS-ers Accepted at Albuquerque

Last July the assistant administrator of the Presbyterian Hospital in Albuquerque, N. Mex., spoke freely and openly to Unit Leader Lowell Nofziger about VS-ers work and motives. He said, "There is without a doubt something motivating your people that most others do not have here. This has become very clear through their work." He stated further that he would somehow like to measure the effect these people are having not only on patients, but also on fellow employees.

The unit has been in Albuquerque about 13 months. When it started, everything and everybody was new at their work. For the most part, only the administrator and his assistants knew who the VS-ers were and what they were doing. During the first few weeks one of the most frequent statements made pertained to insignificant tasks rendered by VS-ers. VS-ers, after a day's work, told how someone asked them why they did a certain thing the way they did; VS-ers were told on such occasions, "It really isn't necessary and no one knows whether you do it or not."

Often statements and questions led to

others. "Where do VS-ers come from?" "What are VS-ers doing here?" Doors opened for explanation of the voluntary service program and personal testimonies.

VS-ers found the phrase, "Actions speak louder than words," especially true in hospital situations. VS-ers were forced to make their actions speak out instead of their tongues. In the official letter of understanding between Mennonite Relief and Service Committee and the hospital the motive for being in the hospital is "Only... that of service. Workers will not engage in any missionary or evangelizing activities in the hospital." This statement frightened VS-ers; yet at the same time it made them more conscious of how important their actions were. As a result VS-ers continue to rely primarily on the unspoken word for communicating their love for Christ.

Recently a mixed quartet was admitted to the infirmary, where aging people reside. This is one way in which VS-ers responded to plus service. "The important thing," says Bro. Nofziger, "is that VS-ers make the most of all the opportunities afforded to them."



ITEMS AND COMMENTS

BY THE EDITOR

The date for the Billy Graham Crusade in Chicago is May 30 to July 1, 1962. The first two weeks of the Crusade will be held in McCormick Place Exhibition Hall, which seats 45,000. It will move into Soldiers' Field for the final weeks, where 160,000 can be accommodated.

Some 40 Hindu students at the University of Minnesota have organized a Hindu Association which is "the first formal religious organization of Hindus in the history of Hinduism." The association will celebrate Hindu festivals and arrange or sponsor seminars and social activities.

Rosh Hashana services in Moscow saw more than a thousand Russian Orthodox Jews jam Central Synagogue, hundreds more standing outside the building. There are more than 500,000 Jews in Moscow and only three synagogues to serve them.

Martin E. Marty, associate editor of the *Christian Century*, points out that in 1960 the average American Protestant gave only an average of one-half cent a day for mission activity. He pointed out that the one third of the world which is nominally Christian now will shrink to one sixth within the lifetime of the young people now in college.

According to a recent report by the Jordan government, the number of refugees registered by the United Nations Relief and Works Agency in that country totals 590,822. Of these, 224,000 are living in refugee camps and 182,000 in frontier villages.

Ralph Sockman, retiring after 44 years of preaching in New York City, will give his remaining years to encourage, in seminaries and other places, the preaching aspect of the ministry. He feels there is more need for strong preaching than for administration.

The proportion of Negroes in the United States quadrupled in clerical jobs, doubled

in sales jobs, doubled in craft and foreman jobs, and increased by one fifth in professional and technical jobs in the United States between 1940 and 1960. The United States census gives these figures.

Congress has approved a two-year extension of the Mexican Farm Labor Program, but turned down a series of amendments which had strong support from religious groups. The bill which President Kennedy reluctantly signed carried two amendments: one prohibits the use of imported laborers to operate self-propelled farm machinery, the second tightens the requirement that employers first offer farm work to American workers at comparable wages and working conditions before bringing in Mexican laborers.

An article in *Presbyterian Life* reveals that Boys Town, a Roman Catholic school in Nebraska, has its income largely from Protestant sources. The publicity says the institution is open to boys of all creeds, but Protestant services are held in a small chapel in the enormous field house, while Catholics have exclusive use of the Memorial Chapel. All the boys attend a Catholic school.

The Tennessee Board of Equalization has ruled that the Methodist Publishing House in Nashville is tax-exempt. This reverses a previous decision which required the publishing house to pay one half of its assessed tax because it was assumed that the work of the publishing house was one-half nonreligious. The Board has now proved that only \$300,000 of its annual \$18,000,000 "could be considered by any rule to be beyond the scope of a religious purpose."

Materialism and scientism are the most popular "false gods" today, according to a poll of religious scholars conducted by *Christianity Today*. Other false gods mentioned by the churchmen are success, security, status, money, power, pleasure, nationalism, military might, welfare state, Western civilization, and even the church.

In Brazil 10,000 priests serve 50,000,000 Catholics compared to the 50,000 priests in the United States serving 40,000,000 Catholics.

In 1960, loss of life from fires amounted to 11,350 people. There was property damage of \$1,541,000,000. These figures are for the United States. This was an increase of about 50 lives over 1959 and 100 million dollars in property losses.

Four professors from evangelical schools in the United States have been appointed to the faculty of the Near East School of Archaeological and Biblical Studies, which is located on the Mount of Olives in Jerusalem, Jordan.

The Japan Baptist Convention is exploring the possibilities of launching a televised religious program in Japan.

A Harvard professor says that Americans spend about half a billion dollars a year on food faddism. He cited food fad examples: a "vitamin" pill composed of alfalfa, parsley, and water cress, peddled by 15,000 full- and part-time canvassers; garlic pills sold for high blood pressure; sea water sold as a cure-all; and grapes sold as a cancer cure.

New efforts are being made in Madhya Pradesh, in India, to restrict missionaries in their contacts with aborigine tribes. Hindu extremists, against the wishes of the central Indian government, are continuing to foment anti-Christian feelings.

Membership of the Methodist Church in the United States has now passed the 10,000,000 mark. The Methodist Church is this country's largest Protestant body. A close second is the Southern Baptists, with 9,731,591 members.

To overcome the difficulties caused by scarcity of bills and specie, the Mennonite colonies in Paraguay have issued 1,000,000 Guaraní emergency money to be used only within the colonies.

The Board of Foreign Missions of the United Lutheran Church in America has voted to extend the denomination's mission work into Chile.

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